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# HISTORY OF ALL RELIGIONS,

## And What is Said of It.

THERE are some fifty Religious Sects within the length and breadth of this Country. To point out the particular Doctrines of each, and to give their History and Present Condition, has been the province of this book. The Publications of each Denomination have been its Authorities, and where these have failed to be fully satisfactory, the information sought for was gained by direct correspondence with some of its Members. The book thus stands on the broad foundation of universal brotherhood, having no Sectarian ends of its own to accomplish, but giving each society a fair, impartial, and reliable hearing. For the better convenience of reference, all the leading Denominations are placed in alphabetical order, and where there have been divisions of a body, to avoid useless repetition, the History of the Main Branch has been given first, when each of its Divisions naturally follow, only from the date of the separation. The design of the work has proved a happy one, while its large and constantly-increasing sale among all Denominations, most of whom have endorsed it through their Organs, the Newspapers, shows that its execution has given general satisfaction. Among the very many Notices received, a few only can be annexed.

"It embodies a vast amount of information relative to the Origin, History, and Missionary Operations of the different Religious Denominations in this Country, presented in a remarkably interesting and attractive manner. With respect to Binding, Paper, and Typography, the Book may be regarded as a model—a Beautiful, Substantial, and Attractive Volume."—*Rev. John Dowling, D. D., Author of "The History of Romanism," "Judson Offering," etc., etc.*

"I have examined Belcher's History of Religious Denominations. It contains much valuable information."—*Rev. W. W. Berry, Pastor Methodist Church, Elizabeth City, N. C.*

"The plan of the work is good. It contains an immense amount of very desirable information. The Author is an able and reliable Writer."—*J. H. Mills, President Oxford Female College, Oxford, N. C.*

"I have owned a copy of Religious Denominations by Belcher, for six or eight months, and regard it as embodying a large amount of valuable information in a very useful form."—*Rev. S. Landrum, Pastor Baptist Church, Macon, Ga.*

"I am acquainted with the Character of the Work, and cheerfully recommend it as a book containing much valuable information."—*Rev. J. H. Campbell, Griffin, Ga.*

"I take pleasure in saying that I regard it as a valuable Work."—*W. S. Lightfoot, M. D., Macon, Ga.*

"It is a valuable work. The epitomes heretofore published are of very little account. This treats on all sorts of Religionists in a comprehensive sense, and is far superior. Its Copiousness and Correctness are valuable qualities."—*Rev. J. M. Peck, D. D., Illinois.*

"I have read a copy of Religious Denominations by Belcher, and regard it as containing a large amount of valuable information."—*Rev. W. E. Booth, of the Methodist Church, Talbot County, Ga.*

"While there are so many and different Sects, and so many controversies about them, we can hardly appreciate the importance of a book like this. It is a fair, thorough, and impartial statement of the History, Doctrines, and Practices of every Denomination in the United States. It is thus especially valuable for general reading and reference, among those who are desirous to know what is the definite Position and Faith of every Denomination."—*Rockland Gazette.*

"In narrative and biographical sketches, the Author ranks with the best writers of our Country. In the Volume before us, he gives well-written sketches of the Rise and Progress of the Denominations in this Country, a statement of their leading Tenets, and of their Numbers, Institutions, etc., relieved by many historical and personal incidents of a highly interesting Character."—*Christian Observer.*

"So far as concerns Independence of Vision, there can be no question, as Dr. Belcher surveys each Sect with the same dispassionate impartiality. So far as concerns Style, it gives us much pleasure to say, that the work throughout is written with both precision and ease."—*Episcopal Recorder.*

"The Author brings to the work, now under consideration, ripe scholarship, patience of detail, and great candor—important qualities to the Historian and Statistician. The Book comprises a fund of valuable knowledge, and will be particularly useful to those who have but a scanty library. It is executed in a very neat style, and is beautifully Embellished with numerous cuts, illustrating Historical Events, Churches, College Edifices, and Portraits of Eminent Men of both the past and present generation."—*Christian Times*.

"This is a large Octavo, embracing more than a thousand pages, and numerous Illustrative Engravings. It is handsomely gotten up: Paper, Printing, and Binding, very good."—*Lutheran Observer*.

"We commend this fine Volume to all who wish to become intimately acquainted with the Religious Denominations of the new World. From a hasty examination, we pronounce it correct in all its Statements and Details."—*Christian Age*.

"In the account given of the Denominations, he is fair, and allows them to speak for themselves, as to their History and Institutions. As a book of Statistical Reference, it will be found very full, and generally accurate."—*Christian Advocate and Journal*.

"The difficult task of writing the History of the various Religious Denominations in the United States, could hardly have fallen into better hands. To great and various learning and marked ability, Dr. Belcher adds that precious quality, an abounding charity toward all his brethren of the human race, which effectually prevents his indulging in a captious or acrimonious treatment of their respective Creeds. He allows the different Sects to expound their own Tenets and give their reasons for adopting them, and treats every man as a Friend and Brother. The amount of information contained in this Volume will not fail to commend it to extensive public favor."—*North American*.

"It is much in advance of any other Work in this Country, giving an account of all Denominations; and none, however small in number, or odd in notions, seem to have been omitted."—*Presbyterian Quarterly Review*.

"A Work of this Design, prepared to meet the popular mind, has long been a Desideratum and we are glad to see it so well supplied. The Author has displayed an admirable tact, fairness, and judgment, in this new production of his prolific pen, whilst the Publisher has added to the Beauty, Utility, and Permanence of the book, by excellent Embellishment, Typography, and Binding."—*Republican Journal*.

"We look upon it as an excellent Work, gotten up with much care, and giving a faithful exhibition of the Religious Belief and Practices of the various parties represented in it. We commend it to the reader."—*Ladies' Christian Annual*.

"This Work contains a large amount of information, and the Editor has evidently sought to make his statements with regard to the different divisions of the Church, both truthful and impartial."—*Methodist Quarterly Review*.

"Dr. Belcher is a man of catholic spirit, and a diligent collector of facts. He was well prepared for the task which he undertook in the preparation of this Volume, and has made a book comparing favorably with others of similar design. It is the misfortune of American Christianity that Professors of the several Denominations know too little of the faith and doings of those not within their own pale. Such a book as this serves to contribute much desirable information to meet that need. The work is sold by Agents, and will furnish a large amount of interesting and valuable information to the families into which it may be received."—*Recorder and Register*.

"In the Successful Completion of this Large, Useful, and Beautiful Volume, Dr. Belcher has accomplished an undertaking which must subserve a very excellent purpose, and redound greatly to his credit. Judging from the work, it would be difficult to say what are the Religious Views of the Editor, so fairly, so dispassionately, so charitably has he treated each and every Sect. It is plain that a noble love for Truth has animated the Writer."—*City Item*.

"Dr. Belcher has performed his task like but few Historians—in an impartial manner. We think no Denomination will have cause of complaint. The work has been a Herculean One, but a strong hand had hold of it. We recommend it to our readers."—*South Western Baptist, Tuskegee, Ala.*

"It bears upon its face *prima facie* evidence of being a valuable book. It will commend itself wherever known."—*Edgefield (S. C.) Advertiser*.

"Its Title gives promise of a fair, accurate, and impartial exhibition of the History, Doctrines, Government, and Statistics of the Religious Denominations of the United States."—*Presbyterian Magazine*.

"To write a full and complete History of *all* the different Religious Denominations in this Country, is a task of no ordinary magnitude, and yet Dr. Belcher appears to have accomplished it with singular success. Every Religious Sect, however small, has met with a fair and impartial History at his Hands."—*Christian Secretary*.

"We believe it to be a faithful and accurate view of the several Religious Denominations of the United States. It is certainly a very convenient book for every Religious Family, which desires at least some knowledge of the various Denominations. And here we have it, condensed into as small a compass as is possible, and made attractive to all classes. We think the learned Author has done a valuable work, and done it well. We thank him for it, and the Publisher also for the Excellent Style in which he has given it to the World."—*Mothers' Journal*.







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THE

# RELIGIOUS DENOMINATIONS

IN THE UNITED STATES:

THEIR HISTORY, DOCTRINE, GOVERNMENT AND STATISTICS.

WITH A PRELIMINARY SKETCH OF

JUDAISM, PAGANISM AND MOHAMMEDANISM.

BY JOSEPH BELCHER, D.D.;

HONORARY MEMBER OF THE HISTORICAL SOCIETIES OF PENNSYLVANIA AND WISCONSIN

AUTHOR OF "WILLIAM CAREY; A BIOGRAPHY," ETC., ETC., AND EDITOR OF

"THE COMPLETE WORKS OF ANDREW FULLER,"

"WORKS OF ROBERT HALL," ETC., ETC.

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Philadelphia:

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1859.



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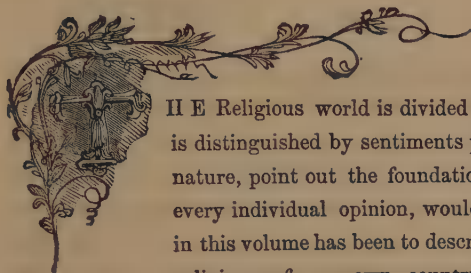
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## PREFACE.



THE Religious world is divided into denominations, each of which is distinguished by sentiments peculiar to itself. To delineate the nature, point out the foundation, and appreciate the tendency of every individual opinion, would be an endless task. Our design in this volume has been to describe the leading tenets of the several religions of our own country. From such a task we think two great advantages may be secured. The one is to show the truth of Bishop Watson's opinion, that a "Great lesson which every sect, and every individual of every sect, ought to learn from the history of the church is *Moderation*." Want of genuine Moderation towards those who differ from us in religious opinions, seems to be the most unaccountable thing in the world. The moderation here recommended, however, lies at an equal distance between an indifference to truth and the merciless spirit of uncharitableness. It is a virtue, alas ! much talked of—little understood—and less practised.

The other advantage to be derived from a volume like this is, that when we oppose any sect from which we differ, we may at least be acquainted with the history and principles against which we argue. It has been no uncommon case in the history of religious controversy, to find that much time, labor, and temper have been wasted in opposing what never existed. It is well that we should be able, on this matter as on others, to say with the apostle Paul, "So fight I, not as one that beateth the air."

If we suppose, according to the usual estimate, that the inhabitants of the world amount to eight hundred millions, then the whole may be thus divided:—Jews, two millions and a half; Pagans, four hundred and eighty-two millions; Christians, one hundred and seventy-five millions and a half, and Mohammedans one hundred and forty millions. The Christians again may be thus distributed, into Greek and Eastern churches, thirty millions; Roman Catholics, eighty millions; and Protestants, sixty-five millions and a half. Or thus, in round figures, which may make a more permanent impression on the mind of the reader :

Jews	-	-	-	-	-	2,500,000
Pagans	-	-	-	-	-	482,000,000
Christians	-	-	-	-	-	175,500,000
Mohammedans	-	-	-	-	-	140,000,000
Inhabitants of the world	-	-	-	-	-	800,000,000

## SUBDIVISIONS OF CHRISTIANS.

Greek and Eastern churches	-	-	-	30,000,000
Roman Catholics	-	-	-	80,000,000
Protestants	-	-	-	65,000,000
Total number of Christians,	-	-	-	<u>175,000,000</u>

We believe that the careful reader of this volume, will soon perceive that it has been written with care and impartiality ; and that its author has spared no labor or expense in obtaining the most correct information on the almost innumerable facts which will be found in his work. He has been more anxious to obtain the facts than to make a parade of his authorities. On all great questions he has given these ; at least where it has been practicable ; but to do this is not always an easy matter ; for if twenty men give the same statement, it may be difficult to say who gave it first. The author has quoted both from himself and others, not always giving quotation marks, because the author, whoever he may be, is not to be held accountable for the changes, condensations, or additions which may be made in connection with the information he has given.

We have no disposition to enter largely on a review of our performance. Probably every reader will find something or other which he might wish to be different ; and in such a wish every reader may be right ; but the author asks only that each reader will give him credit for doing his best, and that each will believe the writer had a reason for whatever he has done, and for the precise manner in which it has been performed.

On one subject he may ask permission to say a word or two. In some former publications of this character the boast has been made that every article has been prepared by an author belonging to each particular Denomination ; and assuredly this plan has its own particular excellencies ; but it does not always insure impartiality, while it goes far to destroy the unity of style and manner in the volume, and occasions frequent repetition of the same matters of doctrine and practice. On these accounts the principle has been adopted of collecting the facts, as much as possible from the parties immediately interested, and then to write each article in the most kind and impartial manner.

Though the engravings have not fallen specially into the department of the author, he may be permitted to speak well of the labors and taste of the publisher in connexion with them, and to congratulate the reader that very many of them are truly *illustrations*.

With these cursory remarks the author sends forth a volume which has afforded him pleasure in its preparation, with the cordial wish that it may minister gratification to the reader in its perusal.

J. B.

PHILADELPHIA, July, 1854.



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MOUNT MORIAH.

## INTRODUCTORY SKETCH

OF

JUDAISM, PAGANISM AND MOHAMMEDANISM.

**T**HE WORLD BY WISDOM KNEW NOT GOD. Such was the testimony borne by the Apostle Paul; and we have only to look at the world unenlightened by Divine Revelation to see its truth. Neither nature nor reason have been able to show us their Author, or to disclose the origin, character and destiny of man. Unless we have a revelation from the Being who made us, we must grope in the dark as to whether we are now pleasing him, and pass into another state without preparation, and in the most awful uncertainty as to the future, upon which we may well tremble to enter.

*The entrance of thy word giveth light,* was the declaration of the royal psalmist; and the examination of history will confirm the statement, and that whether men be looked at individually or in masses. No man can look over the world and deny that Religion, like a messenger of special mercy from the Ruler of the Universe, has scattered

blessings on our path, as she conducts us to immortality. Indeed, so conscious do men seem of the importance of Religion, that, in some form or other, they appear to be almost universally seeking it. Ignorance, superstition, and cruelty, may be evil in their nature and results; but mankind, if they are unable to obtain any thing better, will take even these for religion, rather than be entirely without it.

As introductory to statements which shall show us the grounds and character of the religious views of those around us, we have thought it important to glance at the different systems which have passed under that name for many ages, and which still continue to exert on the world a mighty influence. We propose to begin with the doctrines first delivered from heaven, and then to pass to the systems which have chiefly originated with man. Having thus carefully examined the past, and looked over the whole world, it is hoped our minds may be the better prepared to improve by the examination of the faith and practice of our neighbors; and that our own faith may rest on a firmer basis. We begin, then, with

#### JUDAISM.

**T**HE Sketch of the religious views of previous times necessarily commences with JUDAISM, as being the oldest of all systems of revealed religion; and it is pleasant to remark that scriptural religion has in all ages been essentially the same. Unity of design has been preserved amidst all its modifications, both with regard to its objects, and as to the means by which that object is to be realized. It has always proposed the recovery of man from his degenerate state, and has always purposed to accomplish this, once for all, by the sacrifice of Messiah.

The sovereign Author of salvation was pleased to make a gradual revelation of mercy. In delivering mankind from the darkness of sin, he conducted them in a path narrow, encumbered, and rugged; but which, as they advanced, widened in its prospects, and improved in the light and comfort it afforded. In the enlightenment of the human race, there were first in the promises of the patriarchal age, a few distant stars thwarting, with their feeble rays, across



the profound gloom of night; then Levitical appointments afforded a soothing twilight, spreading round the horizon of our hopes and fears, as the time approached for the source of light to arise in the full-orbed majesty of heaven. And as the reflected light of the planets is spread along the mountains in the morning, and as every alleviation of midnight gloom is to be ascribed to the radiance of the sun; so patriarchal promises and Levitical institutions shone upon the world with a light really derived from the gospel.

That ancient instructions and institutions were not complete, needs scarcely any proof. Though they availed to the safety of those whose attention to them was marked by the submission of the heart to God, the information they conveyed, on the manner in which salvation could be accomplished, was partial, and uncertain. They ascertained the fact simply from the divine assertion, but for a long period the removal of acknowledged difficulties could not be effected, the harmony of conflicting attributes in the character of God could not be seen, and the equity of a dispensation of mercy to sinners, was then a "glory to be revealed." The sacred institutions of that period were preparatory, and possessed the relation to the present which a previous engagement has to its fulfilment.

Every one knows that the name of the *Jew* is formed from that of the patriarch Judah, and that it was first applied to one belonging to the tribe or country of Judah, or rather, perhaps, as suggested by Kitto, to a subject of the separate kingdom of Judah. During the captivity the term seems to have been extended to all who spoke the Hebrew language, without distinction; and this loose application of the name was preserved after the restoration to Palestine, when it came to denote not only every descendant of Abraham in the largest sense, but even proselytes, who had no blood-relation to the Jews. Our object at present will be to describe the system of what is called Judaism, or the whole of the faith of the descendants of Abraham, to glance at their history, and briefly to describe their present state and prospects.

In discharging the first part of our duty, more than one important purpose will be accomplished by showing that Judaism and Christianity are *one in principle*; Judaism being Christianity in the bud, and Christianity showing the full development and happy completion of Judaism. Such an exhibition as the one we propose will tend to correct many errors into which some have fallen by separating the two dispensations; and will beautifully illustrate the integrity and harmony of Revelation. It is true, that they differ in point of *form*; because the shadow being

gone, the substance is come ; and, as we have already remarked, they differ in *degree* ; but several important considerations will show that of right they must be one ; and that the fact accords with the propriety of such an arrangement.

For instance, it might be argued that the perfection and immutability of God requires that religion, however it may, from time to time change its form, must always be one in principle, only changing as passing "from glory to glory," as "the Spirit of the Lord" increases the revelation of truth. Nor will the fact be less evident, if we consider the very reasonable doctrine, that there cannot be two methods of salvation ; but that sinners, in all periods, and in all lands, must be saved on the same grand principles. Other arguments might be urged on this subject, but these are sufficient. Let us now briefly illustrate our main position, which will, in no small degree, show also many of the leading features of the Jewish economy.

It may, however, be important to remark here, that we have no intention fully to delineate the whole plan of Judaism. Its priesthood,



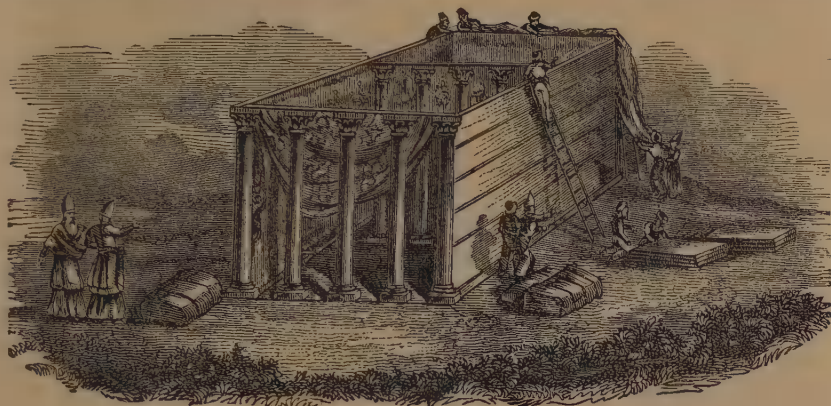
ALTAR.

offerings, and various ceremonies, occupy no small portion of the Old Testament, and could not possibly be introduced into ■ work like this. When we come to speak of the Jewish religion and its adherents in the United States, so much of illustration will be introduced, as may be necessary to enable the reader to gain a general understanding of the subject ; at present we have only to show the harmony between Judaism and Christianity,—between Moses and Messiah.

And we look first at the *Jewish Targums*. These ancient and approved Commentaries upon the Jewish Scriptures, refer so constantly to the Messiah, as to identify the former with the present dispensation, if Jesus be that Messiah. So that it is impossible to reject the claims



of Judaism being one in principle with Christianity, without overturning the foundations of Christianity itself. Not only the passage usually called the first promise, the Shiloh of Jacob, the Star and Sceptre of Balaam, the last words of David, and other prophecies, which have been considered questionable by some Christian commentators, are unhesitatingly ascribed by these Jewish paraphrasts to the Messiah; but even institutions which at first would appear to have no direct allusion to him, although probably typical of him, such as the anointing of the



TABERNACLE.

tabernacle, its vessels, and all its sacred contents, are applied by these writers to the Messiah. These are circumstances which abundantly prove that whatever alterations might occur in form, nothing of the sort was contemplated in identity.

*The appeals of Jesus and his apostles* to the Scriptures of the Old Testament, as the proofs of his mission—as describing his person—as foretelling his preaching and his miracles—as explaining the nature, the import, and the end of his dying—identify the dispensations as one in principle and in object. “For the hope of Israel,” cried the apostle, “I am bound with this chain.” Jesus said, “Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me,”—the only then existing Scriptures being that very portion of them which it is now debated whether they shall be considered as belonging to this great salvation, of the promises relating to which they were the earliest repositories. Upon this argument was founded the grand appeal of Paul before Agrippa. “I stand and am judged for the hope of the promise made of God unto our fathers—Unto which promise our twelve tribes, instantly serving God day and night, hope to come.”

*The whole Epistle to the Hebrews* is consecrated to this subject. It begins with the great fact—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."—It passes over early historical events as bearing upon these last days; and it traces, in all the forms of the levitical priesthood, the constant reference to the one great eternal sacrifice for sin. The apostle himself so concludes his reasoning. "Now of the things which we have spoken this is the sum: We have such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. viii. 1, 2. Is it not obvious that of this priesthood, and of this tabernacle, the former priesthood and tabernacles were types? Consequently the object and principles of both dispensations, are one and the same.

*The internal marks of agreement* are innumerable. The new commandment of our Lord Jesus, that we should love one another, is contained in the second great commandment: "Thou shalt love thy neighbour as thyself." The great law, which has often been considered as peculiar to Christianity—to do good to our enemies—is an Old Testament injunction, quoted by the blessed Redeemer, and repeated by his apostles. It is evident, therefore, that certain severities peculiar to that dispensation, both in point of enactment, and in matter of fact, originated in circumstances of an especial nature, and were under the guidance of infinite wisdom—the reasons for which not being assigned it were presumptuous in us to conjecture them. The paternal spirit of the Deity is marked strongly under this Dispensation. It is seen in his manifestation to Moses—in answer to the prayer, "I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." There is nothing here but what accords with the reasoning of the apostle Paul, relative to the dispersion of the Jews, in the Epistle to the Romans; and with the absolute sovereignty of such a Being as God must be, if there be a God, who is as infinite in wisdom, justice, and goodness, as in power. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." Exod. xxxiii. 18, 19.—xxxiv. 6, 7.

Here is justice, indeed, but it is tempered with mercy—and the mercy is distinctly and powerfully marked at the close of the second commandment, where the same threatening is blended with the affecting promise, “Shewing mercy unto thousands of them that love me, and keep my commandments.” Exod. xx. 6. Dr. Geddes has justly remarked, that “A stronger inducement to avoid sin, and to practise virtue, could hardly be held forth. The parent who disregards his God, is threatened with a punishment, which is to extend even to his posterity, his dearer part: but this punishment is limited to the third or fourth generation; whereas blessings and mercy are promised, for a thousand generations, to the posterity of those parents, who love God, and keep his commandments.” It should also be remembered, that these are temporal punishments only, which are to extend to the third and fourth generation; and that the same thing obtains in the ordinary dispensations of Providence, every day that we live; in which children manifestly suffer—and to the third and fourth generation too—for the imprudence and crimes of their parents—in poverty of circumstances, diseases of body, and degradation in society. The same paternal character is ascribed to God, in the touching promise of pardon and restoration to the Jews, upon their repentance, even in the event of their crimes depriving them of their country, reducing them to captivity, and scattering them among all nations. “But if from thence thou shalt seek the Lord thy God, thou shall find him, if thou seek him with all thy heart, and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient to his voice, (for the Lord thy God is a merciful God), he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them.” Deut. iv. 29—31. Who could expect, in the face of such a declaration of compassion and forgiving love, to find the God of the Jewish dispensation represented as totally different from the God of the New Testament? And least of all could it be anticipated from a writer who pointed out the beautiful and concluding clause of the second commandment as so wise, so just, and so good. Yet Dr. Geddes says, “The God of Moses, Jehovah, *if* he really *be* such as he is described in the Pentateuch, is not the God whom I adore; nor the God whom I could love. The God whom I adore and love is the Father of our Lord Jesus; his Father and our Father; the Father of mercies, and God of all consolation; who is no respecter of persons; who hateth not Isaac and loveth Jacob; who visiteth not the sins of the father upon his children, even to the *first* generation; who willeth all men to

be saved ; who maketh his sun to rise upon the evil and upon the good, and sendeth salutary rain on the just and on the unjust." After this, one could wonder at nothing from such a quarter—except perhaps that it should not have struck so acute a mind, that in thus degrading the former dispensation he was taking away the basis upon which the Author of Christianity himself, whom he professed to consider as perfect, built his system.

Upon the whole, Judaism and Christianity must be one in principle—or Judaism would be the religion of a day—a religion of expedients—a body without a spirit—everything but what the New Testament describes it. Still more—without such a connection as is here supposed, and which amounts to identity of principle, it will be impossible to assign any reason for the majority of the institutions of the former dispensation, to understand their import, to discover what object they had, or whether they had any, to conjecture what end they could possibly answer—or to find any issue to which they led. We are also as much in the dark respecting their termination, as their institution : since, if they are not consummated in Christianity, in order to which they must have been virtually a part of it, there is as little reason apparent for the time and the manner of their abolition, or cessation, as there is for their original enactment, and long observance. Without such an unity as that for which we contend, the whole of the ancient economy, and of the Jewish religion, is an enigma not to be solved. We are therefore prepared to maintain that the dispensations have one Author, one Object, one Principle, one Testimony ; and to abide by all the consequences of this conclusion.

Before Moses a double vista opened—back through the events of more than two thousand years, rising before his inspired vision in succession to the beginning of time—and forward nearly two thousand more, through types, shadows, and ordinances, to the triumphs of Calvary—the first blended with facts transmitted from father to son, till they reached him—the second with great and precious promises given immediately to him from a faithful and unchanging God.

What though the former dispensation was a day in which the light was "neither clear nor dark"—still it was "one day known to the Lord."—What though it be "neither day nor night," expressly—it was the morning twilight—the parting clouds gave way to the day-break. Faith soared high, in the Patriarchal ages, and like the lark, showed the slumbering world the gleams of the unrisen sun upon her wings. Prophets caught the signal—and ascended the mountains, whose summits, already illuminated, lifted their points of light amidst the darkness,



and appeared as day-stars to the valleys, still overshadowed with night. The nations looked, and beholding the Messenger of salvation enshrined in glory, like the Angel in the Sun, exclaimed "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

To one object all eyes are directed. Amidst the twilight of breaking day, Moses looks from his tables of stone and the Covenant of works to him "Who was made under the Law, to redeem them that were under the law, that we might receive the adoption of sons." Aaron glances from the altar and its mysterious and multiplied sacrifices, to the cross of Calvary, and to him "Who by one offering hath perfected forever them that are sanctified." David strikes his harp with a bolder hand, as he gazes upon the ascending sun, which pours upon its strings a flood of celestial fire—even him, "The sun of righteousness arising upon those that fear his name, with healing in his wings." Solomon sees the magnificence of his temple absorbed and lost in Him, whom the heaven, and heaven of heavens, cannot contain." And even the poor Gentile priest drops the knife which he was about to plunge into the heart of a human victim—himself to find an atonement in his death who "gave his life a ransom for many."—The authors of all this misery, our first parents, exult to behold the whole mischief of their fatal apostasy repaired. The Serpent, bruised, and crushed, is banished the new Paradise, and hides himself in the shades of everlasting night—while Death lies prostrate, pierced with his own dart, and expiring under the triumphant feet of the Redeemer, as he is seated upon his eternal throne.

To give in this rapid sketch a HISTORY of the Jews as written by the inspired writers, would be almost to insult the reader by supposing him ignorant of his Bible. We will therefore begin only where the Old Testament ends. This, it will be remembered, was immediately after the reform among the Jews effected by Nehemiah. This excellent man was contemporary with Malachi, who was the last of the ancient prophets. The Jews who returned, from the Babylonish captivity, were, after Nehemiah's decease, under a Persian governor, of all Syria. The high priest himself was under political control, and was sometimes appointed by the governor.

The Persians and Greeks had been generally in a state of war for one hundred and sixty years, when Alexander the Great marched thirty-five thousand Greeks into Asia, and in six years conquered the whole Persian empire. While he was engaged in effecting his conquests in the Persian dominions, he was exceedingly enraged against the Jews,

for their inflexible adherence to the Persians, to whom they were under great obligations. When he laid siege to Tyre, the Samaritans sent him a considerable body of troops ; but the Jews were not disposed to submit to him, so long as Darius, to whom they had taken the oath of allegiance, should be alive.

Alexander having arrived at Jerusalem, the high priest went out in procession to meet him. The conqueror saluted the venerable man with religious respect as the priest of Jehovah, for he had, in a vision, seen the priest, who had assured him that God would march at the head of his army, and give him the victory over the Persians. In consequence of this Alexander treated the Jews with great humanity, and granted them many privileges. Alexander died at Babylon, in the thirty-second year of his age, and the twelfth of his reign, three hundred and twenty-three years before Christ.

Within fifteen years after the death of Alexander, his whole family was murdered, and his empire divided among a few of his principal generals. For more than one hundred and fifty years, these rulers were generally at war with one another ; nevertheless the Jews, whose country was betwixt them, were marvellously protected by the providence of God. Ptolemy Lagus, to whose lot Egypt fell, did indeed invade Judea ; for Palestine having been given to Laomedon, of Mitylene, one of Alexander's generals, and confirmed to him, the Jews, mindful of their oath of obedience, refused to submit to Ptolemy, who had deprived Laomedon of his dominions. Enraged at their fidelity to the sovereign to whom they had sworn allegiance, Ptolemy took Jerusalem, and carried one hundred thousand of the people captives into Egypt. Their loyalty and fidelity, however, moved his compassion, and so raised their character in his estimation, that he appointed them to places of trust and power.

In the year before Christ, two hundred and ninety-seven, died Simon the Just, who was high priest of the Jews, the son of Onias. This high priest was the last of the men of the great synagogue, consisting of one hundred and twenty persons, appointed by Ezra for perfecting the restoration of the Jewish church ; and it is believed that he made the last revision of the books of the Old Testament, and completed the sacred canon, by adding the Books of Chronicles, Ezra, Nehemiah, Esther, and Malachi.

After the death of Ptolemy Soter, before Christ two hundred and eighty four years, the Jews were favored with another protector in his son. This king was engaged in a long war with Antiochus Theos, king of Syria, which they terminated by a treaty of marriage. Antiochus

ALEXANDER THE GREAT MEETING THE HIGH PRIEST BEFORE THE WALLS OF JERUSALEM.







divorced his wife Zaudice, and married Berenice, the daughter of Ptolemy, in the year before Christ two hundred and forty-nine. Ptolemy Philadelphus dying two years afterwards, Antiochus took back his first queen, and separated from Berenice; who, fearing another divorce speedily poisoned him, cut off Berenice and her son, and placed her own son, Callinicus on the throne. Ptolemy Euergetes, now king of Egypt, in revenge for the death of his sister Berenice, hastened with a considerable army against Syria, slew Laodice, and having subdued the kingdom, returned laden with spoils; and on his way offered many sacrifices in the temple of Jerusalem, as a grateful acknowledgment to God for his triumphs. Ptolemy Philopater, son of Ptolemy Euergetes succeeded his father on the throne, before Christ two hundred and twenty-one. He was a very profligate prince. Antiochus, brother of Callinicus, engaged in war with him, and at first was successful; but Ptolemy ultimately conquered, and made a progress through his provinces. On visiting Jerusalem he offered numerous victims, and presented valuable presents to the temple; but Simon II., then high priest, seriously affronted him, by not permitting him to enter the holy of holies; and he avenged himself in a most barbarous manner; for on his return to Egypt, he deprived the Jews of their privileges, and assembled multitudes of them at Alexandria, to be destroyed by wild beasts; which, however, it is said, instead of slaying them, killed their enemies.

The dissipated Philopater died before Christ two hundred and four years, and was succeeded by his infant son Ptolemy Epiphanes. Antiochus now availed himself of favorable circumstances, and marched a large army into Ceolo-Syria, and Palestine, and speedily subdued them. Antiochus being soon after engaged in war with Attalus, king of Pergamos, the Egyptians recovered the lost territories, and put a garrison in Jerusalem, before Christ one hundred and ninety-nine. In the year following they were again recovered by Antiochus, and the Egyptians were captured. The Jews cordially espoused the cause of Antiochus, with which he was so pleased, that he ordered their city to be repaired, their dispersed kindred to be recalled, and their lost privileges, granted by Alexander, to be restored. Antiochus was succeeded on the Assyrian throne by his son Seleucus Philopater, who finished an inglorious reign, before Christ one hundred and seventy-six years. Antiochus Epiphanes, or the Illustrious, next ascended the throne. Being pressed by the Romans for tribute, he deposed Onias, the Jewish high priest, and sold his sacred office to his brother Jason, whom he afterwards deposed, and again sold it to his brother Manelaus.

Antiochus having marched into Egypt, and a report being spread

of his death, Jason collected together a thousand men, to recover by force the priesthood of which he was the first purchaser. He succeeded in surprising the city of Jerusalem, drove Manelaus into the castle, and cruelly put to death all whom he considered to be his adversaries. Antiochus being informed of these transactions, hastened out of Egypt to quell the rebellion; and being told that the inhabitants of Jerusalem had made great rejoicings at the news of his death, he was so angry, that having stormed the city, he slew forty thousand persons, sold as many others for slaves, plundered the temple of gold and furniture, entered the holy of holies, and sacrificed a sow on the altar of burnt-offering, causing the broth of the unclean animal to be sprinkled all over the temple.

As a further punishment to the Jews, he appointed Philip, a Phrygian, a most cruel man, to be governor of Judea, and continued the wicked Manelaus in the high priesthood. Not long after, the Romans having peremptorily ordered him to withdraw his forces from Egypt, he vented his rage at his disappointment by inflicting further punishment on the unfortunate Jews; and despatching Appollonius with twenty thousand men, gave him orders to destroy Jerusalem, to put the men to the sword, and to make slaves of the women and children. These commands were executed with savage fierceness on the Sabbath day, and none escaped but those who were able to find refuge in the neighboring caves and mountains. On his arrival at Antioch, he published a decree, requiring all people in his dominions to conform to the religion of the Greeks, and Atheneus was commissioned to instruct the Jews in the Grecian idolatrous ceremonies, and to put to death all who disobeyed his authority.

When this idolatrous teacher arrived at Jerusalem, he obtained help from some apostate Jews, and caused the sacrifices to cease, suppressed the observances of the Jewish religion, polluted the temple, forbade the sabbaths and festivals, prohibited the circumcision of the children, burned such copies of the law as could be discovered, dedicated the temple to Jupiter Olympius, raised a statue of the idol on the altar of burnt offerings, and put to death all who would not conform to heathenism. Mattathias, great grandson of Asmoneus, after whom the family were called Mattamoneans, retired, with his five sons from the persecutions of Jerusalem, to his native town of Modin: and here he made a determined stand against idolatry. Apelles, an officer in command, could neither influence him by compulsion or bribes. The venerable priest slew the first apostate Jew; and, aided by his sons, put the king's agent to death, with all his attendants demolished the

idols, and withdrew to the mountains; and after forming a valiant army, he marched through Judea, broke down the heathen altars, restored circumcision, cut off the heathen priests, and restored the worship of God. This was in the year one hundred and sixty-seven before Christ. Mattathias died the next year; but his third son, Judas, called Maccabeus, succeeded him in command. This valiant man defeated army after army sent after him by Antiochus, recovered the temple, renovated and beautified it, restored the worship of God, and repaired the city of Jerusalem, which had been long nearly in ruins.

The enraged Antiochus now resolved to take signal revenge; but was suddenly seized with an incurable disease of which he died, before Christ one hundred and sixty-four years. His successor, Antiochus Eupater, was a minor, but combined with other enemies to extirpate all the race of Israel. Judas, therefore, carried on the war prosperously for some years, making the enemies' own territories the scene of action, till he was slain; and was succeeded by his brother Jonathan. Onias, the high priest, being settled in Egypt, where he built a temple like that of the holy city, Jonathan and his brother Simon officiated at Jerusalem, both as high priests and civil governors. Jonathan was treacherously slain by Tryphon, who had usurped the throne of Syria, in the year before Christ one hundred and forty-four. Simon succeeded him at Jerusalem, and rendered the Jews independent of all the neighboring nations. He too, was treacherously murdered, together with two of his sons, by his son-in-law Ptolemy, about nine years after the murder of Jonathan. His son, John Hyrcanus, next succeeded to the government and priesthood. He destroyed the Samaritan temple on Mount Gerizim, after it had stood about two hundred years. His son Aristobulus became his successor, in the year before Christ one hundred and seven. He again raised Judea into a monarchy, and assumed the title of king.

A considerable number of rulers, both male and female, in rapid succession followed each other, generally displaying no small degree of cruelty. Wading his way to the government through streams of blood, Herod the Great obtained the royal dignity, in the year before Christ, forty, in which he was confirmed by Augustus Cæsar about ten years afterwards. He built many cities, rebuilt the temple, ingratiated himself with the Jews, and manifested great talent; but he was a monster in cruelty. It was he who attempted to murder the infant Messiah. He was succeeded by his sons. In the year six, of the Christian era, Archelaus was deposed by the Romans for mal-administration, and Judea was formed into a province, and the sceptre thus passed away from Judah. Roman procurators were placed on the seat of authority,

till those awful wars commenced which ended in the subversion of the Jewish state.

At the period of the breaking out of the war, as Dr. Kitto tells us, Gessius Florus was the governor, and he proved to be the last. He had succeeded Albinus in the year sixty-four, and was distinguished by the most unprovoked cruelties. It seems to have been the object of this man to drive the Jews into insurrection, that the public confusion might prevent complaints against his iniquitous conduct from being heard, and that a wider field for spoliation might be opened up. It would, however, be taking a very partial view of these transactions to ascribe the war which speedily ensued, to the tyrannies of the Roman governor, whose measures merely fanned the blast which blew up into destroying flames the embers of wrath and discontent which had smouldered long, and which could not much longer have been withheld from conflagration.

The first act of open rebellion, was the refusal to offer the usual sacrifices for the emperor. Then followed a successful attempt of the seditious factions to get possession of the city, in the course of which many public buildings were wilfully destroyed by fire. The chief priests, and the more peaceably disposed inhabitants, who had retired to Mount Zion, were attacked there, and the high priest, who had concealed himself in a sewer, was discovered and put to death. The fortress of Antonia was next forced, and the garrison slain. The palace of Herod, at the northwest angle of Mount Zion, still remained in the hands of the Romans, strongly fortified on the north by the three great towers of Hippicus, Phasaelus, and Miriamne. The garden in which the soldiers were encamped was first carried, and they then retired into the towers. The excited and triumphant Jews hastened to fire the vacated camp, and then proceeded to besiege the towers. The soldiers were constrained to capitulate. They laid down their arms; and were immediately slaughtered in contravention of the terms, and that, too, on the Sabbath day. Meanwhile, the revolt had spread throughout the country; and the president, on whom devolved the duty of putting it down, was, for a time, too much occupied elsewhere to march against Jerusalem. At length, however, he arrived. He pitched his camp at Scopas, seven furlongs from the city, and waited three days in the hope that his appearance would awe the rebels into submission. Finding himself mistaken, he entered the city, the Jews having, for the purpose of concentrating their resources of defence, abandoned the outer and second wall. Cestius destroyed the new city and part of the lower city by fire, and then advanced against the upper city, which was occupied



by the insurgents, and encamped before the Herodian palace, where there was a space unoccupied by buildings between the outer and second wall. But after five days, Cestius abandoned his operations in this quarter, and turned to the northern side of the temple, where he was repulsed by the Jews. Soon after, God, who had reserved the city for a more signal doom than could have been sustained had the city been at this time taken, struck Cestius with a sudden panic, and he raised the siege without any apparent cause. The retreat was most disastrous; for the Jews, who had just before given up all for lost, were elated by what they regarded as an interposition of God's special providence in their behalf, and they pursued the Roman army with incredible ardour and ferocity, and soon changed its orderly retreat into a complete rout.

This success was the ruin of the Jews. In the first place, it buoyed up their minds in the firm conviction that they were still, as of old, the special objects of divine care and favor, and that the Lord would never suffer the city which he had chosen, and the holy temple in which he had set his name, to be smitten by the heathen; and, in the second place, it gave a stern and implacable character to the future warfare, by engaging the honor of the Romans to blot out the disgrace which their arms had sustained.

The tidings of these events made a great sensation at Rome; and the emperor Nero lost no time in sending the able and experienced Vespasian into Syria, in the quality of president, to put an end to the war.

Vespasian, who was accompanied by his son Titus, commenced operations in the spring of A. D. 67, with an army of sixty thousand men. Instead of going at once to Jerusalem, he employed himself in reducing Galilee and in recovering the fortresses which had been taken by the insurgents. In this he met with considerable resistance, and had many occasions of witnessing the desperate valor of the insurgents. At Jotapata he was opposed by Josephus, the historian of the war, to whom the provisional Jewish government had confided the defence of Galilee. The fortress fell, and Josephus was taken alive. He was at first treated rather roughly, but afterwards with consideration and respect. At the commencement of the campaign, the Romans behaved with great severity wherever they came. No mercy was shown to age or sex; but cities, towns, and villages, were cruelly ravaged and destroyed. Nor were these desolations confined to Judea; for, in many foreign cities, where Jews were settled, they were slaughtered in multitudes by the Roman soldiers and the other inhabitants. Some idea of these dreadful massacres may be formed from the fact, that above twenty-thousand

Jews were slain in one day in Cæsarea, ten thousand in one night at Scythopolis, fifty thousand at Alexandria, eight thousand at Joppa, and above ten thousand at Damascus. Nor need we wonder at such extent of destruction among a people who were so infatuated as to rush into a warfare in which the odds were so fearfully against them.

Though the war was steadily prosecuted, Vespasian evinced no haste to march against Jerusalem; and, when urged by his impatient officers, he told them it was better to let the Jews destroy one another. In fact, he knew well how destructively the factions were raging against each other in Jerusalem. There were three of these factions, afterwards reduced to two, holding possession of different parts of the city. They wasted their strength in cruel conflicts with each other, in which they even destroyed the storehouses of corn and provisions which formed the only resource against famine threatened in the siege. In one thing, however, they all agreed—in harassing, plundering, and destroying the citizens and nobles who did not enter into their views. Thus they obtained little real benefit from the respite which arose from the attention of the Roman army being diverted for a while from them by the death of Nero. Galba, Otho, and Vitellius, were invested with the purple in quick succession; and at length, with general approbation, Vespasian himself was declared emperor by the army in Judea. He then departed for Rome, leaving the conduct of the war to his son Titus. At the feast of the passover, in the ensuing year, when the city of Jerusalem was, as usual at that time, crowded with people from all quarters, the Roman army appeared before the walls. It was, probably, his anxiety to save the city and the temple, that induced Titus to commence the siege at this season; for it might have been expected that, where such multitudes were shut up in an ill-provisioned city, famine alone would soon make a surrender inevitable. The besieged were very earnestly invited to open their gates to the Romans, and were with all sincerity assured of their liberty and safety. Josephus was also commissioned to harangue them, and to point out to them the folly of supposing that they could hold out against, or successfully resist, the power of Rome. But all warning and counsel were treated with insult and scorn; and the factions expressed the resolution of defending the city to the very last, in the confidence that God would not permit his temple and city to fall before the heathen. Such repeated refusals of mercy and compassion, and the very desperate defence made by the besieged compelled Titus, much against his own will, to become the unconscious instrument of accomplishing that doom of the city and the temple, which Christ had, nearly forty years before, denounced. The folly of

CAPTURE OF JERUSALEM BY TITUS







the resistance made by the Jews was so clear to Titus, that he became exasperated at the unpleasant task which their obstinacy imposed upon him. Resolved that none of them should escape, but such as surrendered to him, he raised around the city a strong wall of circumvallation, strengthened with towers. This great work was accomplished in the short space of three days.

The city was very strong, being, as we have already seen, protected by three walls, one within another; and then there was the temple, which itself was an exceedingly strong fortress.

All these defences were successively carried by the Romans, although every step was desperately contested by the besieged, who for fifteen weeks prevented their enemies from reaching the temple. During that time, the most horrible famine was experienced within the city. At length, no table was spread, or regular meal eaten in Jerusalem; people bartered all their wealth for a measure of corn, and often ate it unground and unbaked, or snatched it half-baked from the coals; things were eaten which all men abhor, and which the Jews, of all men, deemed most abominable. Many perished of mere want, especially the old and very young; for the latter, the mother's breast no longer afforded nourishment, and there were instances of dead infants being eaten by their own parents. All this was in accordance with that ancient prophecy in which Moses had described the punishment of their unbelief. Nor was famine the only scourge; the factions still raged within the city, agreeing only in resisting the enemy without, and then turning with unabated fury against each other. They agreed, also, in continuing their shameful maltreatment of such of the inhabitants as they suspected to be in favour of surrendering the city, or inclined to desert to the Romans. To incur suspicion of this was instant death; and many persons were charged with the offence, and slain, for the sake of their wealth.

The lower city was taken by the Romans, early in the month of May; but the temple did not fall until the beginning of August. Titus was most anxious to save this glorious fabric, as one of the noblest ornaments of the Roman empire. But the Jewish historian observes, that the "holy and beautiful house" was doomed to destruction; and he attributes to a "Divine impulse," the act of a soldier who siezed a burning brand and cast it in at a golden window, whereby the whole fabric was soon in flames. Titus hastened to the spot, and finding all attempts to save the building hopeless, he, with some of his officers, entered the sanctuary, and directed the removal of the sacred utensils

of gold, some of which afterwards graced his triumphal procession, and were sculptured upon the arch which commemorated his victories.

The upper city, into which the besieged had retreated, soon after fell; and this completed the conquest of Jerusalem. In all these operations the carnage was horrible; for with the Romans the time for mercy was past, and in their exasperation at the useless obstinacy of the defence, they burned and destroyed without remorse, and massacred the people without distinction of age or sex. Streams of blood ran through all the streets, and the alleys were filled with bodies weltering in gore. The number that perished during the four months of the siege, is computed at one million one hundred thousand,—a number which would seem incredible if we did not recollect that a nation was, as it were, shut up in that city, having assembled to celebrate the Passover; so that, as Josephus observes, this exceeded all the destructions that had hitherto been brought upon the world. Besides, more than an equal number perished elsewhere in the six years of war; and ninety-seven thousand were made prisoners and sold into slavery. Of these, thousands were sent to toil in the Egyptian mines; and thousands more were sent into different provinces as presents, to be destroyed by the sword, and by wild beasts in the amphitheatres. They were offered for sale “till no man would buy them,” and then they were slain or given away.

Thus did Israel cease to be a nation, and become outcast and desolate; and thus were their famous city and its glorious temple utterly cast down.

The history of the Jews from the period of their dispersion to the present time is one of a most affecting character, and will be seen, still further, to most strikingly illustrate, to the very letter, the threatenings of Moses, their great legislator. So much indeed is this the fact, that the prophecy may now be read as the history of its fulfilment. The Lord has indeed “scattered them among all people, from one end of the earth even to the other.”

Some of the threatenings issued by Moses against his people were fulfilled in their subjugation by the Assyrians, and other powers, and by their temporary captivities; but it remained, as we have seen, that the whole outline of the prophecy should be filled up by the Romans, and its testimony sealed by the last and utter dispersion. It is also remarkable, how decidedly the prominent features of this description characterize the Roman people—a far distant nation—remote in their local position—whose instruments of destruction, Adrian and Vespasian, went to the destruction of Jerusalem from Great

EMBRACING BEFORE THE WALLS AT THE SIEGE OF JERUSALEM.







ROMAN SOLDIERS SETTING FIRE TO THE TEMPLE AT JERUSALEM.





Britain—whose ensign was the eagle—whose tongue had no affinity with those with which the Jews were conversant, or with their own—whose countenances were fierce—and their characters cruel and regardless.

The circumstances of their general dispersion as detailed by Moses, were perfect. It is so complete, that few Jews are permitted to remain in the land which was once theirs. Turks, Greeks, Christians, Moors, occupy it; but its former possessors are dispersed over the East, in Europe, in Africa, in America, among all nations, and literally, from “the one end of the earth even to the other.” They were, in great multitudes transported to different nations; and, as was foretold, into Egypt; and so little prized, that fourteen thousand of them were suffered to perish with want, while the slave-markets became so glutted, that purchasers of them could scarcely be found, even at an inconsiderable price, and multitudes of them were actually crucified. While idolatry remained, they were subject to the most cruel persecution to compel them to submit to it; and subsequently, in different, and especially in Catholic countries, they have groaned under the bondage of compulsive worship, and been denied the practice of their own religious rites.

Would our space permit, we might easily descend into details of cruelty which might well fill every humane breast with horror. So early as the seventh century, in Spain, ninety thousand of them were compelled to submit to an ordinance which made them professedly Christians. They have indeed “found no rest for the sole of their foot.” They were banished successively in the thirteenth, fourteenth, and fifteenth centuries from England, France, and Spain; and yet more recently from Portugal and Bohemia. They have every where suffered spoliation from the most reckless and unprincipled extortion; and where they have hesitated to pay the most unreasonable demands, they have, for the sake of their property, been put to death, even by thousands. Their children have been finally taken from them, and educated by strangers. They have always been worse treated by those who call themselves Christians, than by Pagans and Mohammedans. And although the spirit of the times has introduced milder treatment, and a brighter day has risen upon them in their exile, they are still objects of contempt and derision among the nations. They are without a country or a home.

We may perhaps be indulged in this place by being allowed to extract a paragraph or two from a recent excellent writer:—“In England, but a few centuries ago, the most extraordinary notions were

entertained respecting the practices of the Jews. Old Chaucer appears to have believed that the Jews were capable of any cruelty, and we must remember that he only represented in this matter the popular opinion. In his time it was thought a good Christian thing to spit on a Jewish gaberdine. In the "Canterbury Tales" he makes the prioress relate that in an Asiatic city, where there was a "Jeweri," a place where Jews dwelt, a child having to pass this place on his way to school, gave high offence by singing

"O alma mater Redemptous ;"

for which they fell upon him and put him to death ; but the words of the song were still continued from the pit where his mangled body was hidden. Search was made, the murder was discovered, and then-

"With torment, and with shameful death, each one  
The provost these Jews did serve,  
Which of the murder wist.  
Therefore with wild horses he did them draw,  
And after that he hanged them by the law."

"When the flower of European chivalry left their own lands and started forth to do battle with the Turk, the Crusaders' swords grew red with Jewish blood. The knights commenced their labours for the Cross by massacring the Jews in every city through which they passed. Conversion or death were the alternatives proposed. Cologne, Worms, Treves, saw the fearful work begun. A band of Jewish women at Treves went to the banks of the blue Moselle, and having loaded their clothes with stones, threw themselves into the river and perished. While the crusading mania lasted many similar scenes occurred.

"At the coronation of Richard I., orders had been given that none of the Jewish race should approach his palace. Ignorant of the order, some of the leading men went to the spot with presents for the king. A riot ensued. A rumor spread that the king had sanctioned a massacre of the Jews throughout his dominions. The imaginary order was put into operation. From city to city the blood-news went. The most deplorable scene of all took place at York. There the Jews shut themselves up in a tower, and were besieged by the populace. Finding no means of escape they resolved to fall by their own hands. Each head of a family took a razor, with which he slew first his wife and children, then his domestics, and finally himself. Either in this fearful manner, or by the hands of the populace, every Jew in York perished. Still



later, seven hundred were slain in London because a Jew had demanded exorbitant interest. In 1274 every Jew who lent money on usury was compelled to wear a plate upon his breast signifying that he was a usurer, or to quit the realm. In 1277 two hundred and sixty-seven Jews were hanged and quartered on a charge of clipping the coin; the same year, upon the pretence that a Christian child had been crucified at Norwich, fifty Jews were hanged, and every synagogue destroyed. In 1287 all the Jews in England were apprehended in one day, their goods and chattels confiscated to the king, and they to the number of fifteen thousand six hundred and sixty, banished the realm. They remained banished three hundred and sixty-four years. England is in this matter a fair sample of other countries. In 1394 they were driven out of France; in 1492 were banished from Spain—against them the Inquisition was first established. Recent times have seen the grossest cruelties enacted against them in the face of all reason and justice. The old prejudice still to some extent influences the public mind, though no fire or sword is employed."

Every one knows, that in spite of all this, the Jews glory in maintaining their separation from all other people. Yet, wherever they are, they are degraded, and, with a few exceptions, willingly so. They have generally very little education, except education be to acquire the pronunciation of a language of the meaning of which the vast majority of them are entirely ignorant, and even this is seldom given to females. Notwithstanding all that Grace Aguilar has so beautifully written to the contrary, any one generation seldom produces a female intelligent and learned like herself. Averse from labor, the wealthiest portion of them deal in lending money, and the poor are usually pedlars on a small scale. How different are the present Jews to their ancient fathers, and though they ask it not, how are they entitled to our commiseration!

In closing the present sketch of Judaism, we cannot but remark with astonishment the remarkable preservation of this extraordinary people. Their history in this respect is unparalleled. "The history of this people," says a modern writer, "certainly forms a striking evidence of the truth of divine revelation. They are a living and perpetual miracle, continuing to subsist as a distinct and peculiar race for upwards of three thousand years, and even in the midst of other nations, flowing forward in a full and continued stream, like the waters of the Rhone, without mixing with the waves of the expansive lake through which the passage lies to the ocean of eternity!"

They can look back along a line of ancestry, compared with which that of the Norman peer, and the Saxon noble, are but of yesterday.

Nations which did not begin to exist till long centuries after the Jew had acquired a history, have long ago run their course and perished; but he is unchanged. The Roman, the Athenian, the Babylonian, is now only a name—the shadow of a name; yet when the most ancient of these powers was laying the foundation of its existence, the Jew could already trace back a genealogy of many generations. As the modern traveller surveys the remains of the arch of Titus at Rome, he feels himself bewildered in endeavoring to realize the distant date of its creation—and yet it commemorates only the last of a long series of Jewish dispersions. You read of the fragments of antiquity dug up from the ruins of Babylon, and your mind is carried still further back than by the Roman arch; but the Jews possibly formed that Roman brick, and imprinted on it those arrow-headed characters. The pyramids of Egypt take your imagination still further back; the Jew, not improbably helped to build the oldest of them. Enter the most ancient of the royal tombs of Thebes, and mark the national physiognomies painted on the walls—you recognize that of the Jew unaltered to the present day. Time itself was young, when the Lord said unto Abraham, “I will surely make of thee a great nation.”

Nor will any of the ordinary means of national preservation account for their continuance. They have not, like the Chinese, been stationary, and built in from the rest of the human family. From about the year seven hundred and forty before Christ, till the final destruction of Jerusalem by Titus, they suffered as many dispersions, partial and entire, as there were centuries. Their wanderings in the wilderness, relieved by temporary encampments, may be regarded as an emblem of all their subsequent history. Foreign help and alliances will not explain it. For, besides the fiercest commotions within, they have sustained, unaided, a quick succession of the most sanguinary invasions from without. They have known the degradation of slavery, the chains of captivity, and persecution in all its forms. Arms, climate, genius, politics, equally fail to explain it. For they have been crumbled and scattered over the face of the earth; and yet they exist. They have used every dialect, and lived in every latitude of civilized man. They have cried by reason of their taskmasters on the banks of the Nile; by the waters of Babylon they have sat down and wept; the Jordan, the Tiber, the Thames, the Mississippi, have alike quenched their thirst. Paganism has made itself drunk with their blood. Popery has kindled and rejoiced over the fires which consumed them; and Mohammedanism has chased and smitten them with untiring hate; and yet they exist. Old empires which oppressed them have fallen; but the Jew has lived on amidst

their ruins. Young nations have started into being, and he has been present to mingle with their elements;—mingling, but never uniting; a river flowing through the ocean, but never losing its distinct character and existence. For “from the tops of the rocks I see him; and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations.”

And, as if to complete the wonder of their continued existence, the probability is, according to the most recent and exact statistics, that their number at this moment is very nearly the same as it was on leaving Egypt under Moses—somewhere about three millions and a half.\*

Now the only way in which their preservation can be accounted for is by accepting the scriptural solution of the fact, and ascribing it to the miraculous exercise of the Divine Power. This, indeed, is very generally admitted already. The visions of the past are haunted by the fact, as by a voice from the invisible world. The philosophical historian confesses that he has no place for it in all his generalizations; and refers it to the mysteries of Providence. The enlightened Christian recognizes in it the presence and agency of Him who hath said, “I am God, I change not; therefore ye sons of Jacob are not consumed.” The Jew himself, is of course, willing to ascribe it to the hand of God; for it ministers to his self importance. But when in the best, the highest respect, he “shall be turned unto the Lord,” in how different a sense will he trace the preservation of his people to the Divine Being!

And will it not wonderfully redound to the glory of God when it shall be seen that the preservation of the Jews has not been effected by mere power—by the capricious exercise of blind force, or arbitrary might,—but that, from first to last, that power was under the guidance of infinite wisdom, or was exercised according to a previously concerted plan? A new light is dawning on the minds of men respecting the existence and the nature of this plan. History is beginning to be written in a new manner. Formerly the historian was only required to collect and record facts. But at length it has occurred to him that all the

\*This is the opinion of the Rev. Dr. Harris, but we have met with another and very different statement, nearly doubling their number. In a tract published a few years since in Paris, by M. Bail, the following calculation is given of the number of Jews in the different quarters of the globe:

Poland before partition, A. D., 1772, 1,000,000; Russia, 200,000; Germany, 500,000; United Netherlands, 80,000; Sweden and Denmark, 5,000; France, 50,000; England, London 12,000, 50,000; Italy and States, 200,000; Spain and Portugal, 10,000; United States, 3,000; Mohammedan States, in Asia, Europe and Africa, 4,000,000; Rest of Asia, China, and India, 500,000.—Total, 6,598,000.

facts of history, are, in a variety of ways connected; that could the principles of their connexion be traced and developed, it would be found that all history forms one organic whole; and hence, to trace and expound these principles has now come to be considered the highest office of the historian,—the very *philosophy* of history—a philosophy dignified by the name of “the New Science.”

It should be remembered, however, by every lover of the Bible, that *its* histories were never written in any other way. Some of the modern writers of history, indeed, are free to acknowledge, and even to lay stress on the fact as very remarkable, that the man who made one of the first sustained and consistent attempts to exhibit the facts of universal history in ideal unity, should have been an ecclesiastic—Bossuet; that philosophy should have been indebted to theology for this prolific suggestion. But Biblical history, we repeat, was never written in any other way. It both states the facts, and the principles which unite them. True, after sketching a few masterly strokes, the history of the race from the creation to the dispersion of Babel, it does not follow each branch of the human family, but confines its history to one—that of the Jews. But in the history of that one, you have, in effect, a type of the whole. And more; in the history of that one, you frequently catch glimpses of the others—glimpses of them at the most eventful moments of their existence. You see them, for example, as on the plains of Dura—the world in an act of idolatrous worship;—or you hear the tramps of their armies going forth to depopulate whole regions; and you hear the crush of towers and thrones smitten by an invisible hand. And more, still; the Bible is prophetic as well as historic; affords us visions of the future, as well as records of the past. Here the idea of the unity and universality of Providence in the history of man, and most remarkably in the history of the Jews, is fully brought out. Before Herodotus, justly called the Father of History, had begun to amass his confused materials, Isaiah had sung the glory of the *latter* day; and Daniel had foretold the kingdoms which would arise, and the order of their succession to the end of time.

Finally, the one grand event for which every Jew is looking is the return of the whole nation to their own land. Whatever differences may exist among them as to other matters, and even though in other things they may be altogether infidels, as some of them are, on this one grand point they are entirely agreed. They reverence Palestine, and die in faith as to their posterity again possessing it. Nor shall they be disappointed in this expectation. If every ancient interposition of God on behalf of his peculiar people called forth the loftiest flights of sacred



poetry, it shall be hereafter seen that even those are inadequate to the celebration of their final recovery. The powers of language will then be taxed as they never were taxed before. A new song will be raised more worthy of the greatness of the occasion. "Sing to Jehovah a new song; his praise from the end of the earth." The very site of the ancient city is urged to join in the sacred strain: "Break forth into joy, sing together, ye waste places of Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Even inanimate nature is summoned to share in the joy, and to assist in the promise: "Sing, O ye heavens! for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains; O forest! and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." And amidst this general concert, in which every object shall find a voice and take a part, will the redeemed people themselves be silent? A part of their song is already prepared: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness." Indeed, that nothing may be wanted to heighten our conceptions of the sacredness and sublimity of that joy, God himself is represented as anticipating it with delight, and as calling on the universe to share in his Divine exultation; "For, behold I create a new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people." In that joy of the Redeemer there will be a depth and a peculiarity which no creature shall be able to share. When he shall see of the travail of his soul in their conversion, in how peculiar a sense will he be satisfied! When he who once wept over them bitter tears, shall behold them prostrate in penitence at his feet; when he whom they affixed to the accursed tree, shall behold them embracing the cross, and exulting, "God forbid that we should glory save in the cross of our Lord Jesus Christ," he will be conscious of a satisfaction which shall fill even his capacity for enjoyment.

"ZION, awake, put on thy strength  
 Resume thy beautiful array;  
 Thy promised Saviour comes at length,  
 To chase thy guilt and grief away:  
 Thee for his purchase God shall own,  
 And save thee by his dying Son

Jerusalem, be holy now,  
 Satan no more shall dwell in thee :  
 Washed from thy sin, and white as snow,  
 Prepare, thy God, made man to see ;  
 Prepare Immanuel to behold,  
 And hear his peaceful message told.  
  
 Shake off the dust, arise with speed,  
 Too long hast thou a captive been ;  
 Redemption's near, lift up thine head,  
 And cast away the chains of sin ;  
 Forth from thy prison come, and shake  
 The yoke of bondage from thy neck.  
  
 Though ye have sold yourselves for nought,  
 And forfeited your claim to heaven,  
 Accept the Saviour's love unbought ;  
 Your treason now is all forgiven ;  
 My blood the fallen race restores,  
 And saves without desert of yours.  
  
 Ye desert places, sing for joy ;  
 Lost man, your hymns of wonder raise ;  
 Let holy shouts invade the sky,  
 And everp altar flame with praise :  
 For I, almighty to redeem,  
 Have comforted Jerusalem.  
  
 My arms made bare for your defence,  
 To save my church from Satan's power ;  
 Depart, depart, come out from thence,  
 Defile yourselves with sin no more ;  
 Be pure, ye priests, who preach my word,  
 And bear the vessels of the Lord.  
  
 Look out and see Immanuel come,  
 Myriads to sprinkle with his blood ;  
 He many nations shall bring home,  
 And save them from the wrath of God ;  
 And earth's remotest bounds shall see  
 The great salvation wrought by me."

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PHILOSOPHER AND HIS DISCIPLES.

## PAGANISM.



AT one period or other, Paganism has covered the whole earth, it is the religious worship and the adoration of idols, or false gods. Its proper name, therefore, is *idolatry*, but it is called Paganism from the fact, that when Constantine and his successors forbade the worship of idols in the cities, the votaries of the heathen deities retired to the villages, (*pagi*, hence *pagani*, villagers, or countrymen,) where they could practise their rites in security. Dr. Jortin says, that Idolatry had four things of which it boasted. The first was a venerable antiquity, more ancient than the Jewish religion; and Idolaters might have said to the Israelites "Where was your religion before Moses and Abraham? Go and inquire in Chaldea, and you will find that your fathers served other gods." Secondly, it was wider in its spread than the Jewish religion.

It was the religion of the greatest, the wisest, and the politest nations of the Chaldeans, Egyptians, and Phenicians—the parents of civil government, and of the arts and sciences. Thirdly, it was more adapted to the bent which men have towards visible and sensible objects. Men want gods who shall go before them, and be among them. A God who is every where in power, and no where in appearance, is hard to be conceived of. Fourthly, Idolatry favored human passions; it required no morality; its religious ritual consisted of splendid ceremonies, revelling, dancing, nocturnal assemblies, impure and scandalous mysteries, and debauched priests and gods, who were both slaves and patrons to all sorts of vices.

The first objects of idolatrous worship are thought to have been the sun, moon and stars. Others think that angels were first worshipped. In process of time distinguished patriots or deceased kings, animals of various kinds, plants, stones, and in a word, whatever people took a fancy to, they idolized. The Egyptians, though high pretenders to wisdom, worshipped pied bulls, snipes, leeks, onions, etc. The Greeks had about thirty thousand gods. The Gomerians deified their ancient kings; nor were the Chaldeans, Romans, or Chinese a whit less absurd. Some violated the most natural affections by murdering multitudes of their neighbors and children, under pretence of sacrificing them to their gods. Some nations of Germany, Scandinavia, and Tartary, imagined that violent death in war, or by self-murder, was the proper method of access to the future enjoyment of their gods. Indeed almost every thing which can be imagined has been worshipped, or offered in honor of their supposed deities. The Hebrews never had any idols of their own, but adopted those of the nations around them.

The leading feature of Paganism, we see, is idolatry, or the substitution of the creature for the Creator as an object of worship. We have no means of accurately fixing the period when idolatry took its rise, or of ascertaining the manner in which it originated. Some have thought that it existed before the flood; and that it must have been introduced in that fearful description of antediluvian wickedness, that “all flesh had corrupted his way upon the earth.” Be that as it may, we are assured that within four hundred years after the deluge, it had, to a great extent, overspread the world; for, at that period, God called Abraham out of Chaldea for the special purpose of preserving the knowledge of his unity and perfection. From that time to the period of Messiah’s advent, idolatry prevailed among all the nations, with the single exception of the Hebrew; and even that nation was not at all times exempt from it: and with the same exception, in connexion with



those who have embraced the religion of Mohammed, and those who have experienced the benign influence of the gospel, the whole world has been under its dominion from the last mentioned period down to the present hour.

Not a few of our prominent writers have been fond of descanting on the Religion of Nature, and the Religion of Reason. Let us look at them. For six thousand years men have cherished the feelings of Nature, and pursued the dictates of Reason, and with the exception of Judaism and Christianity, all the forms in which they have embodied their religious ideas are to be regarded as its results. The idolatries of



CHRISTIANS EXPOSED TO WILD BEASTS IN THE CIRCUS.

various nations, fire-worship in Persia, the twin-sisters of Brahminism and Buddhism in India, Confucianism in China, Mohammedanism in Arabia, and Pantheism in Germany, with various others of minor importance;—these are all the products of Reason; for men had her guidance then as well as now,—there as well as here. They had it in

Persia, when they worshipped the sun; in India, when they adopted their millions of idols; in Egypt, when to rivers, four-footed beasts, and creeping things, they paid divine honors; in Rome, when they adopted the idols of conquered nations, and crowded them into the capitol; in Greece, when they worshipped a statue of exquisite beauty as the representative of a god. They had it, too, in those temples of voluptuous deities where prostitution was a part of their religious rites; and in all these nations where the most revolting forms of superstition, and the most degrading and cruel practices have obtained. The heathen had it when he smeared the blood of human sacrifices, or exposed the Christians to the wild beasts in the circus; the devotee had it when he inflicted on himself excruciating tortures; the Bechuana had it when he lost all conception of a God; and Plato had it, too, when after all that his philosophy taught him, he acknowledged the necessity of a divine revelation.

It is a delirious dream of infidelity, that the various systems of Paganism are only so many diversified forms of the true religion; that all nations acknowledge and worship the true God, only under different names, and with different rites. The dream is as false as it is delirious. The declarations of the scripture are true, that, "the things which the Gentiles sacrifice, they sacrifice to devils, and not to God;"—that "they know not Jehovah;" that in most affecting reality, they "have no hope and without God"—are atheists—"in the world." With all the imposing descriptions given by some of them of a Supreme Being, or Universal Cause, they have no conceptions of "HIM who inhabiteth eternity—whose name is HOLY;"—of his perfections, his character, his law, or his government; of his sovereign claims upon men, of the immeasurable distance which he puts between right and wrong, or of the everlasting retributions which he has prepared for the righteous and the wicked. Least of all have they any idea of his *redeeming love*, of the propitiation which he has set forth for the sins of the world—of the way which he has opened for the recovery of lost mankind, by the mediation of his Son.

Nor has the condition of modern heathen nations been found better than that of the ancient. The boasts of amiableness and innocence in the Society Islands and the Pelew Islands, and other fancied seats of happiness, which have been made in the recollection of many still living, have been exploded. The claims of immense antiquity, of literature and science, which were to put Christianized nations to shame,—of sacred books which were to rival and vanquish the christian Scriptures,—of paternal governments and happy nations, have been reduced by

accurate sobriety of examination, to poor dimensions; and the characters of deplorable ignorance, increasing barbarism, oppression and tyranny, cruelty and impurity, have been direfully proved.

To develope Paganism, in all the various systems in which it has appeared in our world, and in which it still exists, would occupy a volume large as the one now before the reader, and while the task of reading it would be an exceeding trial of patience, it would only produce feelings of a heart-sickening character. Works profound in learning and ample in illustration, are accessible to all who wish to study them; we only propose therefore to present in this place a few *facts* illustrative of prevalent systems, and adapted to excite the gratitude of the reader that the lines are fallen to him in pleasant places, and that he has a goodly heritage.

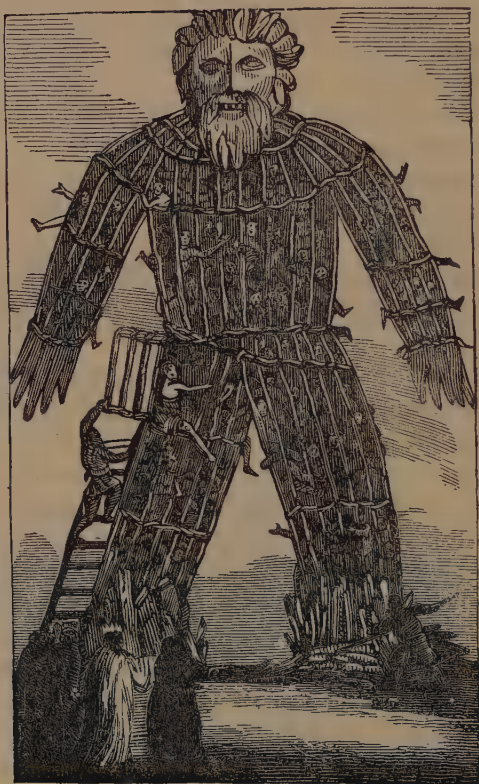
For very obvious reasons we shall commence our Sketch of Idolatry and its results in EUROPE.

Our readers are aware that when Britain was invaded by Cæsar, nineteen centuries ago, the prevalent superstition which passed under the name of religion, was that of *Druidism*; a system which, though simple enough in its origin, soon, like all other error, became connected with every thing vile and injurious, till it glutted itself with human victims.

Cæsar, in his Commentaries, informs us that to the *Druids*, or priests, belonged the direction of divine things, of the public and private sacrifices, and the interpretation of their religion. They performed their sacred rites in groves, and esteemed the oak as peculiarly the residence of the divinities. Chaplets of it were worn both by the priests and the people; and its leaves were strewed around its altars. Mistletoe, growing on the oak, was sought with diligence; as it was considered a sovereign remedy against evil spirits, and a preservation from ghosts and diseases. It was accounted sacrilege for any one to cut it besides a priest. On the discovery of it, the arch-druid, assisted by his inferiors in the priesthood, cut the bush of it, with a consecrated golden knife; when two *white bulls*, which had been fastened by the horns to the tree, were sacrificed to the gods, to secure their effectual benediction upon a dedicated branch, as an antidote to diseases, and as a charm against the power of demons.

As to the doctrines of the Druids, some of them were too immoral to be mentioned in this place; but we may transcribe the following passage from Cæsar:—"The men have the power of life and death over their wives and children: and when any nobleman dies, his near

relations assemble investigate the occasion of his death, and if there arise any suspicion, they have the power to bring his widow to trial in the most servile manner, and if the guilt be discovered, to burn her alive. Their funerals are conducted in the most sumptuous and magnificent manner, according to their quality. Every thing dear to the deceased while living, even his animals, being cast into the funereal fire. And formerly, their vassals and clients, who were most beloved, were obliged to submit to the sacrifice of burning in the same fire with their lords."



DRUIDICAL CRUELTY.

But the feature of the Druidical system of which we are now speaking—its cruelty is most unutterably dreadful, and fully justifies the strong language of Cowper:—



“Thy system, dark as witcheries of the night,  
Was formed to harden hearts, and shock the sight;  
Thy Druids struck the well-hung harps they bore,  
With fingers deeply dyed in human gore;  
And while the victim slowly bled to death,  
Upon the rolling chords rung out his dying breath.”

The influence of their priests, derived from their supposed mighty powers, extending even to another world, was almost boundless. Hence they made the people pass through fire, in honor of Baal; and they offered up the life of man in sacrifice, saying, that when the victim was smitten with a sword, they could discover events which were to come, by the manner in which he fell, and the flowing of his blood, and the quivering of his body in the act of death. When a chief was afflicted with sickness, they sacrificed a human victim, because they said the continuance of his life might be purchased, if another life were offered up as its price; and in like manner, men were offered up when any calamity befel the people, and when they were about to engage in war. Naked women, stained with the dark blue dye of woad, assisted at these bloody rites.

The engraving before the reader illustrates another most horrid custom. On very great occasions, such as the existence of a national calamity, a huge figure, as represented in the engraving, in the rude likeness of a man, was made of wicker work, and filled with men. As many as were condemned to death for their offences were put into it; especially the prisoners they had taken in war; but if these did not suffice to fill the image, it was filled up with innocent persons; they then surrounded it with straw and wood, and consumed it with all whom it contained.

A valued English writer says on this subject:—“What was the condition of our country in the time of the Romans? Look back and consider—see its ancient tribes, brave indeed, but savage, fishing in its waters, or hunting upon its mountains—their bodies painted in all the fantastic colors of barbarism—their minds still more disfigured with the stains of cruelty, impurity and falsehood—the slaves of Druidical idolatry—bending the knee to some demon—holding their wives as the slaves of their caprice and tyranny, and sacrificing the children whom God had given them at the shrine of the devil! What is our country now? Its inhabitants are settled into civilized and domestic life—the sciences cultivated—the arts advancing—industry, notwithstanding occasional stagnation, all astir—the fields waving with heavy corn—the most ingenious manufacturers produced—the human intellect ac-

knowledging but one God all-gracious and mighty—tyranny over the female sex abolished—and the cruel immolation of children altogether unknown! How has this wonderful change been produced? By the revelation of Jesus Christ.”

With the following lines from the pen of the Rev. Hastings H. Weld, we close this sketch of Druidism.

“Far in the hoar and dreamy past  
The gloomy Druid weaves his spells;  
O'er mountains wild and dreary waste  
Supreme his stern dominion dwells.

Differing tribes beneath his power  
Unite to own his fearful thrall;  
Subject and chief before him cower—  
Priest, monarch, master over all.

The human heart, within his fane,  
Weeps its last blood in orgies dire;  
Youth, beauty, pity, all in vain,  
Would quench the sacrificial fire.

Day broke. This pagan land beheld  
A marvelous and holy light:  
The glory of the Cross dispelled  
The darkness of Druidic night.

The olive-branch displaced the sword  
Idolaters their symbols crushed;  
The mighty name of Christ, the Lord  
The revels of the heathen hushed.

His consecrated lavers, o'er  
The old and young their blessings shed;  
The heathen spell is heard no more  
Where the Thrice Holy Name is said.

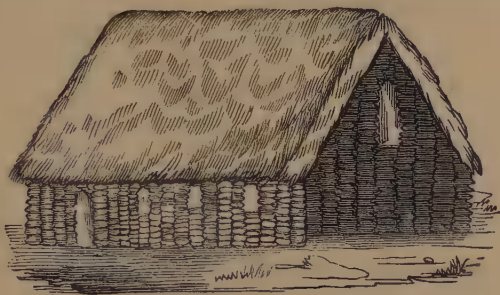
Where frowned the wild, fair gardens shed;  
Where smoked the grove, the spire ascends;  
Yet here and there a heathen pile  
In slow decay to ruin tends.”

By whom and in what manner the Gospel was first introduced into England is an affair involved in great obscurity. For a very long period the opinion prevailed that Joseph of Arimathea was the honored missionary to our forefathers; but modern researches have made the matter more than doubtful. Archdeacon Pearson, some years since argued with much learning that it was the apostle Paul; but perhaps

the preponderance of evidence is in favor of the fact, that Queen Claudia, on a visit to Rome, heard that apostle preach, became converted and baptized, and returned to employ the means for the illumination of her people by means of the Gospel. It is nearly certain that Christianity existed in Britain before the end of the first century.

At nearly the close of the sixth century, the pope sent Austin, and about forty missionaries with him, to bring over Britain to Catholicism, in which, however, he never entirely succeeded.

We have thought it would be acceptable to our readers to have placed before them what has always been considered the first Christian Church in Great Britain, situated at Glastonbury, in the county of Somerset. For the view of it we are indebted to "*Sammes's Britannia Antiqua Illustrata*," and the following particulars of the building we have gleaned from the "*Chronicles of William of Malmsbury*."



FIRST CHRISTIAN CHURCH IN BRITAIN.

Its length was sixty feet, and its breadth twenty-six. Its walls were made of twigs winded and twisted together, "After the ancient custom that king's palaces were used to be built." "Nay, castles themselves in those days were formed of the same material, and weaved together." Its roof was of straw, "Or after the nature of the soyl in that place, or hay or rushes." The top of the door reached to the roof. It had three windows on the south side, and one on the east over the altar, or communion table.

The following lines descriptive of this humble building for the worship of God will be pleasing to our readers. They are from the pen of the Hon. Edward Everett:—

Lowly, unassuming shed,  
Wrought with osiers, peeled and white,  
Thatch and moss thy roof o'erspread,  
Modest, lovely to the sight.

Daily in that hour of prayer,  
 Matins, vespers, ever sweet,  
 Flow from worshippers while there  
 Bending at the Saviour's feet.

To the sun's reflected beam,  
 Like a mirror in the light,  
 Near it glides a limpid stream,  
 Sparkling to the gazer's sight.

On it flows and knows no rest ;  
 Clouds and beams, in sportive train,  
 Course across its peaceful breast  
 As it hastens to the main.

Pure as charity and free,  
 Noiseless are its blessings strewed,  
 Freshening every flower and tree,  
 Waving on its banks renewed.

So let peace their breasts pervade  
 Love its ceaseless stream afford  
 Till the wilderness is made,  
 Like the garden of the Lord.

JUGGERNAUT, a term meaning "*The Lord of the world*," is an idol worshipped by many millions of the *Hindoos*. It is a hideous black image; huge and almost shapeless, with a black face, and a blood-red mouth. The idol has two or three immense temples in different parts of India.

At the annual festival of this idol many hundreds of thousands assemble to do him honor, and present to him their worship; and many even throw themselves under the wheels of the mighty car in which he is said to be enclosed, and are crushed to death. One of these temples to which this procession annually goes is not more than two miles from Serampore, the residence of the first Baptist missionaries to India; and the missionaries there always attend the festival to preach to the vast crowds and distribute among them tracts and copies of the Scriptures. The late Dr. Carey, and another of these gentlemen, after disputing with some of the Brahmins, or priests, asked permission to see the idol Juggernaut, but were told that he had just been eating and had retired to sleep. Of course the priests do not believe this, but the people do. Mr. Ward, another missionary from Serampore, saw the false god drawn in a carriage forty feet high, and says that thousands upon thousands were assembled. They make the air ring with their shouts in



his honor. Thousands of offerings of flowers are thrown to the idol, which after being presented, are distributed among the people as very great favors. We are glad to say that this worship is lessening.

Perhaps no other deity in the Hindoo Pantheon is so often admired and worshipped as the idol GANESA, worshipped also by the Hindoos, which is represented in the form of a short fat man, having an elephant's head. He has four hands; holding in one a shell, in another a chukro, in the third a club, and in the fourth a water-lily. He sits upon a rat. In an elephant's head are two projecting teeth, but in Ganesa's there is but one, the other having been torn out by Vishnoo, another idol, when in the form of Purusoo-ramu he wished to have an interview with Siva. Ganesa, who stood as door-keeper, denied him entrance, on which a battle ensued, and Purusoo-ramu, beating him, pulled out one of his teeth.

In the beginning of every act of public worship certain ceremonies are constantly performed in honor of Ganesa. Not only is the idol thus honored in religious ceremonies, but in almost all civil concerns he is particularly regarded. As when a person is leaving his home to go on a journey, he says, "O! thou work-perfecting Ganesa, grant me success in my journey! Ganesa! Ganesa! Ganesa!" At the head of every letter, a salutation is made to Ganesa. When a person begins to read a book, he salutes Ganesa; and shop-keepers and others paint the name or image of this god over the doors of their shops or houses, expecting from his favor protection and success.

For the accommodation of travellers, his image is occasionally placed on the road-side, especially where two roads cross; but sometimes it is little else than a stone, rudely chiselled into something like an elephant's head, with red-ochre and oil daubed over it; and decorated, perhaps, by some worshipper or traveller, with a chaplet of flowers.

Who would suppose that any people on earth would worship a tooth, and that tooth only belonging to an idol? And yet the Dalada, or tooth of Buddha, is an object of intense veneration by the millions of natives of Ceylon. It is considered by them as the guardian of their country, and the sovereignty of the island is supposed to be attached to its possessors. We are ashamed to say that the British Government, for many years, appointed soldiers to guard this tooth, and collect its revenues, till missionary influence severed the connexion between the tooth and the government. "It is," says Major Forbes, "a piece of discolored ivory, slightly curved, nearly two inches in length, and one inch in diameter at its base. Its other extremity is rounded and blunt, and gradually diminishes in size. The sanctuary



THE TOOTH OF BUDDHA

of this relic is a small chamber in the temple attached to the palace of the Kandian kings; and there the six cases in which it is enshrined are placed on a silver table hung round with rich brocades. The largest, or outside cover of these caskets, is five feet in height; formed of silver gilt, and shaped in the form of a dagoba—the bell-shaped buildings raised over the relics of Buddha. The same form is preserved in the five inner cases, which are of gold; two of them, moreover, being inlaid with rubies, and other precious stones. The outer case is decorated with many gold ornaments and jewels, which have been offered to the relic, and serve to embellish its shrine. On a small table in front the people lay their offerings, and having seen the Dalada, they prostrate themselves and depart.

At distant periods of time this holy tooth is removed from its

dwelling place, and exhibited with great pomp and ceremony to the people, Major Forbes thus describes the ceremony of which he was an eye-witness: "On the 29th May, 1828, the three larger cases having previously been removed, the relic contained in the three inner caskets was placed on the back of the elephant richly caparisoned; over it was the Ransiwige, a small octagonal cupola, the top of which was composed of alternate plain and gilt silver plates, supported by silver pillars. When the elephant appeared coming out of the temple gate, two lines of magnificent elephants, forming a double line in front of the entrance, knelt down, and thus remained; while the multitude of people, joining the points of their fingers, raised their arms above their heads, and then bent forward, at the same time uttering in full, deep tones the shout of Sadhu: this swelled into a grand and solemn sound of adoration." After parading the town, the relic was conveyed to a temporary altar, where it was uncovered and exhibited.

The religion of Burmah, to say nothing of any other part of India, is one solid mass of superstition. Buddhism is the acknowledged form, and were its precepts and maxims adhered to, the people would be much happier than they now are. It has been said by those Christians most intimately acquainted with its character, to be one of the best and purest moral codes that man ever prescribed for man. But if, after a careful study of the ethical philosophies of Greece and of Rome, together with the moral condition of the people most under their influence, any further proof of the inefficiency of mere codes and rituals were necessary, the condition of the Burmese under the Badagat of Buddha would furnish it. What the Shasters of India, the Badagat of Buddha, and the philosophy of Plato, proclaimed by their very imbecility, the Bible announces on its own authority—namely, That to render moral and spiritual truth available to the purposes of man, there must be a pervading influence from the Deity himself, to give the enunciation of that truth life and vigour, and to render the soul of the recipient capable of acting upon its maxims. Herein consists partially the vast superiority of the Bible over other written codes. All that is excellent, in any ethical point of view, in them, is contained in the Bible, and much more, but, over and above this, it announces the necessity of drawing the only infallible light from the Holy Spirit of which it speaks. The Bible is now introduced into Burmah. The late Dr. Adoniram Judson, an American missionary, spent many years in the country in acquiring a knowledge of its language, and in translating into it the Holy Scriptures. Five years more were devoted to the work of correction, and now the glad tidings of salvation are accessible to all

who can read the Burmese tongue. While we look at Rangoon, and deplore its idolatry, we cannot but be glad that there also that book which will assuredly destroy the whole system, was put into a language which millions can read; and that illustrious Being has commenced his reign, of whom it is said "The idols he will utterly abolish." The power of that Book will yet be felt there; and not before it is wanted. In a country where the guilt or innocence of an accused person is tested by his power to endure the pain of thrusting his hand into molten lead, where reigns the universal belief that the souls of men, pass into those of all manner of beasts, birds, or insects; where a man may pledge his wife in order to appease his creditor; where a woman, on giving birth to a child, is stretched out before a blazing fire, and kept there for ten or fifteen days, till she is almost roasted, and that for no conceivable reason beyond custom; and where the solemn associations connected with funeral rites are stifled with frivolities which are extremely ludicrous, and often intensely revolting—to such a people, the Bible is an angel visitant, whose presence has been long and greatly needed.

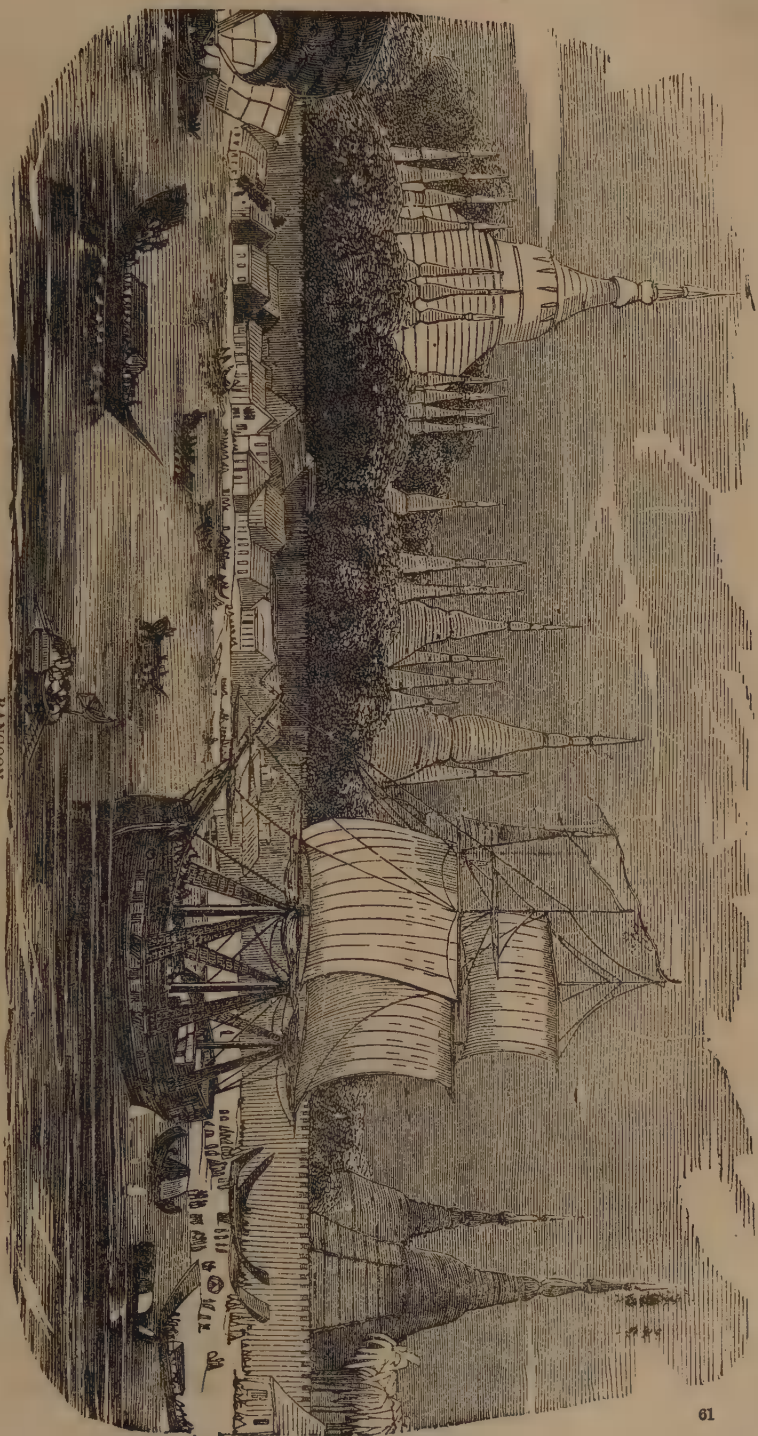
Virtues they have, it is true; but they are almost hidden by the flaws and deformities which mar their moral constitution. Veracity is at a discount among them; not because it is in excess, but because no one looks for it. It would appear that "Burmese faith" was a modern synonymn for the classical "*Punica fides*," which being done into plain English, means "systematic lying;" nor is this astonishing, when we remember the corrupt example of the upper ranks; for in Burmah, as every where else, what the counts and nobles do, the lower orders will endeavour to imitate. They are not naturally an indolent people, quite the reverse; and whatsoever of indolence is imputed to them is fairly chargeable upon the defective political constitution under which they live.

Most of our readers know that in India there has long existed a large tribe of people called *Thugs*, who follow murder as a trade, and proceed to their work with prayer to their idols, and other religious acts. The British government has very properly determined to put a stop to this horrid business, and has almost succeeded in accomplishing the great purpose. The following is a real statement of facts published in a British periodical as a series of actual events which occurred in 1847. It would be scarcely possible to contemplate human nature in a more degraded state, or to bring forward a more striking illustration of the need of the gospel to *humanize* and elevate man.

Heera Lall, a native banker of Allyghur, in the upper provinces of India, had contracted his only daughter, Luchmuneea, when she was



HANGOON.





five years old, in marriage with Naneckchund, the eldest son of a banker of Muttra. Both families were of the Brahmin caste, and were very wealthy.

According to the Hindoo custom, the bride when she becomes twelve or thirteen years of age, is consigned to the guardianship of her husband's parents; but Luchmuneea did not leave her paternal roof till she had nearly completed her fourteenth year. During the preparations for her journey—a distance of fifty miles—there was great grief in her family, from whom she was about to part, most probably forever; for, after the completion of their marriage, Hindoo women of good estate rarely or never leave their homes, even on a visit to their nearest relatives.

The equipage in which Luchmuneea was to travel, was such as most native ladies use on these occasions, a long cart, with a canopy of dark red cloth, thickly wadded with cotton, as protection from the heat of the sun during the day, and from cold during the night. The interior is lined and tastefully decorated. This cart is usually drawn by snow-white bullocks, their horns and hoofs fantastically painted, or dyed red, blue, and yellow; and their bodies adorned with showy trappings of scarlet and gold. Several other vehicles containing Luchmuneea's retinue were to precede her by a short distance, she having the carriage which she occupied all to herself.

The Brahmin priests, who are always consulted on such occasions, had fixed upon the hour of five in the afternoon as the most propitious for Luchmuneea's departure; and at that hour the marriage procession moved from the house of Heera Lall. Little children threw garlands of jasmine flowers in the way, and alms were distributed among the numerous poor people who were present to offer up their prayers for the bride's happiness.

The procession travelled all night, and halted next morning at about eight o'clock, beneath a shady grove of large mango trees, not far from the high road. It was here I saw the bride. She was an extremely pretty girl, and fairer than any native I had ever seen. Her eyes, fringed with lashes of extraordinary length, were truly captivating; her nose was prettily curved, her mouth very small, with pretty pouting lips; her chin and throat were more like what we see in a statue than a living creature; her arms, which were perfectly bare, were beautifully rounded, and had the appearance of being very firm, without being stout; her hands, like those of most natives, were diminutive and pretty. She was decked in pure gold ornaments of every description; but her dress was a simple Dacca muslin, which she wore

in the graceful manner peculiar to women in the East. I looked at the little Hindoo beauty, until her eyes met mine, when she drew the curtain and concealed herself. With the view of allowing the Hindoo party to prepare their food, I left Luchmuneea's encampment ground and returned to my tent.

At about four o'clock in the afternoon, when the sun had begun to lose his power, Luchmuneea and her attendants resumed their journey. I saw them turn into the road, and heard the little bells, which were strapped round the necks of the bullocks, jingling merrily, long after the carriages had disappeared. The wedding bells, thought I, of pretty Luchmuneea!

These bells had not rang more than a couple of miles further, when the procession overtook a very old woman, apparently overcome by illness and fatigue, crying bitterly, and invoking the Almighty's aid. Her hair was of yellowish grey; she had scarcely a tooth in her head, and even the few that were left to her were loose, and in the last stage of decay; her skin was shrivelled, and hung in bags about her neck and breast; on her arms and legs there was barely an atom of flesh. She was nothing but skin, bone, and nerve. But, miserable as was her appearance, she had quick, bright eyes, and an intelligent and prepossessing expression of countenance, which served to heighten the sympathy of those who beheld her lean and poverty-stricken condition. She had moreover a sweet, musical voice, and, for a person of her time of life, her enunciation was peculiarly distinct, while the words she uttered were remarkably well chosen.

The servants who were in advance of Luchmuneea's carriage, passed the old woman without taking notice of her. The lower classes of the people in India have little or no feeling for the distresses of their fellow creatures. But the young bride, who had a tender heart, and who had also, like all native children in India, a reverence and respect for all very aged people, took pity on the old woman, and called to the driver to stop the carriage. He instantly checked the bullocks, and from behind the curtains Luchmuneea inquired of the old woman the cause of her sorrows and lamentations.

"Child," she cried, "may God preserve you in safety! I have a grand-daughter in Muttra whom I wish to see before my death. I was walking there, but my strength has failed me, and it is my fate to remain here, and eat the dust of this desert. May you be happy, child! And may your fortune never lie hid beneath a stone!"

"Mother," said Luchmuneea, "do not cry. Compose yourself and take heart, and you shall see your grand-daughter. I am

going to Muttra, and you shall go with me. Get into the *bylee*." [carriage.]

The old woman, who was eloquent in blessings, showered them down plentifully on Luchmuneea's head. "May your throne be perpetual! May your children give you joy! May you be the mother of a line of kings! May all the riches of the world be thrown into your basket!"

And here she kissed Luchmuneea's feet, and pressed her little ankles, around which were heavy golden ornaments.

After a brief while, the old woman began to recount her history, which was an unbroken chain of calamities. The young bride listened with interest and compassion. The old woman then began—for it was becoming dark—to beguile the time by repeating several lively stories, relating to Rajahs and Ranees who had lived some thousands of years ago.

The driver of the vehicle, to keep himself awake, began to sing at the top of his voice, while the jingling of the bells on the necks of the bullocks formed an accompaniment to his monotonous song. The old woman then recommended the bride to take some rest; and *shampooed* her with all the tenderness and skill of an experienced nurse, until Luchmuneea fell into a sound sleep.

The procession moved on, and about three o'clock in the morning arrived at the *Havalee* [dwelling place] of Narien Bysack, which was within the ancient city of Muttra. The huge iron-bound doors were thrown open, and, the train admitted into the court-yard, were again closed and bolted. All the relatives and dependents of Narien (except the bridegroom, who was not yet privileged to see her) were there assembled to welcome Luchmuneea to her future home.

The bride's servants, fancying she was asleep, called to her, "*Ba ba! Baba!* awake! awake! You have arrived!" They also called out, "*Boorhea! Boorhea!* [old woman, old woman] get up! get up!" But there was no answer.

The mother of the bridegroom withdrew the curtains of the vehicle. She looked in, and seeing Luchmuneea lying at full length on the flooring of the carriage, she said to her, "My life, arouse yourself and let me take you to my breast."

Luchmuneea did not move; and her mother-in-law placed her hand upon the child's shoulder; she found it cold. A torch was lifted up, and by its strong light the young bride was discovered to be a corpse. She had been strangled during the night, and the thin cord with which her life had been taken was still about her neck. She had fallen a



victim to a woman Thug—the old woman upon whom she had taken pity on the road! Her jewels and golden ornaments, for which she had been murdered, had been taken from her person, and violence had been resorted to in pulling her bracelets over her hands, and her anklets over her feet. The old woman had lain in wait for Luchmuneea, of whose departure for Muttra on a certain day she had acquired information.

After a few months, she, with the whole gang to which she belonged, was apprehended in the district of Bolundshuhur. Amongst other diabolical crimes to which she confessed, was this most cold-blooded murder. At about midnight, she said, when the child was sleeping, she fastened around her neck the fatal noose, which she carried concealed about her person. The child struggled and made a faint noise, but it was drowned by the jingling of the bells on the bullocks' necks, and the song the driver was singing. When the deed was done, she slipped quietly from the back part of the carriage, and it proceeded on its way to Muttra, bearing the lifeless body of the young bride, whose coming was so anxiously looked for by the family of her husband.

The following facts though humbling to humanity, and adapted alike to provoke pity and laughter, rest on undeniable authority:—

A missionary who visited a rajah, saw a Brahmin bring him in a brass vessel what they call the "Water of life flowing from the feet of a Brahmin." It is the daily practice of the rajahs to take a draught of this before they eat.

The same missionary mentions another instance: A young man was compelled by his father, to drink with him the washings of the Brahmins' great toes, and to take some of it to his mother at a distance, who was ill, that it might cure her.

On a certain night, called the "Illumination Night," which is the night of *evil spirits*, the Hindoos are commanded to light up their houses, to keep watch, and to GAMBLE; otherwise, they say, in their next birth they will become *asses*.

Thus, alas, the god of this world blinds the minds of the heathen! And thus the priesthood of Satan tyrannize even over princes!

But alas, superstitions far worse than these are found in that highly polished but ignorant and wicked country. About 1819, the late Rev. Mr. Mackintosh of Allahabad, in the province of Hindostan Proper, had an interview with a Goroo, or teacher, famed for his austerities. "His looks," says Mr. Mackintosh, "were grim and dreadful, having his face blackened; a human skull, with the upper jaw and teeth to it, hung before him, suspended by an iron chain round his neck; his ankles

enviored with a heavy chain and bangles ; he wore no clothes, and his naked body appeared emaciated. I asked him what was the object of his worship. He said four things—air, water, earth and fire, and that he should mingle in these four elements after death. ‘Then,’ said I, ‘It appears you have no future prospects. But why do you go through such penances, when you believe you are to be annihilated, and to have no existence after this life? Surely you are taken in the snares of Satan, deceiving your own soul, and feeding an ambition, that men may fall down at your feet, and worship you as a god ; and because this flatters you, therefore you go through such penances.’ He told me he had been in this state for twelve years, and meant to continue in it till death delivered him from it. When I came up to him, he was worshipping fire.”

It is very generally known, that in the north of India there are some high and very beautiful mountains, blessed with fresh air, and free from intolerable heat. Here reside what are called the *Hill Coolies*, a strong and brave people, but alas, cruel idolators.

As an English gentleman was, some years since, travelling through the country, he saw a great number of these people assembled together, and went among them to see in what they were engaged. A sad sight met his eyes. Three little girls were tied by cords to three trees. One of these girls was dead, for she had been stabbed by a man who had caught her warm blood in a vessel, and had now gone to sprinkle it on the fields. The poor ignorant people who had been taught that their gods would not be pleased unless they did this, and that their rice, wheat, and tobacco would not grow without it. While the gentleman stood looking, and feeling sorrowful about the poor girl who was dead, the man came back with his bloody knife and vessel to take the blood of the second little girl, and then that of the third. But the English gentleman would not allow him to do so ; but set these two little girls free, took them under his care, and sent them to Calcutta. A Missionary from Berhampore, before he went on board the ship which conveyed him to England, in 1838, was singing hallelujah with these two dear little girls, and many other orphans under the kind care of Mrs. Wilson. Eighty persons were at the same time saved from the same bloody death, but many others were sacrificed.

How easy would it be, by a reference to simple facts resembling these, even by thousands, to illustrate the importance of Christianity to a people like these. Here is one illustration of very many :—

Some fifty years since, two brothers in Northern India became attached to the same female. They belonged to the nobility of the

land, and had whatever wealth, honor, or pleasure could procure. Neither of the brothers, however, seemed willing to forego the design of securing, as a companion of his life, the person on whom both had set their affections. The unholy fires of jealousy had been kindled in the heart of one, and in an evil hour he planted the fatal weapon in his brother's heart. Instantly remorse of conscience urged him to escape, if it were possible for him, to find peace of mind. He did not stop in his flight for hundreds of miles, until he took refuge in a distant land. Deeply sequestered amid the groves of a certain island, he found a solitary temple, where his friends could never discover his retreat. But he dreaded to meet a stranger, lest his name and crime should be revealed. He was there found by the missionary of the cross, pale and emaciated, the picture of the victim of Heaven's vengeance. His countenance, amid the agonizing feelings of fear and remorse, seemed ever to ask the question, "TO WHOM SHALL I GO?"

Putting out the lamp of revelation, not a sage on earth could have directed that miserable Hindoo to a spot where he might have found peace. Wretched himself, his heart, crushed down to the dust under the burden of his guilt, gave to all nature around him the hue of gloom. Every footstep must have sounded like an arrest. Every rain-drop at midnight must have seemed to his soul the voice of his brother's blood, crying from the ground to heaven for vengeance. Each throb of his heart must at times have sent a tremor through his soul filled with forebodings. "There is no peace, saith my God, to the wicked."

Here is one fact more:—

A Hindoo of a thoughtful, reflecting turn of mind, but devoted to idolatry, lay on his death-bed. As he saw himself about to plunge into that boundless unknown, he cried out, "What will become of me?" "O!" said a Brahmin, who stood by, "you will inhabit another body." "And where," asked he, "shall I go then?" "Into another." "And where then?" "Into another, and so on, through thousands of millions." Darting across this whole period, as though it were but an instant, he cried, "Where shall I go then?" Paganism could not answer; and he died agonizing under the inquiry, "Where shall I go last of all?"

When any of these Hindoos become Christians, they do indeed give evidence of right thinking and feeling. The following address was delivered in the hearing of the Rev. Henry Townley, then a missionary in Calcutta, now of London, by a native convert, who had originally belonged to one of the lowest castes, to a number of his countrymen; among whom were some of the superior castes. It presents a beautiful comment on 1 Cor. i. 26—29.

"I am by birth of an insignificant and contemptible caste ; so low, that if a Brahmin should chance to touch me, he must go and bathe in the Ganges for the purpose of purification ; and yet God has been pleased to call me, not merely to the knowledge of the gospel, but to the high office of teaching it to others. My friends, do you know the reason of God's conduct ? It is this :—If God had selected one of you learned Brahmins, and made you the preacher, when you were successful in making converts, by-standers would have said, it was the amazing learning of the Brahmin, and his great weight of character, that were the cause ; but now, when any one is converted by my instrumentality, no one thinks of ascribing any of the praise to me ; and God, as is his due, has all the glory."

If any nation on earth might have been expected to have illustrated the excellences of the Pagan system it must have been *China*. It has many long centuries been walled in from all other nations of the earth, contains within its numerous sects a third of the population of the globe, the whole of which it denounces as barbarians, and possesses unbounded confidence in the perfection of its philosophy and religion. But, alas, for its people, with all their antiquity, and their literature, and their arts and refinement, they are still infatuated idolaters ; they are still given up to what Heaven regards as abominable idolatries and to vile affections, working that which is unseemly. Not liking to retain God in their knowledge, they worship and serve the creature rather than the Creator ; they are haters of the true God, are filled with all unrighteousness, fornication and wickedness. With all their civilization, still envy and malice, deceit and falsehood to a boundless extent, pride and boasting ; a selfish ungenerous, scarcely honest prudence, and a cold metaphysical inhumanity, are the prevalent characteristics of the people of China.

Their well known backwardness to assist persons in imminent danger of losing their lives by drowning or otherwise ; the cruel treatment of domestic slaves and concubines in families ;—the tortures both of men and women before conviction, in public courts ; and the murder of female infants, connived at, contrary to law ; are the proofs we offer of the truth of the latter part of our accusation. Their principles are defective, and hence their vicious practice.

The philosophy of their celebrated and ancient sage Confucius, acknowledged no future state of existence ; and concerning the duties of man to his Maker presents a complete blank. It gives nothing beyond the grave to the fears or hopes of the human mind, but the praise or censure of posterity. Present expediency is the chief motive of action.

Of the great and glorious God who is infinitely above, and distinct from the heavens and the earth, the teaching of Confucius makes no mention: it rises not superior to an obscure recognition of some principle of order in nature, which when violated induces present evil. There is in ancient Chinese philosophy something very similar to the unintelligible numbers of Pythagoras which are introduced into the theory of the universe. Heaven and earth, it is said, assumed, by the operation of some internal principle, their present order, from a previously existing chaotic mass; and a supposed *dual* or twofold energy co-operated in the formation of creatures and of gods—and *heaven* is now the highest power in nature superior to the gods. Even this clod of earth on which we tread, is the second power in nature, and superior to the gods. Heaven, earth, gods, and men, is the order in which the existencies recognized by the Chinese are often placed: but at other times the gods are excluded, as their existence is, by some of the philosophers considered uncertain; and then *heaven*, *earth*, and *man*, are the three great and co-equal powers. This atheistical theory which is at the foundation of the public belief, and influences also the superstitions of the religionists of China, induces in the human mind great pride and impiety, even when superstitious observances are attended to. It is true, that in some of the most ancient written documents in China, which Confucius collected and edited, there is a more distinct recognition of the supreme God, than is to be found in anything that he taught as his own; or that the earned of China in subsequent ages, have advanced; for it is a fact that man, when left to himself, sinks into, never rises from Atheism or idolatry; and the written word of God is necessary to bring him back. Exclusive of the system of Confucius, there are in China, two other systems which make much more use of the gods than his, and which acknowledge a future state of rewards and punishments. These systems enjoin fastings, and prayers, and penances, and masses for the dead; and threaten the wicked with varied punishments, in different hells, in a separate state; or with poverty, or disease, or a brute nature, when they shall be born again into this world.

The doctrines of *Laou-keun* who lived at the same time as Confucius (or Kung-foo-tsze) is mixed with notions which he is supposed to have collected in the western parts of the world: about the æra of Pythagoras. He makes the incomprehensible *Taou*, the eternal *Reason* or *Logos*, the supreme principle: and there are Europeans who suppose that when he says “*One produced a Second; Two produced a Third; and Three produced all things;*” he refers to opinions which he had heard concerning the *Triune* God of the sacred Scriptures. His fol-



lowers represent him as having been often incarnate ; as a teacher of mankind. They inculcate austerities and abstractions, for the purpose of attenuating the grosser part of human nature, and gradually rising to a sublime, spiritual divine state ; and they have in different ages devoted themselves much to the visionary pursuits of alchemy, and an attempt to exist without food and without respiration, supposing that the breath could circulate round the system as the blood does ; and so respiration would be unnecessary, and man immortal.

These people, as well as the third class of religionists in China, the Foo-too, or Buddha sect, which was, at the close of the first century, brought from India to China, believe the transmigration of souls. They both of them have priests and priestesses ; who live as the monks and nuns of Europe ; and who are licensed by the state ; but none of them receive any emoluments from it. The sect of the Learned, who profess to be followers of Confucius, and who fill the offices of government, employs no priests. Fathers, and Magistrates, and Princes, worship, and do sacrifice in their own proper persons, to the household gods ; the district gods ; the spirits of rivers and of hills ; and the gods of the fire, and the winds, and the rain, and the thunder, and the earth and the heavens, and the polar star. They worship too the image of Confucius, who never professed to be more than a man, who even declined the title of Sage, and who never taught the separate existence of the human soul ; which doctrine indeed his disciples deny. These Philosophers often laugh at the religionists of their own country, but still observe the rites and superstitions, and worship the idols of the other sects, as well as their own. The governors of provinces, and local magistrates, often visit the Buddha temples, and fall prostrate before the cross-legged image of woolly-headed Buddha ; and subscribe largely for the support of the priests ; the repair of the temples ; the making of new gods ; and the cleaning and ornamenting of the old ones. And his Tartar majesty of China frequently confers new titles and honors on the gods of the land. Oh how absurd ! Man creates and dignifies the gods that he worships !

We may here place before the reader an affecting curiosity—nothing less than a praying machine used by the Tartars, and the Japanese. It is intended to save labor in the duty of worship. Of this somewhat ingenious device Zwick gives the following description :—

The *kurdu*, or prayer-machine, consists of hollow wooden cylinders of different sizes, filled with Tangud writings. The cylinders are painted with red stripes, and adorned with handsome gilt letters in the Sanscrit character, commonly making a distinct sentence. Each

these is fixed upon an iron axis, which goes through a square frame. Some of these frames are capable of being shut up flat, and are formed upon a small scale, much like a weaver's shearing machine. In many of them, where the lower parts of the frame cross there is a hole, in which the axis of the cylinder turns; by means of a string which is attached to a crank in the spindle, the machine can be kept in motion, so that the cylinder turns in the frame like a grindstone upon its axis. These prayer-mills form a much more important service, in the estimation of those who use them, than a rosary, which is only intended to assist the person who prays; whereas those who use these machines believe that when set in motion, whether by the wind or otherwise, such writings as contain prayers and other religious documents, that the noise of these scraps of theology may reach to the gods, and bring down a blessing.



PRAYING MACHINE.

The engraving we here furnish represents one of these machines on the public road for the use of travellers. It probably contains some comprehensive request for happiness; to turn this round once is considered to be equivalent to the repetition of a prayer, and every turn of it multiplies the petition; so that the traveller with a powerful arm can repeat almost any number of prayers.

We would remark finally, that the priests of China do not instruct the people, either in the principles of morality, or the rites of their religion; either in private or in public; and there is no social worship; nor any day of rest, on which to assemble at the temples. Some regard ■ paid to the new and full moon, after the manner of the Jews; but in

China there is no Sabbath. The priests in companies worship the idols morning and evening, and recite prayers to them, and chant incantations, and light up candles, and burn incense. They are also employed to recite prayers for the sick, and say masses for the dead, and some of them, belonging to the sect of *Laou-keun*, attend funerals. In families, in shops, and in boats, where people live, any person that may have leisure, old man or boy, a mother or her daughters, light the matches of incense morning and evening, and place them before the idol, after having made three bows, holding the matches ignited in their hands, joined and held up before the face. Women are discouraged by the moralists of China from going to the temples, and are told to worship their parents at home, for they are the best gods. When children, or a husband, or a parent is sick, and death is apprehended, they depute persons to go round to the various idol temples to intercede with all the gods and goddesses for them; and sometimes devote their children, if they should recover, to the service of the gods, and consequently to perpetual celibacy, as probably Jephthah did his daughter. Others dedicate to the Buddha temples a fish, or a fowl, or a swine, and afford the means of sustenance till the creature shall die a natural death; it being thought highly meritorious not to destroy animal life.

What can more strikingly illustrate the folly of these professedly wise people, the Chinese, than the sale of the gods they worship? The following advertisement is literally copied from a Chinese newspaper:—"Achen Tea Chin-chin, sculptor, respectfully acquaints masters of ships, trading from Canton to India, that they may be furnished with figure-heads of any size, according to order, at one-fourth of the price charged in Europe. He also recommends for private venture, the following idols, brass, gold, and silver.—The hawk of Vishnoo, which has reliefs of his incarnation in a fish, boar, lion, and turtle. An Egyptian apis, a golden calf and bull, as worshipped by the pious followers of Zoroaster. Two silver mammosits, with golden ear-rings; an aprimanis, for Persian worship; a ram, an alligator, a crab, a laughing hyena, with a variety of household gods on a small scale, calculated for family worship. Eighteen months' credit will be given, or a discount of fifteen per cent. for prompt payment of the sum affixed to each article. Direct China street, Canton, under the Marble Rhinoceros and Gilt Hydra."

There is a curious legend attached to *Kouan-yn*, one of the most sacred goddesses of the Chinese people, whose statue our engraving faithfully delineates; which legend may serve to give an idea of many others. Kouan-yn was born in the province of Sse-chuen, in the western part of China. Her father was named Miao-chang, and her

mother Pe-ya-xi. Miao-chang was at first only a chief of robbers, but he succeeded in being acknowledged king of his country. He had three daughters, Mias-eing, Mias-yn, and Mias-xeu. The last was afterwards called Kouan-yn. These three sisters, from their youth, led very irregular lives. The eldest eloped, and repaired with her lover to the city of Ching-tou. The second hid herself in the mountain Gu-mu, without her parents being ever able to discover the place of her retreat. The third, at the age of eighteen, one day obtained permission of her mother to go and visit the temple of Pecio-tseu to worship Fo. This temple was very large; it contained three hundred bonzes, who smitten with the beauty of Mias-xeu, retained her by force, and would not permit her to return to her father. On hearing this, Mias-chang hastened to the place, killed all the bonzes, and burned the temple, as well as her daughter, who was shut up in it. Shortly afterwards, Mias-xeu appeared in a dream to Mias-chang, and addressed him thus: "When the temple was burning, I climbed into the tree Lieon, holding a branch in my hand. I was thus saved from the conflagration, and was changed into a goddess. I came under this figure to thee, my father, that thou mayest raise a statue to me, and order thy subjects to render me divine honours. Mias-chang obeyed, and introduced the worship of his daughter, who is adored under the name of Kouan-yn.

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There is something so beautiful in the following fact, showing the influence of Christianity, even where it may not have changed the nature, that we make no apology for its introduction.

Mercy softens the heart, and even a heathen may become the subject of gratitude, and very delightfully manifest it, both by words and actions. A Chinese father, whose only child, a beautiful girl, had had a tumor of seven pounds weight, removed from her back, after she was dismissed cured, returned to a missionary physician with a scroll, having written on it a poetical inscription to this effect: "A grievous disease had entwined itself about my little daughter. I had gone in various directions seeking for physicians of distinction, and had expended much money upon them in vain. When I heard of the foreign physician in the provincial city, I took my daughter by the hand, and repaired to his residence with the speed of the courser. He received and treated my daughter, *removing the flaw from the gem, and now she is a perfect pearl again.*"

Our engraving is intended to represent the presentation of this scroll, so beautifully indicative of *Chinese gratitude*



THE CHINESE GODDESS KUAN-YIN.







GRATITUDE OF THE CHINESE.

Nothing connected with the recent extraordinary political movements in China has been more remarkable than the opposition manifested by the insurgents to idolatry. Connected with their religious creed there are a thousand errors, and their employment of force to induce their fellow-countrymen to embrace new theological views is strongly to be deprecated, but this opposition to the worship of idols is certainly wonderful. Only since we began the writing of this article,

New York paper has fallen under our notice from which we extract, as furnishing a specimen of opposition to idolatry, the following passage written from Hong Kong, by the well-known Mr. J. Bayard Taylor:—

“We will now come to Silver Island. It is a hill, rising from the bed of the river, is covered with a rank growth of trees and shrubbery, and overlooks the city of Chin-ki-ang-fu, which is only two miles distant. There are many temples on this island, some of them exceedingly beautiful and costly; but the insurgents have utterly demolished every idol. So gratifying a scene of devastation I certainly never before beheld. Here were gilded and painted fragments of images strewn about in every direction, while the clay and straw of which the large idols had been made, covered the floors to the depth of one or two feet. The altars and tables, incense vases and candlesticks, Buddhist books, and all the paraphernalia of idolatrous worship, were broken, torn and scattered here and there, in irrevocable ruin; and this, too, by the very men who, not three years ago, were willing votaries at just such shrines. The images of stone were thrown down from their pedestals, and had their heads knocked off. But I found one about two feet high,

in a sitting posture, richly gilt and very heavy: whose head had successfully resisted the hammers of the iconoclasts. It was lying with its face on the earth, and the enraged expression of its features seemed to show a strong resentment at the indignity thus cast upon it. With the help of two of my boatmen, a pole and a rope, I brought away this chap, and he now sits in sullen silence near me, while I relate the story of his wrongs. I also brought away many pieces of wooden and gilded idols—heads, hands, feet, thumbs, fingers, and the like. This was by the cheerful permission of the twelve or fifteen priests, who were all that remained on the island out of a hundred, the majority having fled in their boats to the main land, on the approach of the insurgents. To these poor, forlorn bonzes I gave many books and tracts, besides a small sum of money, for they seemed quite destitute, and with the aid of a Christian native, whom I had brought with me, exhorted them not to grieve over the destruction of these senseless blocks, and showed unto them ‘A more excellent way.’ We had got them together in an apartment of one of the temples for this purpose, and it was most interesting to observe the attention with which they seemed to drink in the good news of salvation through Jesus Christ.”

Some of the readers of this volume have heard of an excellent missionary in South Africa, named Moffat. He has for many years preached to the *Bechuanas* of that country. One morning, one of these poor people knocked at his door, and asked him if he had lost a kitten. Mr. Moffat said “No.” “Because,” said the Bechuana, “We thought we heard one mewing in the woods.” Soon after came another man, and asked the same question, and in a short time a third. The missionary thought this very strange, and determined to go into the woods to find out, if possible, what all this meant. Very soon after he had set out, Mrs. Moffat followed him. For a long time he walked about, listening very attentively, but heard nothing. At last he thought he heard a little sound, and stooped down to the ground, applied his ear to it, and found out from where it came. It was a weak cry, just like that of a small kitten. He had not any spade with him, but he scraped away the sand and gravel with his hands, and soon came to a large stone. He took it up, and under it found a very young infant, which had been placed there by its mother to die. It had been there the whole of the preceding night, and was nearly dead from exhaustion. Mr. Moffat placed it in his wife’s arms, and she took it home, dressed and nurse it, and gave it the name of Sarah. When this little girl had grown up to be a fine young woman, she visited England in company with her foster parents.

Nor can it be pretended that Africans have lost their superstitions, even when they are brought into the light of Christianity. The following is an extract from a recent letter written by the Rev. Mr. Richardson, of Jamaica :—

“More of the superstitious and wicked practices of Obeahism, etc., have fallen under my notice during the year than ever before. Some two months since, a man of considerable intelligence, connected with my congregation, came to me one morning in great perplexity, to ‘Show minister his trouble.’ Upon inquiry, I found that some evil-designing persons had been trying to ‘Obeah him.’ They had been during the night, and buried a bottle and sundry things at the gate leading into his yard. Having often had the folly of such things pointed out to him, he resolved to break away from the trammels of superstition, and went boldly (?) and dug it up and threw it into the bush. But when he arose the next morning, and found that *another* had been put in its place during the night, his sense and courage both failed him, and his superstitious fears returned upon him with redoubled power. In his extremity he came to beg minister to go and break the fatal spell! When I found that I could neither reason nor laugh him out of his fright, I agreed to go. So, after waiting an hour or two, to perform a marriage ceremony in the chapel, I mounted my horse, and after a ride of two or three miles, I reached the place. But instead of some frightful-looking object, I merely found a junk-bottle filled with ashes and water, with an egg placed over the orifice instead of a cork, and bound on with a strip of white cloth, wound with an abundance of black linen thread—the whole surmounted by a small piece of silver coin! The bottle was buried to the neck, in the middle of the path, and *no one dared to step over it*, to pass out or come in! They had cut up a quantity of limes and squeezed out the juice upon it, and scattered them around, for the purpose, I suppose, of driving away the evil spirit; (many of them have great faith in the purifying virtues of lime-juice, often pouring it upon the coffin after it is placed in the grave.) Several of the neighbors had assembled, curious to know what I would do. I quietly removed the bottle from its place of deposit, gave the piece of money to a little girl who stood by, nothing loth to receive it, and then proceeded to examine the different articles one by one, remarking upon the folly and absurdity of supposing that any harm could come from such things. I appealed to the man to know if he were frightened by them. ‘Yes, minister, truth; me ’fraid! me ’fraid!’ He said not one of the neighbors would touch or go near it. One man, however, offered to dig it up for *eight dollars!* He was, probably, the very one *who*

*put it there*, and had taken that way to extort money from his superstitious neighbor! They frequently work upon the imagination in this way, until persons are really made sick and likely to die, and then persuade them to give them money to save their lives! Had I time, I could mention several cases of this kind within my own knowledge. Ignorance and superstition go hand in hand the world over."

We need not to tell our reader that before the colonization of our own country by the British, its inhabitants were Indians, who were cruel idolaters. And our work would be incomplete if we did not give a sketch of their awful system. Christianity has since then conferred on them many direct and indirect blessings.

They believed in the existence of a number of deities, some of whom they supposed to have power only in particular places. They believed also that there was one Supreme God—*The Great Spirit*—the creator of all the inferior gods, and all persons and things. This Being, the natives of what is now New England, called Kichtan. They believed that those whom they considered to be good men, at death ascended to Kichtan, above the heavens, where they enjoyed the society of their departed friends and all good things. Bad men also, they believed, went after death and knocked at the gate of glory, but Kichtan commanded them to depart, for there was no place for such persons, and they then wandered in restless poverty. They believed this Supreme Being to be good, and prayed to him when they desired any great favor, and paid a sort of thanksgiving for plenty and for victory. The manner of worship in many of these Indian tribes was to sing and dance round a large fire.

They believed also in the existence of another power, whom they called *Hobbamock*, that is, in our language, the devil, of whom they stood in greater awe than they felt towards the Supreme Being. They worshipped Hobbamock from the feeling of fear—lest he should destroy them, and often sacrificed their children to appease his wrath. They prayed to this being to heal their diseases, and when they were healed, they ascribed the cure to him, because they considered that the diseases inflicted by Kichtan always ended in death; so that they never in sickness prayed to him.

Their priests, who were called *powaws*, and their chief warriors often pretended to see Hobbamock in the shape of a man, a fawn, or an eagle, but more frequently of a *snake*, and that he gave them advice in their difficult undertakings. In their prayers to this evil spirit, the



powaws promised skins, hatchets, beads, and other things, if their requests were granted.

These unhappy Indians had very awful apprehensions of death. When they were past the hope of recovery from sickness, their cries and shrieks, and tears were enough to excite sympathy in the hardest heart. Many of them would not allow the name of a dead friend to be mentioned in their presence. They generally buried the dead man with his bow and arrows, dogs, and whatever was valuable to him while living, as they supposed he would want them in another world, believing as they did, that heaven consisted in finding plenty of game, feasting, and such like amusements.

The success of Christianity in exterminating this false philosophy and false religion is a grand illustration of its divine origin. If this system had found the world in utter destitution of every thing which could be called religion, it might have been contended that inasmuch as this was the first and only system presented to the world, that the religious nature of man would dispose him to embrace a religion which he secretly despised, rather than be without any religion at all. But let it be borne in mind that the religion of Jesus found the minds of men pre-occupied with systems and creeds which they hold in the highest veneration, and which were adhered to with all the tenacity which the enlightened disciple now clings to his faith. When the apostles of the Saviour went forth to their work, they were instantly met and opposed by the mythology of the Pagans, and the philosophy of the Greeks, which had for centuries enslaved the minds of the people, and entrenched themselves behind the sanctity of established customs, and by venerated opinions. The religion of Christ was the decided antagonist of both these popular systems. It met the system of Paganism with the declaration that it was entirely false, and charged it with teaching principles directly at variance with those moral principles which the Deity had implanted in every human bosom. Paganism held, that religion consisted, in part at least, of impure observances and unbridled excesses. Christianity taught that it was the pure in heart alone who could see God. Paganism embodied the Deity in sensible forms, and represented him under images which human hands had made. Christianity condemned such representations, teaching that God was a spirit, and requiring those who would worship him acceptably, to worship in spirit and in truth. Paganism inculcated the worship of many deities; Christianity preached one only living and true God.

Such was the discrepancy between Christianity and Paganism. Nor were its doctrines less striking in contrast with the philosophy than

with the religion of the age. Whilst one sect of these philosophers declared that matter was eternal, that the world had no beginning and could have no end, Christianity proclaimed that God spake and it was done, that he commanded and it stood fast, and that the world is to be one day destroyed by fire. Another sect held, that the world owed its origin to the fortuitous concurrence of atoms, and that the same chance which had created it, preserved it in existence. Christianity taught that the world was created and preserved by a Being so particularly descending to minute affairs as to number the very hairs on the heads of his creatures. Instead of the doctrine held by many that a wise man might defy the gods, Christianity taught that all created things are in God's sight but as the small dust of the balance; that we are sinners against him; and that we can only approach him in the exercise of penitence, humility, and faith. While pagan philosophy relied for its support on the authority of man, Christianity claimed to be a revelation from the Supreme God, supporting that claim by incontestible miracles.

Such was the religion of Jesus, and with all the opposition it encountered from the false worship and the false philosophy of the age, mark how rapidly the truth was circulated. Soon we hear that they have filled Jerusalem with this doctrine. The church has commenced her march. Samaria has with one accord, believed the gospel. Antioch has become obedient to the faith. The name of Christ has been proclaimed throughout Asia Minor. The temples of the gods, as if smitten by an invisible hand, are deserted. The citizens of Ephesus cry out in despair, "Great is Diana of the Ephesians." Licentious Corinth is purified by the preaching of Christ crucified. Persecution puts forth her arm to arrest the spreading supposed superstition; but the progress of the faith cannot be stayed. The church of God advances unhurt amidst racks and dungeons, persecutions and death; yea it smiles at the drawn dagger and defies its point. She has entered Italy, and appears before the walls of the so-called eternal city. Her ensign floats in triumph from the capitol. She has placed upon her brow the diadem of the Cesars. So has Christianity already triumphed, and still is she going forth "Conquering, and to conquer!"

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MOHAMMED

## MOHAMMEDANISM



IS the next system which, in order, claims to be examined by us. It is one which has long flourished, and has had a mighty influence on a large portion of the world, which it still exerts. In the preparation of the following sketch of it, we are under great obligation to a highly talented English clergyman.

About forty miles from the shores of the Red Sea, on the west of Arabia, there lies a valley, about two miles long and one broad. The surrounding country is sterile, and utterly incapable of agriculture. The few wells that exist are brackish, and in the whole neighborhood there is but one well of good water. It is an exceedingly copious fountain, and the waters of it partake somewhat of the brackishness generally prevalent in the neighbourhood, yet it is not altogether unfit for use. Notwithstanding the barrenness of the locality, this little valley is occupied by a city having a settled population of perhaps, ten thousand souls. Very probably the existence of the city was owing to that of the well, and the Arabs generally, and now the Mohammedan population of the whole world, believe that well to be of a miraculous origin. On that very spot Ishmael, the great progenitor of the Arabian

nation, was, they believe, laid down by his despairing mother, and that there the angel Gabriel made this well spring forth, where none had been before, to save the life of the young patriarch. The sacred well is called Zem-zem. Its waters are extremely holy; so holy that large draughts of them are very efficacious for washing away sin, and a bottle of the sacred water is considered one of the most valuable presents that a Mohammedan can receive.

Around this well stands the temple—the great temple of Kaaba. It has existed from time immemorial, and the Arabians say that when Adam was expelled from paradise, he implored that upon earth he might be permitted to have a temple, like unto the temple that he had in paradise. His prayer was heard; and in curtains of light a model of the old temple in which he worshipped in paradise was let down precisely under the site of the paradisaical temple. There Adam worshipped during his life-time. After his death Seth built a temple on the model of that of paradise. The deluge swept the temple away, but the patriarch Abraham with his son Isaac, rebuilt it, the scaffold being formed by a stone which rose and fell of its own accord, in conformity with the wants of the patriarch. The stone remains there to this day, and the prints of Abraham's feet are on it. Beside the Kaaba lies the tomb of Ishmael; and altogether this edifice has the utmost sacredness for the Arabs. In one corner of it is a black stone. This stone was brought direct from paradise by the angel Gabriel, and placed in the original Kaaba. When it came from paradise it was of the purest white, but on account, say they, of the sins of mankind, the pure white of paradise was changed into its present blackness; a result that we are inclined to attribute to another reason, because from time immemorial this temple has been the scene of the annual pilgrimages of the Arabs, and every pilgrim has seven times gone round the temple, and at each circuit has kissed this sacred stone.

From the very earliest records of the city of Mecca, the priesthood of this temple, and the command of the city, have been vested in the same person. The worship of the temple was, at the beginning of the sixth century, and so far before as the records proceed, idolatrous. The chief idols of the temple were Abraham and Ishmael. To their images, each holding a bunch of arrows, such as the Arabs use for divining, regular worship was offered. It is one of the most singular and melancholy facts in the religious history of man, that Abraham, who was the chosen of God to be a witness in all the earth against idolatry, himself, even among his own descendants after the flesh, became in process of time the object of that worship that he had so strenuously

claimed for the only God, but which was actually paid to his own image. Beside Abraham and his son there were about three hundred and sixty other gods.

About the time we have alluded to, in the sixth century, a noble tribe of Arabs called Koreish, had obtained the principality and pontificate of the city. One of that tribe, called Hashem, was an individual so distinguished that he has given his name to all his descendants from that time to the present. His grand-son, Abdul Motalleb, had thirteen sons. Of these thirteen the eldest, Abdallah, was a man renowned in Arabia for his personal beauty ; so much so, that according to some authorities, when he at last made choice of the beautiful Amina for his wife, two hundred Arabian ladies met their death with grief. However, Amina was not permitted long to enjoy the happiness of being Abdallah's wife, for he shortly died, leaving to her charge an only son, a boy then two years of age. This child, according to some authorities, was a very wonderful boy. When ushered into the world, he was surrounded by such a flood of light, that not only was the chamber illuminated, but the whole of the neighboring country. At the moment of his birth, the sacred fire of the Persians, which had burned for one thousand years, became extinguished. Such a trembling seized the palace of the King of Persia, that fourteen of its towers fell, and the waters of a certain lake entirely disappeared. The child born under such remarkable presages was, after his father's death, put by his mother to nurse. One day when he and the children of his nurse were out walking, the other children came running back in great trepidation, and proclaimed that two men in white had come up to Mohammed, and had taken him, thrown him down, and ripped him open. Presently Mohammed himself came and confirmed what had been said, but the explanation was this ; the two men in white were angels, they had ripped him open, had taken out his heart, and had squeezed from his heart a black drop, which black drop is the original sin that is found in every human heart since the fall, except, say they, in the heart of Mary the Virgin, and of Jesus her Son. This drop in the heart of Mohammed was thus miraculously removed in his childhood.

When Mohammed had gained his eighth year, his mother died. Now an orphan, he was committed to the care of his grandfather, Abdul Motalleb, who was then upwards of one hundred years of age, but still retained his high office of priest and prince. The boy, however, had only been two years under the care of his grand-father, when he lost him also. Again an orphan, he was transferred to the care of his uncle, Abu Taleb. Had it not been for the death of his father, he



would now have been in the direct line of succession to the highest office in his country. He was, however, cut off, but his uncle, to whose care he was confided, was a kind and tender guardian; he reared him up with care, and as in addition to his official functions he added the avocations of a merchant, he trained Mohammed to his own business. When his nephew had only reached the age of thirteen, he was carried with him into Syria, thus obtaining an opportunity of seeing foreign countries and various religions.

About the time of his return from his journey into Syria, the tribes of the Arabs were engaged in a deadly war. So fierce was the rancour of this war, that, though for four months of the year they considered it unlawful to fight, they broke through the prohibition. Into the heat of this war young Mohammed was cast, and there, it is said, he very much distinguished himself by his courage and abilities. Up to the age of twenty-five, he continued in the service of his uncle as a merchant. At that time, a rich merchant in the city of Mecca died, leaving his property and business to his wife Kadijah. She applied to Abu Taleb for a factor. He recommended his nephew. This nephew, for his new mistress, made another journey into Syria. On his return she was so much pleased with the method in which he conducted business, and with himself, that she offered him her hand. He accepted the kind offer, and became by that means equal, in point of wealth, to the first men in Mecca.

We have thus the principal elements that seem to have formed the character of Mohammed. First, his birth entitled him to the government, secular and religious, of his native state. Then his frequent bereavements in childhood, first of father, then of mother, then of grandfather, must have tended to excite his susceptibilities, and give him a thoughtful habit. His immediate connexion with the pontificate and the Kaaba, must necessarily have attracted his attention to religion. His journey into Syria and other countries, led him to observe different religious systems. His entrance on war at the early age of fourteen must have stirred his latent desire for military fame. And finally, his acquisition of very considerable wealth all at once, and at an early age, must have much whetted his desire for the position to which his birth entitled him, and of which he was deprived only by the misfortunes of his childhood.

However, for some ten years after his marriage, we learn scarcely any thing respecting him. Some have thought that he employed this time in study. It may be so: but in all his lifetime he professed to be unable either to read or write a word. He frequently alludes to his

being an illiterate prophet, and the Koran he declared was given him directly by inspiration from heaven, he being unable either to read or write a single word himself. Many have thought that this was only feigned; among whom appears to rank Savary, who was certainly inclined to give him credit for sincerity wherever he could. If there be any one circumstance that would leave a doubt as to his being able to read or write, it is this. One is ready to think that if Mohammed had read the Scriptures for himself, the Koran would have been a much better and more beautiful book; that the allusions to Scripture would have been more correct, and the details of scriptural facts would have been free from much of the absurdity which is found in them. However, whether he could or could not read and write; whether he employed these ten years in study or otherwise, we are scarcely now able to determine. But when arrived at thirty-eight years of age, he was observed to be much in solitude. In the cave of Hara, near his native city, he frequently spent long periods of time. At last he arrived at forty years of age, he took his wife Kadijah and several members of his family to this cave. There they stayed for the night. During the night he came to his wife, and told her that while lying in his bed the angel Gabriel appeared to him in a form so resplendent that he could not look at him; and then, in order that he might bear his presence, he changed into a beautiful human form. This celestial being said to him, "Read!" Mohammed replied, "I cannot read." The angel enjoined, "Read in the name of thy Lord who created all things, who created man of congealed blood. Read in the name of thy most beneficent Lord, who taught the use of the pen, who teacheth man that which he knoweth not." These words are found in the ninety-sixth chapter of the Koran, and are the first that were revealed direct from heaven. Mohammed upon this got up, and went to the middle of the mountain. There he stood, and there his visitant stood, each looking at the other. At length the angel said, "I am Gabriel, and thou art Mohammed, the prophet of God," on which he disappeared. When he told his wife Kadijah this, she said, "I am very glad of this news which thou dost tell me, and by Him in whose hand is the soul of Kadijah, I verily hope thou wilt be the prophet of this nation."

On account of this confession he at once acknowledged her as a disciple, and Kadijah stands the first in the annals of the "true believers." She immediately went to a cousin of hers, called Waraka, who was a Christian, and told him what Mohammed had said. Waraka said he was acquainted with the prophetic writings, and that all this had been foretold, and that without doubt Mohammed would be the

prophet of the nation. However, it does not appear that he himself became a "true believer." The second believer was a slave in the house of Mohammed, called Zeid, and immediately on his professing faith in the prophet, he received his liberty, a custom that has obtained in all Mohammedan families since that day. The third believer was a brave and generous boy, called Ali, then ten years of age, and the son of his uncle, Abu Taled. Ali making no account of Kadijah, who was a woman, or of Zeid, who was a slave, always afterwards claimed to be the first of the "true believers."

Thus far Mohammed's successes were not very notable. For his wife and his slave to believe, was not much, and for his cousin of ten years of age to believe, was not much; but before long Abubekir, one of the leading men in the city of Mecca, professed faith in the divinity of Mohammed's mission. He became of eminent service to the cause of Mohammed. For three years, however, there was no public attempt, and no eclat. Mohammed proceeded gradually, ever and anon bringing out his revelations, saying that the Koran existed a perfect book in Heaven, written before God, on a reserved table, and that the angel Gabriel received a commission from time to time to bring down of this book certain sentences, and communicate them to Mohammed. Once a year the angel was commissioned to take the entire book, beautifully bound in green silk, and to read it before the eyes of the prophet. The prophet then contented himself with bringing the chapters out piecemeal. They were composed in a strain more beautiful, and in a style far superior to that of any existing writer in Arabia. All were struck with their grandeur and sublimity. They made his fame as an author, and converted Lebid, the first poet of Arabia, by the mere beauty of their style. Seeing one of the chapters of the Koran placed beside some verses of his own, he said the language was so perfect, that it must be inspiration. He at once hurried to Mohammed, and professed himself a true believer.

After three years Mohammed told his cousin Ali to summon the Koreish, his own relatives, and the leading tribe of the city. They were brought together. He gave them an entertainment, and then he was about to open his mission, but one of his uncles, called Abu Laheb, interrupted him, opposing him and his mission in such a manner that no business could be transacted on that day. But a revelation came down, and so the one hundred and eleventh chapter of the Koran declares, "The hands of Abu Laheb shall perish, and he shall perish. His riches shall not profit him, nor that which he hath gained. He shall go down to be burned in flaming fire, and his wife, also, bearing wood, and having on her neck a

chord of twisted fibres of a palm-tree." Mohammed, however, was determined not to be discouraged by this rude commencement, and he instructed Ali to call his relatives together again the next day. They came again, he entertained them, and after the entertainment he said, "I know of no man in Arabia that has such a good present to offer his kindred as I now make to you. I offer you the good things of this world, and those of another life. The Almighty God has sent me to call you unto him. Who, then, amongst you will be my vizier, my helper, my deputy, my vicegerent." They were all silent; not one responded to the call; but suddenly young Ali cast himself before the prophet, and said, "I will, O prophet. I will beat out the teeth, and pull out the eyes, and rip open the bellies, and break the legs of all who dare to oppose thee. I will be thy vizier." Mohammed, transported with the zeal of his cousin, embraced him, and said to the assembled Koreish, "This, then, is my vizier. You are all bound to obey him." They burst out into laughter, turned to Abu Taleb, and said, "Now you are to obey your son." Not discouraged by these repulses, Mohammed went forth among the people, preaching that they must abandon idols, that they must become worshippers of one only God, and acknowledge Mohammed as his prophet.

Now, having brought him to his proper appearance in public life, we will just look at him by aid of the representations in which writers present him to us. They say, then, that Mohammed was a man of middle size, with singular strength and muscularity of form. He had a very large head, covered with rich, black, glossy hair, which flowed over his shoulders. His forehead was prominent; his eye-brows long, and nearly meeting, but between them ran a vein which in times of excitement throbbed violently. His eyes were of a flashing black, his nose aquiline, his cheeks full and florid, his mouth large, and his teeth thinly set, small, pointed and of the most exquisite whiteness. A full beard flowed down upon his chest. His countenance was beautiful in the extreme, and his address insinuating beyond any power of resistance. To this he added consummate eloquence, an eloquence that charmed and ravished all who heard it. Then his habits of meditateness, his fancying or feigning that he received communications from the spiritual world, tended to give him a loftiness and command calculated to produce that enthusiasm which he eventually inspired. Such a man, then, was Mohammed, when, in the fortieth year of his age, he professed to be the commissioned prophet of God, just as Jesus, and Moses, and others had been; commissioned as the last of the prophets, to call the people from the worship of idols to that of the one

true God. We have this sermon to the tribes quoted. "Ho!"—to such and such a tribe,—“I am the apostle of God. The true God has sent me to call you to his service, and to command you not to associate any with him, and to confess and testify that I am a true apostle.” The creed he required them to accept was just this;—“There is no God but God, and Mohammed is his prophet.” This was put to every one, and whoever repeated the formula was at once acknowledged a true believer. After he had proceeded for some time, the number of his followers increased considerably; but so did also the zeal of his enemies. That zeal became so great, that his disciples, not finding themselves safe in Mecca, a great number were obliged to fly to Ethiopia. However, about the same time his ranks were strengthened by the conversion of one of his uncles, Hamza, and a very great man in the city, called Omar.

About this time the agitation became high, and the Koreish called in a man named Habib, who had been a heathen, and a Jew, and a Christian, and a Majian. He was then about a hundred years old; he knew all kinds of religion, and all sacred books, and they called on him to decide whether or not Mohammed was a prophet; for all along they had said to Mohammed, “All the prophets that ever came before you worked miracles. Moses worked miracles, Jesus worked miracles, but where are your miracles?” Mohammed had always told them that he was not a worker of miracles, but only a prophet and a preacher; and at the same time he very frequently ventured to say, “If you want a miracle, there is my miracle—the Koran, produced by an illiterate man, who cannot read or write,—that is my miracle; and if it be not a miracle, produce anything like it, bring forward a book, or even a chapter, equal to it.” However, Habib determined that he should be compelled to work a miracle if he could, and, accordingly, the tribes were assembled in a certain valley, and a summons was despatched to call Mohammed into the presence of Habib, who was to be judge. His uncle Abu Taleb went with him, and the writers quoted by Gagnier very particularly inform us, that, on that occasion, Abu Taleb arrayed himself in the shirt of Adam, in the turban of Seth, in the robe of Moses, and the stole of Abraham, and the slippers of Solomon. Thus arrayed, he hurried out with his nephew, and appeared before the judge. The judge demanded a miracle. Mohammed received the demand meekly, and according to the terms of the demand, he proceeded to work a miracle. He first dropped on his knees, and offered a prayer, and the first part of the miracle was then performed. It was a broad bright Arabian day, and immediately the whole land was in darkness. Then again, he proceeded, according to the requisition, and addressed the moon. The



moon at his call came down from heaven, and placed herself on the roof of the Kaaba, or temple, and seven times made the circuit of the Kaaba; moving so deliberately, that all the Arabs could distinctly count each circuit. Having done that, she then stood before the Kaaba, and made a bow to it. She then placed herself on a mountain, and looking at Mohammed said,—“Peace be unto thee, O Mohammed. Peace be unto thee, O prince, and Lord of the first and the last. I aver that there is no God but God, and that thou, Mohammed, art his apostle.” The moon then came to Mohammed, and moved round the neck of his robe, then split in two halves, one of which came out at his right sleeve, and the other at his left. The two halves then betook themselves to the skies, and after staying apart awhile, were attracted one to the other, until they joined again, and made the old moon. Now, it is true, that the most orthodox and authoritative of Mohammedan writers do not allude to this miracle, and on that account some have seemed to think that Mohammed himself did not claim it. Both the French and English translators of the Koran wish to pass over it as being too absurd for Mohammed to have claimed. But in the fifty-fourth chapter of the Koran, Mohammed says, “The hour of judgment approacheth, and the moon hath been split in sunder. But, if the unbelievers see a sign, they turn aside saying, this is a powerful charm.” Sale says, that this passage might possibly be translated in the future tense—“The moon shall be split;” but, if so, the allusion to the unbelievers rejecting it as an imposition, would be altogether without sense. However that may be, the miracle did not allay the persecution that was raised against him. It continued and increased to an extreme degree.

About the same time he lost his faithful friend and protector, his uncle Abu Taleb, and immediately subsequent upon that he lost his wife Kadijah. These two losses affected him much; but on the loss of his wife, he took occasion to strengthen his cause by marriage. He married first Sawda, then Ayesha, the daughter of Abubekir, then Hafsa, daughter of Omar, and added, from time to time, until he had fifteen legitimate wives, or as some say, twenty-one. This was rather an unfortunate thing for Mohammed, because in his own laws he says—“Of such women as please thee, marry two, three, or four, but no more, and if you think that you cannot deal equitably with so many, marry only one.” However, not being himself disposed to keep this rule, in the thirty-third chapter of the Koran, he introduces the divine Being as speaking in this wise—“O prophet, we have allowed thee thy wives, to whom thou hast given their dower,”—(In Arabia it was usual, when

a man married a woman, to give her a dower, that in case of divorce she might be provided for,")—"and, also, the slaves which thy right hand possesseth of the booty which God hath granted thee; and the daughters of thy uncles, and the daughters of thy aunts, both on thy father's side, and on thy mother's side, and any other believing woman, if she give herself unto the prophet, in case the prophet desireth to take her to wife. This is a peculiar privilege, granted unto thee above the rest of the true believers."

But to obviate all discrepancies in his precepts, he taught that the Koran was only revealed little by little; and that what was commanded at one time might be abrogated at another, for God, he said, did not always give his people the same kind of medicine, and that which was good for them to-day, might be bad for them to-morrow.

After these events Mohammed seemed determined to have an ethereal miracle. One day he assembled his friends, and told them that the night before, as he lay in bed, the angel Gabriel came and waked him, and led him to the door of his house, where was an animal between a mule and an ass. This animal was the beast Alborak, or lightning, that had always been used to convey the prophets, but not having been employed since the days of Jesus, he was very restive, and would not let Mohammed mount, until he had promised him a place in paradise. The moment he had done that, he permitted him to mount; Gabriel took the reins, and the steed, whose name was Lightning, was in the twinkling of an eye at Jerusalem. There, at the door of the temple, all the patriarchs and prophets met Mohammed, and going with him into the oratory, begged him to pray for them. Coming out, they found a ladder of light, on which he and Gabriel ascended. On coming to the door of the first heaven, they saw written on one side, "There is no God but God," and on the other side, "And Mohammed is his apostle." They knocked. "Who is there?" "Gabriel." "Who is it that you have with you?" "Mohammed." "Has the apostle received his mission?" "Yes." "Come in, then; he will be very welcome." They entered. It was a magnificent place, all of pure silver. Immediately an old man came up to Mohammed, soliciting him to pray for him, and rejoicing that he had such a son. This old man was Adam. Mohammed then saw, that out of this heaven all the stars were hanging, each one a magnificent hollow ball of silver, suspended by a chain of gold. In every star an angel was placed; these angels acted as sentinels to guard heaven against the devils, should any attempt to enter. Whenever the demons wished to hear what was passing in heaven, they came to the door to listen, in which case the angels hurled flaming

darts at them, to drive them away. These darts are the shooting stars you sometimes see. The distance from the first heaven to the second heaven was five hundred years' journey, and among the innumerable angels that Mohammed saw, there was the angel of the cocks. This angel cock reached all the way from the floor of the first heaven, up through five hundred year's journey right away to the second heaven. Every morning, says Mohammed, at a certain hour, the Almighty sings a hymn, in which this cock joins, and when he sings, everything in heaven and earth hears him, but men and genii; and then all the terrestrial cocks hearing him, crow in chorus. Hence they passed up to the second heaven, and there found the same inscription, and the same salutation. They entered. It was all of gold, and there were more angels in it than in the first. Here Noah met Mohammed, and begged an interest in his prayers. Then they passed into the third heaven, finding the same inscription, and the same salutation. This heaven was all made of precious stones. There again, there was an innumerable company of angels, and among them one so large, that the distance between his two eyes was seventy thousand days' journey! They then passed into the fourth heaven, after the same ceremonial. It was composed entirely of emeralds. There Moses met him, and asked an interest in his prayers. They then passed into the fifth, which was composed of adamant. There Joseph met him, and asked an interest in his prayers, and there he found one great angel, as great as any of the others, continually weeping; and he was told, that this was for the sins of mankind. He then entered the sixth heaven, which was made of carbuncles. There John the Baptist met him, and asked an interest in his prayers. Then he entered the seventh heaven, all made of glorious celestial light. Here Jesus, the Son of Mary, met him, and Mohammed asked an interest in his prayers. In this heaven he saw more angels than he had seen in all the others, and among these angels was one with seventy thousand heads, each head had seventy thousand mouths, each mouth had seventy thousand tongues, and each tongue had seventy thousand voices, and all of these were continually employed. After a little, his guide Gabriel told him he could proceed no further; that it was not permitted him. He went on alone. He travelled through waters and snows, and at last arrived at a place where it is said, "Salute thy Creator." He then describes his going on, until he came to the throne of the Eternal. He says, on one side it was written, "There is no God but God," and on the other, "And Mohammed is his prophet." He described the Almighty as being covered with seventy thousand veils, and as having put forth his hand, and

laid it upon him with a touch unutterably cold; as having entered into a long familiar conversation with him; and, finally, as sending him back with all authority to teach his people upon earth, and instructing him how he should proceed. All this transpired in the eighth of a night.

When he told these things to his most faithful friends, they were amazed. Many of them rejected the statements altogether. His cause was threatened with complete ruin, until his old friend Abubekir came forward, and sturdily avowed that he believed every word of it; that he was quite sure that it was all true, for that whatever the prophet of God said must be true. Abubekir was a man of much weight, and his believing carried the rest of the people with him. From that day the words of Mohammed became sacred, in a degree to which they had never attained before. But his success increased the opposition to him, which became so great that his life was endangered. He went on preaching, however, and succeeded among persons from Medina, who went and spread the new doctrine; and in his trouble, a deputation of them came to him, inviting him to go through the city, saying that they would make him governor. The people of Medina said, "Suppose we fight for you and lose our lives, what will you give us?" "Paradise," said the prophet. Paradise was accepted as his gift. They gave their hands in a solemn vow. In Mecca the conspiracy continued, and his house was surrounded by persons intending to assassinate him. Causing Ali to lie down on his bed covered with his green robe, he fled. The assassin seeing the robe, felt sure of their prey, and waited till the morning. In the mean time, he and Abubekir escaped, and on their way they hid in a cave; here his pursuers stopped, but finding a pigeon's nest and a spider's web in the mouth of the cave, they argued that there was nobody there, and went on. After many days he reached Medina. This event is called the Hejrah or flight, and forms the era from which Mohammedans date. All his followers came to Medina, to the sovereignty of which he was at once raised. The town contained many Jews and Christians. The Christians appear to have received him more favorably than the Jews, for from that time he became a bitter enemy to the latter, though before he rather favored them. He immediately built a mosque. And now being in a position to act, he changed his tone. Up to this time he was only a preacher, only a prophet. If the people did not believe, it was none of his matter, it was God's matter. He told them the truth. If they believed it, well; if not, he could not help it. But now he gave out that they must fight for the truth. They must cut off the heads of the unbelievers, and

spread the Koran by every means that war could give them. An opportunity soon offered, and accordingly an attack was made on the Koreish. Nine hundred men of the Koreish met three hundred of the Mussulmans, but such was the fury of the new zealots, that the Koreish was defeated. This victory at Beder laid the foundation of the great military empire, destined to arise out of the teaching of Mohammed. He was subsequently defeated and wounded at Ohud, and again attacked in the city of Medina, but the confederates withdrew without having obtained any signal advantage. He gradually increased in influence among the surrounding tribes, and erected himself into a very powerful sovereign.

As his power increased so did his crimes. One and another was assassinated at his command. His sensuality passed all bounds. It was a law among the Arabs, that no man should marry the wife of his adopted son, even if she should have been divorced. Mohammed had adopted Zeid his liberated slave, but becoming enamoured of his wife, Zeid divorced her in order that the prophet might have her. Fearful of the scandal, he first advised Zeid not to divorce her; and then when the act was done, in order to justify it, introduces in the thirty-third chapter of the Koran, the Divine Being as chiding him for the advice he had given to Zeid. "Remember what thou saidst to him to whom God has been gracious, and on whom thou also hadst conferred favors. Keep thy wife to thyself, and fear God; and thou didst conceal that in thy mind which God had determined to discover, and didst fear men, whereas it is more just that thou shouldst fear God. But when Zeid had determined the matter concerning her, and had resolved to divorce her, we joined her in marriage to thee; lest a crime should be charged on the true believers in marrying the wives of their adopted sons, when they have determined the matter concerning them; and the command of God is to be performed. No crime is to be charged upon the prophet for what God hath allowed him.

We are shocked at the depravity which can thus bring in the voice and presence of the Eternal in sanction of immoralities, but as the impostor proceeded to gain in power, so he increased in audacity. He had received as a present from the king of Ethiopia, a very beautiful slave called Mary. His wife, Hafsa, detected him in crime with this slave. He swore a solemn oath, to his wife, that if she did not expose the crime he would never repeat it. Shortly after, however, he was found violating his oath, and then again we find him, in the sixty-sixth chapter of the Koran introducing the Almighty as saying; —"O Prophet why holdest thou that to be prohibited which God



hath allowed, seeking to please thy wives ; since God is inclined to forgive and be merciful ? God hath allowed you the dissolution of your oaths ; and God is your Master ; and he is knowing and wise." Thus he claimed not only unbounded license for his sensuality, but he makes the God of all truth give him liberty to break his very oaths.

Shortly after these events, having made war on the Jews of Chai bar, he was invited to an entertainment where he received a poisoned leg of mutton, but owing to its nauseous taste he cast it out ; but he had eaten enough to injure his constitution, and he never recovered from its effects, though he lived for three years. Within these three years his power so increased that he attacked the sacred city of Mecca. He took it, and made the Kaaba the Kebla for his own people, towards which they always turn their faces when they pray, and to which they make pilgrimages every year. His sway now rapidly extended all over Arabia. All the tribes submitted to him, and at length he became so powerful that he ventured even to address letters to the King of Persia, the Emperor of Greece, and the King of Ethiopia, calling on them all to bow to Mohammed the true apostle of God. He also sent an expedition into Syria, which was successful ; but the poison continued to prey on his constitution, and his end drew nigh.

In his last illness he became delirious, and called for a pen that he might write, but Omar would not permit it to be brought to him, because, said he, if he did, he might write a foolish book ; besides, they had the Koran, and wanted nothing more. But there is one feature in this request of Mohammed that seems never to have been clearly pointed out. A man in a state of delirium would not call for a pen, who had not been in the habit of writing, and the fact of his having called for a pen in his delirium, appears to be itself a complete proof that all his professions that he was unable to read or write, were false. During his illness, he said to the mother of one of his friends who had died from eating the poisoned dish, from which he, for the time, escaped ; "O mother of Bashar, the chords of my heart are now breaking from the food which I ate with thy son at Chaibar." Then, so say his admirers the angel of death came to the door of his chamber. Gabriel said to the prophet, "The angel of death is waiting at the door, shall he come in ?" and they add, that this was a politeness which he never paid to any one else, and which he never intends to pay to any one again. The prophet said, "Let him come in." The angel of death then told the prophet, that the Almighty was very desirous to have him, but had given him instructions just to take his soul or leave it, as the prophet

might please. The prophet said "Take it;" and so the angel of death bore him away.

Such, then, was the rise of Mohammedanism. We will now allude to its tenets, which we cannot do without looking first at its relative position toward other systems of religion.

Taking its relations in retrospect, Mohammedanism claims to stand to Judaism and Christianity, just in the very position in which Christianity stands to Judaism. That is, Mohammed recognizes the sacred Scriptures of the Jews and of the Christians as revelations from God; says that they are books given by God; that he has been sent to men as an additional prophet to confirm the Scriptures, and to be the seal of all the other prophets who had gone before. Accordingly, we find that the Koran is full of allusions to Scripture, and almost every remarkable person to be found in the word of God is there introduced. For instance Adam is continually referred to, and we are told that when the Lord created Adam, he created him of stiff clay, and having so done, he called all the angels to worship Adam. All the angels fell down, except one angel, called Eblis. He said, "Why am I to worship Adam? I was made of fire and he of stiff clay; I am much nobler than he is, I will not worship Adam." This angel was immediately condemned, and he is the Satan of the Mohammedans. Then, again, we have Noah fully recognized, and the deluge described. He is introduced perhaps one hundred times in the Koran, but always as threatening the people of Arabia, that if they reject the prophecy of Mohammed, a woe would overtake them, like to that which fell on the people of the old world who rejected Noah. Abraham is introduced with many strange tales. Joseph is introduced, and his tale told; and really, to look at the way in which Mohammed mangles that incomparable history, one would hardly believe that he ever read it. Had he read it, one cannot but think that some traces of its simplicity and sublimity would have lingered, in spite of his fables and bad taste. Then again, Moses is introduced, and a great many fine things, and foolish things, are said of him; nearly all the facts mentioned in Scripture being alluded to, with the addition of much fable. David is also introduced, and we find the Lord saying: "We heretofore bestowed on David excellence from us, and we said, O mountains, sing alternate praises with him; and we obliged the birds also to join therein."

Then Solomon is introduced, and Mohammed adds many particulars on which the Scriptures are silent. He introduces the Divine Being as saying, "We made the wind subject to Solomon," so that it blew as he pleased. He also made a great number of genii subject to

Solomon, and some of these genii were employed to make statues, fish ponds, large dishes, and cauldrons. He also made demons subjected to Solomon; then he employed to dive for pearls. Then he taught Solomon the language of birds, so that he knew all that the birds said. On one occasion Solomon assembled his army, composed partly of men, partly of genii, and partly of birds; and as they were marching along, an ant said to the other ants, "Don't you hear Solomon coming with all his army? let us run away, or they will tread us to death." Solomon, perfectly understanding what the ant said, laughed. Then he looked round to review his army, and found that they had all assembled, but that from the birds the lapwing was wanting. He said, "Where is the lapwing?" So, after a time, the lapwing came, and told him she had been away to the south, and that she had seen a country that was very fine, and that it had a Queen, well qualified to reign; but that the Queen was so unhappy as to worship the Sun. Then this Queen is brought to Solomon by the mediation of the lapwing, and several absurdities take place. Then we come down to the New Testament, and for the sake of giving the matter in the precise words of the Koran, we extract the passage which describes the birth of the Redeemer:—"And remember in the book of the Koran the story of Mary, when she retired from her family to a place towards the east, and took a veil to conceal herself from them, and we sent our spirit Gabriel unto her, and he appeared unto her in the shape of a perfect man. She said, I fly for refuge to the merciful God, that he may defend me from thee; if thou fearest him, thou wilt not approach me. He answered, Verily, I am the messenger of thy Lord, and am sent to give thee a holy son. She said, how shall I have a son, seeing a man hath not touched me, and I am no harlot? Gabriel replied, so shall it be; thy Lord saith this is easy with me: and we will perform it that we may ordain him for a sign unto men and a mercy from us, for it is a thing decreed. Wherefore she conceived him, and she retired aside with him in her womb to a distant place, and the pains of child-birth came upon her near the trunk of a palm-tree. She said, Would to God I had died before this, and had become a thing forgotten, and had been lost in oblivion. And he who was beneath her, called to her, saying, Be not grieved; now hath God provided a rivulet under thee, and do thou shake the body of the palm-tree, and it shall let fall ripe dates upon thee, ready gathered. And eat and drink and calm thy mind. Moreover, if thou see any man, say, Verily, I have vowed a fast unto the merciful, wherefore I will by no means speak to a man this day. So she brought the child to her people, carrying him in her arms. And they said to her, O Mary, now

hast thou done a strange thing: O sister of Aaron, thy father was not a bad man, neither was thy mother a harlot. But she made a sign unto the child to answer them; and they said, How shall we speak to him who is an infant in the cradle? Whereupon the child said, Verily, I am the servant of God, he hath given me the book of the gospel, and appointed me a prophet. And he hath made me blessed wherever I shall be, and hath commanded me to observe prayer, and to give alms as long as I live; and he hath made me dutiful towards my mother, and hath not made me proud or unhappy. And peace be on me the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life. This was Jesus the Son of Mary, the word of truth, concerning whom they doubt. It is not meet for God that he should have any Son, God forbid."

As to the relation of Mohammedanism to other systems prospectively, war was declared against them all. "Attack," says the Koran, "The hypocrites with arguments, and the infidels with weapons." "War is enjoined against infidels." "Fight against the friends of Satan." "God hath purchased from true believers their souls, and their substance, promising them the enjoyment of Paradise, on condition that they fight for the cause of God."

With respect to the positive character and tenets of Mohammedanism, its own disciples divide them into two heads, namely, FAITH and PRACTICE. FAITH has six great articles—the first, respecting God; the second, respecting Angels; the third, respecting the Scriptures; the fourth, respecting the Prophets; the fifth, respecting the Resurrection; and the sixth, respecting Predestination.

Upon the first article, that of God, everything that is said, so far as the divine attributes are concerned, is taken from the sacred Scriptures. The Trinity is altogether rejected, and everywhere in the Koran confounded with Tritheism.

With respect to Angels, we are told that they exist in innumerable multitudes; but among them are four which are particularly celebrated. First, Gabriel, who is called the angel of revelation, because he revealed the Koran, and is supposed to have revealed all other sacred books. Second, Michael, whom they look upon as the special friend and guardian of the Jews. Third, Azrael, or the angel of death, who takes away the souls of all mankind, removing those of true believers with great gentleness, and those of infidels with great severity. And fourth, Israfil, whose voice is more melodious than that of any other creature, who will be employed to sound the trumpet of the resurrection. Besides angels, there is a world of immense population, consisting of genii in-

visible to us, but continually occupied about us. Some of them have fallen, some of them are pure.

With respect to the Scriptures, the Mohammedans hold that, in all, one hundred and four sacred books have been revealed. Of these, ten were given to Adam, fifty to Seth, thirty to Noah, and ten to Abraham. All these have been lost, and only the four last are preserved. These four are the Law given to Moses, the Psalms given to David, the Gospel to Jesus, and the Koran to Mohammed. The Koran is looked upon as the seal of all revelation. The others are said to have been corrupted—but *it* will never be corrupted, for that God will preserve it.

With respect to the Prophets, they hold that there have been in all one hundred and twenty-four thousand, or some say two hundred and twenty-four thousand. Of these, six have been the heads of dispensations. The first Adam, the second Noah, the third Abraham, the fourth Moses, the fifth Jesus, and the sixth Mohammed.

As to the Resurrection, their doctrines are voluminous. They say that as soon as the body is interred, (and in order that this may take place they make the graves hollow,) an angel comes and compels the individual to sit upright in his grave. Immediately after this, two other angels come and address to him three questions: "Who was your God? Who was your Prophet? And what was your Kebla?"—that is, what place did you turn to when you prayed? If the individual answers, "Allah was my God, Mohammed was my Prophet, and Mecca was my Kebla," he is laid peacefully in his grave, and his flesh reposes, perfumed by the air of paradise, till the resurrection. But if he fail in either of these three questions, the angels beat his head with an iron mace, until he cries so loud that he is heard all over the world, except by men and genii. Then they press the earth on him until the resurrection; and seven dragons, each with ninety-nine heads, are employed tormenting his flesh. The souls of the wicked between death and the resurrection are in some unknown state of torment. The souls of the righteous are divided into three classes; first, prophets, who go direct to paradise; second, martyrs, with regard to whom Mohammed said, that in paradise are beautiful green birds, that eat the fruits and drink the waters of paradise, and these birds carry the souls of the martyrs in their crops until the day of resurrection; third, ordinary believers, with regard to whom some say, that their souls remain about the sepulchre; some, that they are in the first heaven with Adam; some, that they are in the well Zem-zem; some, that they are in the trumpet of the angel Israfil; and others that they are in the forms of beautiful white



birds, that live under the throne of the Eternal. As to the time of the resurrection, it is unknown; but, when it approaches, the angel Israfil, will blow the blast, called *Consternation*. Upon that blast all nature will be one wreck; sun, moon, and stars, earth, sea, and sky, and every thing will be hurled into ruin. This blast of consternation will be succeeded by a second, called *Examination*. Immediately upon that, all living things will perish, animals, men, genii, and angels; and at last the angel of death himself will die. This universal death will continue for forty years, but while all the other parts of men shall be corrupt, one bone (*os coccygis*) will be preserved, and when the forty years are nearly passed, forty days rain of a very peculiar character will descend. This rain will fertilize the earth, and from the bone in question, bodies will grow. When the forty years have expired Israfil will be raised up; he will gather into his trumpet all the souls of all people, and blow the blast of the resurrection. At that blast these souls will fly out, and each be united to his body—men, genii, animals, all will be raised up. While they are waiting for the judgment, the righteous will be placed under the shadow of the judgment throne, but the sun will be brought within one mile's distance of the wicked: who will be thereby so tormented, that they will beg to be sent to hell in preference.

Judgment will then be proceeded with. Every one will be interrogated: first, as to his time, how did he employ it? second, as to his money; how did he win it, and how did he use it? third, as to his body, in what works and for what purposes did he employ its members? and fourth, as to his learning and knowledge, in what services were they employed? Upon this investigation, a dispute will arise between the soul and the body. The body will say, "I never did anything, I was merely an instrument in the hands of the soul." The soul will say, "I never did anything, for it was always the body that acted, I remained still." A parable will be delivered to them, saying, "A blind man and a lame man went into an orchard. They both wished the fruit. The blind man could not steal, because he could not see: the lame man could not steal because he could not walk. The blind man lifted the lame man on his shoulders, and the lame man plucked the fruit. The owner came and asked who had stolen his fruit. The blind man said, "You see I could not steal, because I could not see where to pluck it." The lame man said, "I could not because I could not walk." Evidence, however, was found, and they were both punished, because they had both committed the theft. Thus, it is argued, that both soul and body will suffer their share for the evil they have done. But then it is to be decided how the rewards and punishments

are to be distributed. For this, there will be a balance with scales, large enough to hold heaven and earth, and yet the balance is so exact, that the weight of an ant would turn it. But as actions cannot be weighed, it is provided that each man in his lifetime shall have two angels. One angel writes in one book his good, and another angel in another book his bad actions. These angels are changed every day, to preserve the fidelity of the record. Then, on this great day, the book containing the good actions is put into the one scale, and the book containing the bad into the other: if there be an ant's weight of difference, according to the scale in which it is, the man receives his lot. But if it is exactly even, the Almighty in mercy adds the weight of an ant to the good works, and the man is saved.

Those who are thus saved, are then led to a bridge, just as fine as a single thread of a spider's web, as long as the earth, and high in proportion. They are all obliged to pass over this, which they do in the twinkling of an eye. At the other end they find a beautiful pond a month's journey round. Standing on its borders are as many goblets as there are stars in the sky, and the waters are as white as silver. They drink, and then proceed to the gates of paradise. There every one is met by a number of beautiful boys, who are appointed to be his servants. One of these hastens back and announces to the wives designed for him, that he is coming. They are all then taken to a grand feast. The beast Balâm, and the fish Nun, are provided at this feast. These are of such dimensions, that one lobe of the liver of either is sufficient to dine seventy thousand men. At the same repast, the entire earth is presented to them in the shape of a loaf. After this each is conducted to his own mansion. This is a magnificent pavilion of pearl, jacinth, emerald, and all kinds of glorious ornaments. There are couches of the richest green silk, and the individual himself is dressed in the richest silk brocade, and laden with bracelets and jewels. In this magnificent mansion, eighty thousand immortal boys are appointed to wait on him. At every entertainment he has three hundred attendants. There are three hundred dishes of gold containing delicious viands, and the last taste will be equal to the first. There are three hundred different kinds of liquor, all giving the utmost pleasure, but not intoxicating. When this wondrous repast is made, it is carried off in a perspiration as odoriferous as musk; thus the appetite returns in perfect health, to enjoy the same good things again.

Then there is a golden tree called the tree Juba, and it extends its branches all over paradise, to the mansions of every one of the faithful. These branches bear all kinds of fruit; dates, pomegranates,

and every thing luscious, and if one be inclined for cooked meat, he has only to say so, and the fruits, on being opened, present him with delightful dishes. Or, if his taste is more active, he has only to break one of these fruits and there is a horse ready saddled. Then the trees being made of gold, chafe their trunks together, and thus produce transporting music, and the angel Israfil, with his melodious voice, sings so that all the blessed may hear. To crown the whole, in addition to all the wives that every one had on earth, he is to have seventy-two of the beautiful girls of paradise. These are described in the Koran over and over again. They are so lovely, that if one looked down from paradise on the earth, her countenance would outshine the sun a thousand-fold, and all men would at once die for love of her.

This, then, is the paradise that Mohammed has promised to all those who die for his religion. With respect to those whose evil works shall predominate, they will be required to pass over the same bridge as the righteous, but when they come to it, instead of passing over it, they fall down. There are then seven distinct hells. The first is for unfaithful Mohammedans; but that is only a purgatory, for after having remained a certain time, they are transferred to paradise. The second of these hells is for Jews; the third for Christians; the fourth for Sabeans; the fifth for Majians; the sixth for idolaters; and the seventh, Mohammed, as it is the lowest and worst, has assigned to hypocrites of all religions. The tortures he describes the wicked as enduring are of a very terrific character. Some passages in the Koran on this subject are sublime, and others gross. Paradise is made to glow with all that is gorgeous, and hell to flame with all that is terrible. The only way to escape from the one, and the only way of obtaining the other, is to embrace the creed—"There is no God but God, and Mohammed is his Apostle."

With regard to the sixth article, of predestination, there is, according to Mohammed, in the highest heaven, a reserved table, on which is written every good and bad action that ever takes place. Every being, whether man or angel, is absolutely predestined to a certain course, and according to the invariable declaration of the Koran, "God directeth whom he pleaseth, and causeth to err whom he pleaseth." He has no delicacy whatever in making God author of the worst as well as of the best actions. This doctrine is absolute, and perfectly sustained in all the writings of Mohammed, as it is in the faith of his followers.

The first article of PRACTICE, is prayer. This is insisted on by Mohammed very earnestly, and five times a day are appointed for true

believers to offer supplications. During his night-journey, when he visited the heaven in which Moses was, Mohammed told Moses he was going to make true believers pray fifty times a day ; Moses said, "You will never succeed. I tried, but I could never get them to do it. You must go back to the throne and get permission to deduct." He went back, and obtained permission to deduct ten times ; and Moses said, "You will never succeed. I tried it, but they would never do it." Then he got permission to reduce it to thirty. Moses made the same objection. Then it was reduced to twenty ; then to ten ; then to five ; and Moses objected again, but Mohammed said he was ashamed to return so often, and went away and prayed for Moses. Accordingly he appointed five times a day to pray. First, before sun-rise ; second, immediately after the turn of noon ; third, in the afternoon ; fourth, immediately after sun-set ; and fifth, an hour and a half after night had set in. The people are called to prayer by a man mounting on a gallery, which is always attached to the minarets of the mosques, and he cries with a loud voice five times in the day, "God is great. God is great. There is no God but God ; and Mohammed is his Apostle. Come to prayers ; come to prayers ;" and if it be in the morning, in many parts of the Mohammedan world, they add, "Prayer is better than sleep ; prayer is better than sleep."

Our engraving represents a Muezzin in Egypt calling to prayers. Not a bell ever rings, but the shrill voices of these energetic servants, fifty feet in the air, who sing out their commands in a recitative, is musically solemn. At Cairo, very compact compared with Constantinople,—four hundred lubberly bawling men wake the heaviest sleepers at the early dawn.

In Egypt the Muezzins are very frequently blind ; for men without eyes are there preferred, because they cannot look down into the yards, to see what the females are doing. In villages throughout Turkey, a similar precaution leads to the employment of the blind for the same function. In the Capital, however, this is not always the case, as may be seen in the engraving. These Muezzins are generally men in middle life, are pretty warmly dressed, and hold their hands to their ears, as though they were afraid to have their drums cracked with their own voices.

The next duty is that of Almsgiving. Prayer, say they, brings a man half way to God : fasting brings a man to the door of his palace ; but by alms he enters in. Accordingly alms are strictly enjoined ; and there is mention of five kinds of alms,—alms of cattle, alms of money,





THE MUEZZIN CALLING TO PRAYERS.





alms of grain, alms of fruit, and alms of wares that may be sold ; and every man is obliged, according to these laws, to give alms largely.

Fasting is the third duty that is enjoined. Once a year, during the month of Ramadan, all Mussulmen are compelled to fast ; every day, from sun-rise to sunset, they never eat or drink, or indulge any appetite ; but from sun-set to sun-rise they may eat, drink, and indulge as they please.

The fourth duty is a pilgrimage. Every year pilgrims from the entire Mohammedan world turn their faces toward the great temple at Mecca. From the shores of the Atlantic at Morocco, a caravan starts and passes all along Africa, receiving accessions of pilgrims as it goes. Another starts from the north, travelling through Syria. Another comes from the east, and another from the south of Arabia. As they go they use the opportunity to carry the merchandize of their country, and make it a time of gain as well as of devotion. But all of these caravans meet in the sacred territory of Hejaz, the province in which Mecca stands. From that moment they become truly pilgrims. Their garments are then laid aside ; every man clothes himself in the *iram*, consisting of two pieces of cloth, one of which he girds round his loins, and the other round his shoulders. They go bare-headed. All march toward the sacred city. We may suppose them approaching the Kaaba on a bright moonlight night. The first object they see is four magnificent minarets—this is the token that they have before their eyes the spot where they believed Adam worshipped God under curtains of light ; the spot where Seth built ; where Abraham and Ishmael also built the temple of the restored world ; the spot where are the foot-marks of Abraham ; the tomb of Ishmael ; the spot, too, where Mohammed was reared up ; and where he himself performed a pilgrimage shortly before his end. We may suppose that all this moves every feeling of which man is capable ; and that his very soul heaves as he enters the house, an entrance into which he believes to constitute a great part of his salvation. Proceeding, they come in sight of one hundred and fifty-two domes, and presently, in the moonlight they behold the glow of countless lamps. Coming nearer, they find these lamps suspended in beautiful Gothic arches, which are painted red, yellow, and blue. Every arch is supported by three columns of red porphyry, white marble, and granite. The Kaaba stands before them. They enter by the arches ; and then spreads out an immense court ; and that court is thronged with pilgrims of many nations, all wearing the *iram*, and all prostrate with bare heads, offering up their prayers. Just before them, stands the sacred well Zem-zem, of which Ishmael drank. Here is an inclosure made

by low pillars, connected by bars of silver, suspended from which two hundred and twenty-four lamps brilliantly mark the circle of the inner court. Just within it is the stone on which Abraham stood to build the Kaaba. Then there is the Kaaba itself hung with dark damask. Before it they pray and bow. They go round it seven times, and each time kiss the sacred stone. Then they proceed to Mount Szafa, and repeat prayers, and walk seven times the "Holy Walk," chanting prayers all the time. On one day all the pilgrims ascend the Mount Arafat; they always number seventy thousand, for if fewer, angels would be sent to make up the number. When the seventy thousand are assembled on Mount Arafat, the Kadi of Mecca preaches. At every interval in his sermon, the multitude cries out, "Here are we at thy command, oh God!" After the sermon is over, they all go to the Vale of Mina. In that valley, say they, Abraham came to offer up his son Isaac for a sacrifice. The Devil came to tempt Isaac to refuse, and Abraham took stones and drove him away. This fable is frequently recognized in the Koran, where Satan is called the "Devil driven away with stones." Each pilgrim takes seven little stones, and throws them at three particular spots, so that with seventy thousand pilgrims, throwing twenty-one stones each, we should have nearly one million and a half of stones thrown away in that valley every year. This ceremony ends the pilgrimage, with the exception of some formalities.

We now come to consider, briefly, the HISTORY of Mohammedanism.

No sooner was the Prophet dead than a strong commotion broke forth among his followers. "He is not dead," cried many; "the Apostle of God is not dead; he is only gone for a season, and will come again as Jesus came." Omar, drawing his sword, vowed death to any one who dared to touch the corpse with a view to burial. Abubekir, however, arriving, cried, "Do you worship Mohammed, or the God of Mohammed? The God of Mohammed is immortal; but Mohammed is assuredly dead." "Mohammed," he continued, quoting the Koran, "Shall die as the other prophets have died." Then followed a dispute, coming nearly to blows, as to where he should be buried. This the same wise adviser settled by ordering his sepulchre just on the spot of his death. The statement that the Mohammedans believe that his coffin is suspended in the air, is a mere fable.

After much debate the choice of a successor, or Kalif, to the Prophet, fell upon Abubekir. This decision much disappointed Ali, who as the "First of true believers," and also as the Prophet's son-in-law, hoped to be the Kalif. Abubekir had, for his empire, Arabia united

into one state ; a condition in which it had never been before, and in which the old spirit of tribes or of clanship, would not long have permitted it to continue, had he not found other employment for the pugnacious spirit of its sons. Shortly after his accession, the whole peninsula heard the following proclamation :

“In the name of the most Merciful God.

“Abdullah, Athic Ebn Abu Kohafa, [these were his other names,] to the rest of the true believers ; health and happiness, and the mercy and blessing of God be upon you. I praise the most high God, and I pray for his prophet Mohammed. This is to acquaint you that I intend to send the true believers into Syria, to take it out of the hands of the infidels. And I would have you know that the fighting for religion is an act of obedience to God.”

These words seemed prophetic. The tribes flocked around the holy standard, and departed under the full assurance of booty or paradise. The Christian armies of the Greek Emperor seemed smitten with the feebleness under which God's ancient people ever fought when they had turned to idols. Brave hosts fled, and strong cities fell. Incompetence, desertion, and treachery joined to prostrate the cross. Self-denial, unanimity, and heroism bore the crescent onward. Though Abubekir reigned but two years, at the hour of his death his generals were disputing in Damascus, the capital of Syria, whether its inhabitants should be all put to the sword, or only held as tributaries. For in every war three alternatives were offered to “the infidels.” “The Koran, tribute, or the sword.” He who acknowledged Mohammed was at once “a true believer ;” he who submitted to pay tribute was allowed to live, though an infidel ; he who refused both was killed.

Abubekir had named Omar as his successor. Early in his reign Persia was invaded. The heathen armies of that ancient empire shared the fate of those of Greece. The queen then reigning was deposed by her nobles for her ill success ; but the king, raised in her stead, fared even worse ; and soon that proud monarchy was precipitated down the oataract of Saracen rage.

In the mean time the conquest of Syria was vigorously pushed. Omar, in the third year of his reign, was rejoiced with news that “The city of the prophets,” which the Saracens had much coveted, the holy Jerusalem, was now at his mercy, and that for the “true believers” to be put in possession, he had only to come ; for, strangely enough, the Christians chose to render up their sacred place only to the Kalif in person. Before this no less than four hundred thousand Greeks had been defeated in an obstinate battle on the Yermuk, a river running into

the lake of Tiberias; and many other signal victories had been won both in fort and field. Omar, in the simplest garb, and with the simplest retinue, journeyed to his conquering host; and, side by side with the Christian patriarch, entered the holy city. Bellaul, whom Mohammed had employed to call the people to prayer, had not raised his voice in public since the death of his master. But that high day the hearts of the Christians sank, and the eyes of the Mussulmans wept, the one at the woe of their fall, and the other at the memory of their prophet, when the potent voice of the elect crier made the holy city resound with the Muezzin of Islam.

Syria their own, the Saracens despatched into Egypt Kaled, a general whose victories, even in Mohammed's lifetime, had won him the name of "The sword of God." Alexandria, and the land of which it was the head, were speedily added to his conquests. In the tenth year of his reign, Omar, great with the glory of conquest, and greater with the glory of simplicity, was praying in the mosque, when a Persian, enraged at having daily to pay two pieces of silver for being an infidel, stabbed him thrice, and mortally.

Othman, his successor, quickly displeased his generals. Discontent followed discontent. After a few years seditious crowds thronged around Medina; and finally, in the twelfth year of his reign, he was besieged in his own house, and after a long defence murdered with the Koran on his knee.

Ali, the Prophet's son-in-law, now gained the throne, but the friends of Othman disputed his title. Mauwiyah, the lieutenant of Syria, became his rival; and with him Ayesha, the Prophet's widow, took part. In the wars which followed, Ali was brave, generous, and victorious. "The mother of the faithful" was taken in the field. But the "first of the true believers" fell under the stroke of an assassin, in the same sacred place where Omar was killed.

His son and successor, Hassan, was defeated by Mauwiyah, and abdicated in his favor. The new Kalif became the founder of the dynasty of the Ommiades. He extended the reign of Islam to the Atlantic, having subjugated all North Africa. In the reign of his son Yezgid, another son of Ali, called Hossein, appeared in arms, and being surrounded with seventy of his family, he saw them all destroyed, and finally sank himself under countless wounds. This fearful tragedy in the family of the Prophet fills the Mussulmans even to this day with uncontrollable emotion. In the beginning of the eighth century, the troops of the Kalif Walid entered Spain, and subdued that country. In about thirty years they had penetrated to the heart of France, where



they were met on the Loire by Charles Martel, and, after an obstinate battle, utterly routed. Had they gained that day, England would most probably have felt the scimitar. When the dynasty of the Ommiades had reigned about eighty years, the family of Abbas raised a sedition, which became strong enough to drive the Kalif Merwan into Egypt, where he was defeated and slain. Thus the first dynasty of Kalifs became extinct after having reigned eighty-nine years.

The dynasty of the Abassides had only reached its second prince, when the city of Bagdad was built, and the Kalifat removed thither. Under the Abassides all learning flourished, and the original simplicity of the court yielded to princely grandeur. Political interests, however, were less flourishing. The empire soon gave signs of dismemberment. In Spain a branch of the Ommiades established an independent sway; as did also the Taherites in Khorassan. Through a succession of years, the real strength of the empire was in the hands of the last-named



CAPTURE OF JERUSALEM BY THE CRUSADERS.

princes, and of the various dynasties of the Soffraides, Samanides, and Buyides. In Egypt, also, descendants of Fatima, the prophet's daughter, established a separate Kalifat. Still magnificent at court, and honoured in form, the Kalifat rapidly waned. In its decadence a new dynasty arising in Guznee, carried the crescent into Hindustan, and gradually brought the rich provinces of that region under the rule of Islam.

A tribe of Turks, called from their founder, Seljukians, overran Syria, and by their barbarities, at Jerusalem, provoked the nations of Europe to attempt the rescue of the Holy Land. For nearly three centuries the flower of Christendom thronged to Palestine. Prodigies of valour

were displayed; battles and cities won, Jerusalem itself delivered, and a Christian king crowned in the city where Jesus redeemed man. For about eighty years this kingdom maintained its existence, but by degrees the Saracens regained their power, and after desperate struggles the Christians were unmercifully destroyed.

Though the struggle never materially affected the centre of the Mohammedan empire during its continuance, the Kalifat went on to decline. When the house of Abbas had reigned about five hundred years, the thirty-eighth Kalif, Mustassem, was on the throne. He reigned in awful seclusion and magnificence. But a descendant of the famous Jengis Khan entered the domains of Islam, resolved to destroy all who would oppose him. Bagdad was besieged, and finally capitulated. Hulaku, the victor, at a feast given by the Kalif, demanded a worthy present. The costliest jewels and garments were produced. These, he said, were his already by virtue of the surrender; he wanted some secret treasure. The Kalif ordered a tank to be uncovered, which was filled with ingots of solid gold. The Kalif was placed in confinement, and kept without food. After some days he was presented with a service, in which, for food, he had only jewels. Hulaku, saying he did not wish to spill the Kalif's blood, ordered him to be wrapped in coarse camlet, and rolled about upon the ground till he expired. Thus perished the last of the Kalifs, six hundred and fifty-six years after the Hejirah. The monster Hulaku then put to the sword eight hundred thousand of the inhabitants of Bagdad, or, as some authorities say, double that number.

The Crusades had not long passed, before the territories of the Seljukians were overrun by the Osmanlis, another Turkish tribe. The new conquerors had various fortunes, their severest reverses having been experienced at the hands of the resistless Timur or Tamerlane. They eventually crossed into Europe, made Adrianople their capital, and in several engagements defeated the confederated christian armies of eastern Europe. At length just in the middle of the fifteenth century, Constantinople fell, and thus furnished, for their European territories, the proud capital of the Cæsars.

At this period, Islam was powerful from the Ganges to the Atlantic. And in Europe, held, besides its new acquisitions, rich provinces of Spain. But it had reached its zenith. The close of the fifteenth century witnessed its expulsion from Spain. Then came the career of discovery, by which the Christians were brought into relation with its resplendent empire in the East. All events since then have been adverse. No hero of Islam has arisen, no conquest of Islam been

won, On all hands Christianity has gained upon the crescent. The whole of the Mogul dominion has passed into Christian hands. In the Levant, Islam has quailed before the disciples of the Greek Church; and has held its crown only by Christian suffrage. In Persia it lies at the mercy of the Russian power. In Algeria again, the disciples of the Roman Church have supplanted it in wide dominions. Thus before all the three chief forms of Christianity has Islam fallen; before Protest-



ABD-EL-KADIR.

antism in India; before Catholicism in Africa; and before the Greek Church in Europe. In every part of the world, a want of vigor marks the once impetuous Islam; and now, for many years the only hero it has produced, appears to be the wild and wondrous Abd-el-Kadir.

This extraordinary man, who was about two years ago released by Napoleon of France from the castle of Pau, where he had many

years been a prisoner of war, was very early called into the field, and displayed extraordinary talent and courage in opposing the enemies of his country. In stature he is small, but well and elegantly built. His shoulders are somewhat stooping, and he has the defect common to Arabs of small stature, of carrying his head too far forward, from the necessity of resisting the action of the *bourous*, whose heavy cape has a tendency to throw them back. As shown in our engraving, he wears a profusion of beard. He left Pau for Turkey, grateful for his release; and being a fatalist, he bows his head in entire servility to the decrees and institutions of Mohammed.

Mohammedanism sweeps away idols, and abridges superstition; but it leaves man without any gospel of redemption, without any atonement before God, and without any clear account of the way whereby the sinful obtain grace. It also dooms private life to the miseries of polygamy, and leaves woman in a position of contempt. Nations it curses with a code of blood, which wields the conscience by the sword. In the character of its author we have a forcible contrast with the stainless purity of our blessed Redeemer. Turning from the Koran to the Gospel, a deep awe falls upon us, to view that unearthly holiness; a holiness as far above the human heart to conceive, as are the starry worlds above the human hand to build. Mohammedanism is superior to Paganism, borrowing so much from the Holy Scriptures, that it is rather a Christian heresy of the most fatal kind, than an original system. Heathenism, in its dark night, exhibits a few rays of truth, glimmering like stars; Mohammedanism, like its own emblem, the moon, outshines the stars of heathenism; but leaves man still in night.

Every reader will thank us for introducing into this portion of our volume the touching and eloquent language of Bishop Sherlock:—  
 “Make the appeal to Natural Religion, or, which is the same thing, to the Reason of man. Set before her Mohammed and his disciples, arrayed in armor and in blood, rioting in triumph over the spoils of thousands, who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements; show her the prophet’s chamber, his wives and concubines; let her see his adulteries, and hear him allege Revelation, and his divine commission, to justify his lust and oppression. When she is tired of this scene, then show the blessed Jesus, humble and meek; doing good to all the sons of men, patiently instructing both the ignorant and perverse. Let her see him in his most retired privacies; let her follow him to the Mount, and hear



his devotions and supplications to his God. Carry her to his table to view his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies, lead her to the Cross, and let her view him in the agonies of death, and hear his last prayer for his persecutors; "Father, forgive them, for they know not what they do." When natural religion hath viewed both, ask her, Which is the Prophet of God? But her answer we have already heard, when she saw part of this scene through the eyes of the Centurion, who attended at the cross; by him she spoke, and said,—*"Truly, this was the Son of God!"*

It seems impossible, as Mr. Douglas has admirably remarked, "To study Mohammedanism without perceiving that its author was ignorant of the several books of which his system professed to be a supplement; and that he had no other pretensions to inspiration, for *arguments* they cannot be called, than the beauty of his style, and the sharpness of his sword."

"Hence Christianity is without a rival, and the often reiterated infidel objections, from the number of conflicting religions in the world, comes to nothing. It is not here as among the shields of Numa, where that which was said to be derived from heaven was undistinguishable from those which were fabricated upon earth. Christianity alone is founded upon argument, it is the only rest for the mind, that which alone can dispel its darkness, quiet its fears, and satisfy its longings; nor is there any choice between it, and the most absolute skepticism. All other creeds but the Koran, rest merely upon their antiquity; and the Koran upon the purity of its Arabic, and the victories of its champions."

Dr. Joseph White thus concludes one of his discourses on Mohammedanism:—"What raises Christ and his religion far above all the fictions of Mohammed, is that awful alternative of hopes and fears—that looking-for of judgment, which our Christian faith sets before us. At that day, when time, the great arbiter of truth and falsehood, shall bring to pass the accomplishment of the ages, and the Son of God shall make his enemies his footstool—then shall the deluded followers of the great Impostor, disappointed of the expected intercession of their prophet, stand trembling and dismayed at the approach of the glorified Messiah. Then shall they say, 'Yonder cometh in the clouds that Jesus whose religion we labored to destroy—whose temples we profaned—whose servants and followers we cruelly oppressed! Behold, he cometh, but no longer the humble Son of Mary—no longer a mere



mortal prophet, the equal of Abraham and of Moses, as that deceiver taught us, but the everlasting Son of the everlasting Father—the Judge of mankind—the Sovereign of angels—the Lord of all things, both in earth and in heaven.”

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In the preparation of this article, its author has consulted Sale's Translation of the Koran ; Price's History of Mohammedanism ; Ockley's History of the Saracens ; also Gargnier's, Savory's and Bush's Lives of Mohammed ; Prideaux's and Burckhart's Travels ; and Bishop Sherlock's Sermons.

# RELIGIOUS DENOMINATIONS, ETC.



FIRST BAPTIST CHURCH, PROVIDENCE, R. I. FOUNDED BY ROGER WILLIAMS.

## THE BAPTISTS.

### ASSOCIATED BAPTISTS.



**T**HIS body is known to be highly respectable, alike in its numbers, its energy, and its usefulness. In preparing a statement of its principles, history, and statistics, there is no difficulty; for they not only publish books and statements in every possible form, but are not a little zealous in courting investigation into their principles.

It is known that this large body is divided into various sections, more or less differing from each other; as however, they are one in their views of baptism itself, we shall in our first article give some-

what of an extended view of the ordinance which distinguishes them from other denominations, so that in following articles we may have only to show the differences of Baptists from each other.

The Baptists profess to be governed in all their departures from common usage by clear and strong principles; and would probably all unite with the late learned converted Jew, the Rev. J. S. Christian Frederick Frey, who, in his "*Essays on Christian Baptism*," lays down the following clear and fundamental principles on this point:—"1. The nature of a positive law differs essentially from that of a moral law.—2. The obligation to obey a positive law arises solely from the authority of the lawgiver.—3. The law of the institution is the only rule of obedience.—4. The law of a positive institution must be so plain and explicit, as to stand in no need of any other assistance to understand it but the mere letter of the law, like the words of a father to his family.—5. None but the lawgiver himself has a right to alter a positive institution.—Nothing must be added to, or taken from, a positive institution.—As these principles," he adds, "are recognised by the most eminent Protestant authors as legitimate, and *used* by them as the most successful weapons in exploding the superstitions of Popery, they will be revered by their successors. That infants are not proper subjects of baptism, will thus appear evident from the following considerations: Every positive institution, or religious observance, not sanctioned by divine precept, or Scripture example, is unlawful and displeasing to God: sacred Scripture affords neither precept nor example for infant baptism; therefore, infant baptism is unlawful and displeasing to God."

Another of their writers has unfolded the principles of moral and positive law in the following manner:

"The will, or law of God is expressed in both *moral* and *positive* precepts and prohibitions.

"Moral law is the eternal and unchangeable rule of right. It is intrinsically 'holy, just, and good,' and is adapted to all the relations of moral beings. When applied to man as related to God, its grand precept is, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy mind, and with all thy strength.' Applied to man as related to his fellow-men it says, 'Thou shalt love thy neighbor as thyself.' Upon these two constitutional requirements 'hang all the law and the prophets.' Moral law commends itself to every man's conscience in the sight of God. 'Why,' says the Saviour to the Jews, 'even of your own selves, judge ye not *what* is *right*?' Children are under moral obligation to obey their parents, because "*it is right*." By this law we are to 'prove all things, and

hold fast *that which is good.*' When the Jewish Sanhedrim interposed between the authority of God and Peter and John, forbidding them to preach in the name of Jesus, they put themselves upon moral ground, and appealed to their moral sense, saying, 'Whether it *be right* in the sight of God, to hearken unto you more than unto God, *judge ye.*'

"We are under moral obligation to present unto God our bodies, 'a living sacrifice, holy, acceptable unto God,' for it is our '*reasonable service.*' And 'whatsoever things are *true, honest, just, pure, lovely,* or of *good report,* they commend themselves to our moral sense *as right.*'

"Moral law binds the heathen to worship the Creator rather than the creature. Because 'That which may be known of God is manifest in them; for God hath showed it to them.' So that if, not having the written law, 'they do by nature the things contained in the law, they, having not the law, are a law unto themselves, who show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.'

"The obligation to glorify God, therefore, rests upon all created intelligence because *it is right in itself.*

"POSITIVE LAW is the requirement or prohibition of an act, which, *in itself* is neither right nor wrong, and the obligation to obey it arises solely from *the authority of the Legislature.*

"Butler, in his Analogy, says, 'Moral precepts are precepts, *the reason* of which we *see*; positive precepts, are precepts *the reason* of which we *do not see.* Moral duties arise out of *the nature of the case itself,* prior to external command;—but positive duties do not arise out of the nature of the case, but from external command, nor would they be duties at all were it not for such command.' This distinction seems self-evidently clear.

"Moral Law is enacted because *it is right.* But Positive Law is right because *it is enacted.*

"Moral Law is unchangeable and irrevocable; but purely Positive Law may at any time be amended or entirely abrogated at the pleasure of God.

"While we are not always under *positive* obligation to obey moral precepts, we are always under moral obligation to obey positive precepts; because in the circumstances under which they are given they express *the will of God,* which is always and invariably *right.*"

The same writer thus applies the great principles of Positive Law to Baptism:

"When Christ had finished his personal work on the earth, and was about to sit on his throne as 'King of kings,' to reign till all ene-

mies shall be put under his feet; he said to his disciples, 'All power,' that is, *all authority* 'is given unto me in Heaven and in Earth. Go ye therefore and disciple all nations'—teach them my sovereignty—its justice and benevolence, and show them the criminality of their rebellion and the way of reconciliation. Go and tell them that 'he that believeth'—that will submit to my authority confidently, and will henceforth be my willing servant, and will prove the reality of his professed subjection by wearing the badge of my kingdom—tell him to put it on *by the act of Baptism*, and 'he shall be saved.' And from that hour till the last trumpet sounds *the positive law of Baptism* is the visible symbol and criterion of Faith, and before its tribunal a rebellious world is summoned for trial. It is the declaration or oath of allegiance to Christ as King; and is as veritable a test of character before the world, as was the prohibition in the garden of Eden."

The following reasons have been given by the Baptists why *they baptize only professing Christians* :

1. Because our Lord Jesus Christ, when he was about to ascend to heaven commanded it. Matt. xxviii. 19—20; Mark xvi. 15. As the command is so plain, positive, and solemn, they feel bound to reverence his authority and will.

2. Because the Saviour condescended to set his people an example, and requires them to follow in his steps. Matt. iii. 13—19. Mark i. 9—11. Luke iii. 21—22. 1 Pet. ii. 21. He came from Galilee to Jordan, three days' journey, to John to be baptized of him, and he was baptized of John in Jordan.

3. Because baptism is acknowledged to be from heaven, or a divine institution. John was sent by God himself to baptize in water. John i. 33. This the Jews knew, though when Jesus put the question to them they pleaded ignorance, because they were ashamed or afraid to confess it. Matt. xxi. 24—27. Mark xi. 29—33.

4. Because baptism is a part of the counsel of God which they dare not reject, oppose, or disregard. Luke vii. 29—30. If God by his servants commands us to do it, shall we not obey? If the Pharisees and lawyers are found guilty for rejecting it, how can Christians be excused if they imitate their conduct?

5. Because baptism was administered by the Apostles of our Lord in his presence, by his command, and under his sanction. John iii. 22. iv. 2. If the Apostles baptized because Jesus commanded, so should we; and if he sanctioned them, no doubt but he will sanction us.

6. Because primitive christians considered it a privilege to be bap-



tized in the name of Jesus, and it has undergone no change since that time. Acts viii. 36—39. x. 46—48. xviii, 8. How anxious the Eunuch appeared to be baptized, and Peter demanded a reason why the Centurion, and his friends who believed, should not enjoy the same privilege.

7. Because baptism is the answer of a good conscience toward God. 1 Pet. iii. 21. When a man believes in the Lord Jesus Christ, he begins to search the Scriptures with prayer and anxious desire to know the will of God ; whatever he discovers to be plainly revealed he receives, and whatever is positively commanded an honest conscience requires him to perform : seeing baptism to be a plain and positive institution of the Lord Jesus Christ, he cannot answer the demands of his conscience but by attending to it. He must be baptized or sin against his conscience and against God : but in baptism the requirement of conscience is answered, and his mind is set at rest.

8. Because baptism is an instructive ordinance, setting forth the doctrine of salvation by the vicarious sufferings, death, and resurrection of our Lord Jesus Christ. Luke xii. 50. Rom. vi. 3—5 Col. ii. 12. Jesus was baptized in sufferings, sorrows, and death : he arose from the grave, and so effected our deliverance from the law, sin, and death. Paul tells us that we were circumcised in him as our Representative, but we are buried with him by baptism, as our living head. We are planted TOGETHER in the likeness of his death, and we shall be also in the likeness of his resurrection. It teaches us also what is requisite to church membership under the gospel, as REPENTANCE, Acts ii. 38 : FAITH, Acts viii. 36—37 : CONFESSION, Rom. x. 9—10. Those only ought to be church-members who are in the way of salvation, but those only can be said to be in the way who repent of sin, believe in Jesus, and confess his name. Mark viii. 38.

9. Because God still honors the baptism of believers by immersion, to the conversion of sinners and the edification of saints : we seldom find the ordinance administered without this being the case, and would God thus sanction what is contrary to his word or opposed to his will ?

10. Because they desire to glorify God in obeying his commands ; they believe all his commands flow from wisdom, love, and grace ; and therefore desire to walk in them to his glory, and their own profit : and we find that in keeping his commandments there is a great reward. Ps. xix. 11.

11. Because baptism by immersion is now generally considered to be a cross ; and they would not avoid any cross which is laid in their

way by their divine Master : but would take it up and cheerfully carry it after him, singing—

“ Through floods and flames, if Jesus lead,  
I'll follow where he goes :  
Hinder me not, shall be my cry,  
Though earth and hell oppose.”

12. Because they would not live in any allowed sin, which they must do if they did not baptize ; for

1. They view baptism as a good and holy ordinance of Jesus Christ, and are told that he that knoweth to do good, and doeth it not, to him it is sin. James iv. 17.

2. They view it as a part of the divine Master's preceptive will, and they consider that they are bound to obey him ; and he that knoweth his Master's will and doeth it not shall be beaten with many stripes. Luke xii. 47.

3. They view it as an acknowledgment of Christ's kingly office and authority ; therefore, neglecting to attend to it would be sin. Rom. xiv. 22—23.

The Baptists contend that the *Examples of Scripture Baptism* are all in favor of their views and practice, and are decidedly opposed to Infant Baptism. One of their eminent writers thus discusses this topic :—

“ 1. ‘ John baptized with the baptism of repentance, saying unto the people, that they should *believe* on him which should come after him, that is, on Christ Jesus,’ Acts xix. 4. *All* baptized by John in the river Jordan, *confessed their sins*, Mark i. 5. John's baptism of *repentance, confession of sins*, and *faith* in the coming Messiah, could not be the baptism of *infants*.

“ 2. Our Lord was baptized, not in infancy, but when he ‘ began to be about thirty years of age,’ Luke iii. 23.

“ 3. ‘ Jesus made and baptized more disciples than John, (Though Jesus himself baptized not but his disciples,)’ John iv. 1. 2. Those baptized were *disciples*, and these could not be infants.

“ 4. On the day of Pentecost, when those who ‘ were pricked in their hearts ’ inquired ‘ What shall we do ? Peter said unto them, *Repent* and be *baptized* every one of you.’ And ‘ they that *gladly received his word* were baptized,’ Acts ii. 37—41. On this occasion ‘ about three thousand ’ were baptized ; but not one of these was an infant.

“ 5. ‘ Philip went down to the city of Samaria, and preached Christ

unto them.' And 'when they *believed* Philip, they were baptized—both *men* and *women*,' Acts viii. 5—12. Had Philip baptized infants would they not have been mentioned as well as *men* and *women*!

"6. Philip preached Jesus to the Eunuch, who desired to be baptized, and after his baptism went on his way rejoicing. Acts viii. 36—39.

"7. Paul repented, prayed, addressed Jesus as Lord, desired to know, that he might do his Lord's will, and received his sight, *before* he was baptized, Acts ix. 11—18.

"8. At Cesarea 'the Holy Ghost fell on all them which heard the word. Then answered Peter, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord,' Acts x. 44—48. These were not *infants* but *believers*.

"9. Lydia's heart was opened, and she attended to the things which were spoken of Paul, and 'she was baptized and her household,' Acts xvi. 14, 15. The baptism of this household is no evidence of infant baptism. For, 1. There is no evidence that there was an *infant* in this household. 2. There is no evidence that Lydia had any *family*. 3. There is no evidence that she was even *married*. 4. A household does not *necessarily* require or imply an *infant*—there are multitudes of households in which there is not an infant. 5. From John iv. 53, and Acts xviii. 8, we learn that there were *believing* households in the days of the apostles. 6. There are *believing households* in the present day. 7. Those who now baptize none but believers sometimes baptize whole households. As it cannot be proved that there was an *infant* in Lydia's household, the baptism of her household can be no proof of infant baptism.

"10. Paul and Silas spake unto the jailor 'the word of the Lord, and to all that were in his house. And he was baptized, he and all his straightway.' And he 'rejoiced, believing in God with all his house,' Acts xvi. 31—34. The apostles would not 'speak the word of the Lord' to infants; nor could infants 'rejoice, believing in God.' This baptized household *believed* in God. There is nothing here in favor of infant baptism.

"11. 'Crispus *believed* on the Lord with all his house; and many of the Corinthians hearing, *believed*, and were baptized,' Acts xviii. 8. All the house of Crispus believed. There were no infants here.

"12. The twelve disciples baptized at Ephesus, *believed* before they were baptized, Acts xix. 2. None of these were infants.

"13. Paul baptized Crispus and Gaius and 'the household of

Stephanas,' 1 Cor. i. 14—16. 'Ye know the house of Stephanas, that it is the *first-fruits* of Achaia, and that they have *addicted themselves* to the ministry of the saints,' 1 Cor. xvi. 15. These first converts in Achaia, and ministers to the saints, could not be infants.

"14. So many of the Romans as were baptized, were capable of *knowing* that they were baptized into the death of Christ, and of walking in newness of life, Rom. vi. 3, 4. Therefore, there were no baptized infants among them.

"15. As many of the Galatians as were baptized, had 'put on Christ,' and were by profession 'the children of God *by faith in Christ Jesus*,' Gal. iii. 26, 27. There were, therefore, no baptized infants among them.

"16. In their baptism the Colossians had 'risen with Christ *through faith*,' Col. ii. 12. Hence their baptism was that of *believers*.

"These, we believe, are all the scripture examples of baptism. Is it not with good reason Dr. Wall says, in his History of Infant Baptism, 'Among all the persons that are recorded as baptized by the apostles, there is no express mention of an infant?' The baptism of believers is frequently mentioned in the Scriptures, but the baptism of infants never. This would be unaccountable, were it the will of God that infants should be baptized. Had the Saviour commissioned the apostles to baptize infants, it would have been their duty to baptize all infants. Had they baptized all infants, their baptism would have been one of the most important acts of the apostles; in that case would it not be strange indeed that Luke, in writing the Acts of the Apostles, never mentions the baptism of infants as one of their acts? He plainly tells us they baptized men and women, but never tells us they baptized infants. We cannot account for the entire omission of infant baptism in the written Acts of the Apostles, without admitting its entire omission in their living acts."

The Baptists believe, therefore, with the Chevalier Bunsen, a most distinguished pedobaptist of the present day, in his remarkable work, "*Hippolytus and his Age*;" He says—"The Church adhered rigidly to the principle—as constituting the true purport of the baptism ordained by Christ—that no one can be a member of the communion of saints, but by his own solemn vow made in the presence of the Church. It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother, upon his confession of the Father, the Son, and the Holy Ghost."

The same extraordinary man says in his edition of a lost work of Hippolytus, Bishop of Portus, the New Harbor of Rome, from A. D

198—236, which has been recently discovered, and which the Chevalier has most ably edited and published:—"Pedobaptism, in the more modern sense—meaning thereby the baptism of new-born infants, with the vicarious promises of parents or sponsors—was utterly unknown in the early church; not only down to the end of the second, but indeed to the middle of the third century. . . . As in other cases the *origin* was innocent, and I think that we are at this moment better able than either the defenders or opponents of infant baptism have hitherto been, to explain *how it originated*. A passage in our Alexandrian Church-Book gives the true explanation of the assertion of Origen, himself an Alexandrian, that the baptism of children was an apostolical tradition; and it removes the origin of infant baptism from Tertullian and Hippolytus to the end of our present period—Cyprian being the first father, who impelled by a fanatical enthusiasm, and assisted by a bad interpretation of the Old Testament, established it as a principle."

The same writer says—"The first result of the protectorate of the Christian emperors was, that in their codes they converted church ordinances (that about baptism, for instance,) into statute laws. Thus Justinian, in the beginning of the sixth century, ordered new-born infants to be baptized, under a penalty for neglecting it; a law which still passes for a Christian principle and is the code of many a Christian State. Evangelical and apostolical freedom thus received its death blow from the same police crutch which was given it for support. It has remained in the same crippled state to this day, in the East."

The Baptists state, that while they acknowledge the reasonings of no uninspired men to be of authority in matters of religion, yet when they hear their fellow-Christians who differ from them in practice, bearing witness to the propriety of their faith and conduct, they cannot but regard it as the power of truth acting on the consciences of good men, and compelling them to bear witness to it. Hence they remind those who differ from them that the distinguished MARTIN LUTHER says, "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." Bishop BURNETT says, "There is no express precept or rule given in the New Testament, for the baptism of infants." THOMAS FULLER, an Episcopal clergyman, says, "We do freely confess, that there is neither express precept nor precedent in the New Testament for baptizing infants."

MATTHEW HENRY, writing of the baptism of the household of the jailor, Acts viii. says, "The voice of rejoicing with that of salvation, was heard in the jailor's house—He rejoiced, believing in God, with



all his house ;' there were none in his house that refused to be baptized, and so made a jar in the ceremony, but they were unanimous in embracing the gospel, which added much to the joy." CALVIN is still stronger—"Luke commends the pious zeal of the jailor, because he dedicated his whole house to the Lord, in which, also, the grace of God illustriously appeared, because it suddenly brought the whole family to a pious consent." Dr. GUYSE, writing of the baptism of the household of Stephanus, says, "It therefore seems that the family of Stephanus were all adult believers, and so were baptized on their own personal profession of faith in Christ," and MACKNIGHT, on the same Scripture, says, "The family of Stephanus seem all to have been adults when they were baptized, for they are said (1 Cor. xvi. 15,) to have devoted themselves to the ministry of the saints." The excellent RICHARD BAXTER says, "I conclude, that all examples of baptism in Scripture do mention only the administration of it to the professors of saving faith; and the precepts give us no other direction. And I provoke Mr. Blake, as far as is seemly for me to do, to name one precept or example for baptizing any other, and make it good if he can." These are specimens of hundreds of like concessions.

#### BAPTISM BY IMMERSION.

ANOTHER great peculiarity of the Baptists, at present is, that they perform the ordinance by *immersion*. They contend, indeed, that opposition to this immersion is but recent, and appeal to the history of the Greek, the Catholic, and the English Episcopal Churches on the subject. The former baptize in this way to the present hour; the Catholics did so till they thought sprinkling or pouring more convenient and easy, and then, contending that they had a right to do so, they changed the mode of the ordinance; and the English Church formerly required that the priest should "Warily dip the child in water," and only departed from this rule when a certificate was given that "The child was weakly, and not able to bear it." They urge arguments like the following in favor of their practice:

The opinion of the Baptists as regards immersion, is supported, as they believe,

1. By the concurrent testimony of the most ancient versions.

The Syriac and Latin versions of the second century, the Coptic of the third, the Ethiopic and Gothic of the fourth, and the Armenian of the fifth, all employ words which signify *immersion*.

2. By the testimony of the early church, as contained in its rituals, its acts of councils, and in the writings of its distinguished members.

*Its rituals.* That of the Nestorians, made probably in the seventh century, gives the following directions:—"They bring them (the children) to the priest, who, standing on the western side of the baptistry, turns the face of the child to the east, and *dips* him in water." In the ritual of Severus, Patriarch of Antioch, the following passages occur:—"John mixed the waters of baptism, and Christ sanctified them, and descended that he might be baptized in them. Altitude and profundity imparted glory to him,"—"Who hast immersed thy head in the waters." The old Abyssinian ritual contains the following words:—"And the priest shall take them and immerse them three times." The sacramentary of Gregory the Great directs that persons to be baptized should be immersed. All the ancient Greek rituals require immersion. In the *Manuale ad usum Sarum*, published in England in the twenty-first year of Henry VIII., is a direction to the priest to take the child and *dip* him in the water. In the Smalcald articles, drawn up by Luther, it is said:—"Baptism is nothing else than the word of God with immersion in water."

*Its acts of councils.* The Apostolic Constitutions, probably written in the fourth century, declare that, "*Immersion* denotes dying with Christ, *emersion* a resurrection with him." So also in section iv. of the Fourth Council of Toledo, it is said, "*Immersion* is like a descent to the grave, and *emersion* from the water as a resurrection." The Decretals of Leo speak of a trine *immersion* as resembling the "Three day's burial, and the *emersion* from the waters as a resurrection."

*Its writers.* Tertullian, who died A.D. 220, speaking of the mode of baptism in Africa, tells us that a baptized person is "Let down into the water, and dipped between the utterance of a few words." "I do not see," confesses Professor Stuart, "how any doubt can well remain, that in Tertullian's time the practice of the African church, to say the least, as to the mode of baptism, must have been that of trine immersion." Gregory of Nyssa, says:—"Coming into the water \* \* \* we hide ourselves in it;" and Basil speaks of three immersions. Thus, then, in Asia Minor, for there these two bishops lived during the fourth century, the custom was like that of the Baptists. Chrysostom, on the third chapter of John, informs us of the manner in which baptism was administered in Constantinople during the same century. His words are "We, as in a sepulchre, immersing our heads in water, the old man is buried, and sinking down, the whole is concealed at once; then, as we emerge, the new man rises again." Ambrose, archbishop of Milan at the same period, says, "Thou saidst, I believe, and thus wast immersed, that is, thou wast buried." Cyril of Jerusalem, and Jerome

in Bethlehem, likewise gave the same testimony. Thus, then, as late as the fourth century, immersion was still customary in Europe, Asia Minor, and Africa. The Oriental and Greek churches have always practised dipping, as they yet do. Even as late as the year 850, W. Strabo speaks of immersion as being general. Nay, more, in the twelfth century Rupertus tells us that this was the custom in Germany; while the Episcopalian Wall confesses that, "In the times of Thomas Aquinas (thirteenth century) and Bonaventure, immersion was in Italy the most common way." Such according to Fuller, was the practice of the English church from the beginning,—a statement borne out by the language of Tyndale, who, at the eve of the Reformation, speaks of it as the general practice; and by the autobiography of Bishop Chappell, who states that he was immersed, as was the custom in the parish in which he was born. With respect to Scotland, we find the following language in the *Edinburgh Encyclopedia*, "In this country, however, sprinkling was never used in ordinary cases till after the Reformation."

Well may Augusti say that this mode is "A thing made out;" and well may the upright and erudite Congregationalist Stuart, whose truthfulness contrasts most favourably with the blind zeal of some others, say "So indeed all the writers who have thoroughly investigated this subject, conclude. I know of no one usage of ancient times, which seems to be more clearly or certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this."

3. By the testimony derived from the places in which baptism was anciently administered.

Clement of Rome speaks of a river, fountain, or the sea as suitable for the performance of this rite. Tertullian tells us that "It mattered not where a person was baptized, whether in the sea, or in standing or running water, in fountain, lake, or river." Subsequently, baptistries were built for immersion, large enough for ecclesiastical councils to be held in them, as indeed was sometimes the case. More recently still fonts were erected, that in them the subjects of baptism might be dipped. Hundreds of these fonts are yet in existence. The fathers, in speaking of the place of baptism, frequently call it, "The bath." All these statements point to one result.

4. By the testimony of the modern Greeks.

In an important Greek work, published 1757, the following statement occurs—"And again, the word baptism will not express any other thing besides dipping." The most able scholar among the

modern Greeks, Dr. Cory, who died 1834, in the "Synopsis of Orthodox Doctrine," published for the use of the schools in Athens, says "that the baptized person is "Plunged into the water." Indeed the members of the Greek church call those of the western churches "Sprinkled christians," by way of ridicule.

5. By the testimony of the most celebrated scholars.

The Reformers Luther, Beza, and Calvin own that immersion was the practice of the primitive church. Luther's own words are—"I would have those that are to be baptized, to be altogether dipped into the water, as the word doth sound, and the mystery doth signify." Milton, Selden, and Johnson all confess the same. Selden says—"In England, of late years, I ever thought the parson baptized his own fingers rather than the child." The testimony of Bentley and Porson, the two most celebrated Greek scholars England ever produced, may be cited. The former in his discourse on Free Thinking, defines baptism "Dipping." The latter affirms that *Bapto* signifies "Total immersion," and candidly confesses, "The baptists have the advantage of us." Dr. Campbell's language is to the same effect. Dr. Chalmers, in his Lectures on Romans, states that "The original meaning of the word baptism is immersion."

The Baptists also refer to the evidence afforded by German critics, who do not themselves practice immersion, and who are confessedly the masters of the world in matters of philology. Schleusner, Bretschneider, and Wahl, the celebrated New Testament Lexicographers, limit baptism as a religious ordinance to immersion; while Rost and Passow, in their admirable classic Greek Lexicons, give information as much in our favor.

Bingham, Augusti, Winer, and Rheinwald, the most celebrated authors on Christian Antiquities, affirm that baptism was originally administered by dipping. Augusti expressly states "The word baptism, according to etymology and usage, signifies to immerse, submerge," etc., and that "The choice of the expression betrays an age in which the custom of sprinkling had not been introduced."

Neander, Gieseler, and Guerike, confessedly the most learned church historians of the age, all add their testimony to the foregoing. Neander says—"There can be no doubt whatever, that in the primitive times it (baptism) was performed by immersion." Even the Episcopalian historian Waddington has moral courage enough to avow the same thing.

The latest and best commentators are clear upon this point Tholuck, on Romans vi. 4, says that "The candidate in the primitive

church was immersed in water, and raised out of it again," and declares from the Professor's chair in Berlin, that "Baptism always means immersion in the New Testament." Olshausen affirms the same in his commentary. Hahn, the celebrated editor of the Hebrew Bible and Greek New Testament, asserts that baptism takes place "Through the immersion of the whole man." Knapp and a host of other equally learned men, state the same. Even the Episcopalian Bloomfield says:—"I agree with Koppe and Rosenmuller, that there is reason to regret it [immersion] should have been abandoned in most christian churches."

The Baptists especially delight to present arguments drawn direct from divine revelation.

1. In the Scriptures the word "Immersion" will in every case supply the place of the word "Baptism," so as to make *good sense*; but neither the word "Sprinkling," nor "Pouring," will do this. Is not this plain evidence, they ask, that the *sacred writers* use the word "Baptism" in the sense of *immersion*?

2. The Greek words which properly mean sprinkling and pouring, are never used in Scripture to denote Christian baptism. If baptism were either sprinkling or pouring, would not the term which properly expresses such act have *sometimes* been used by the sacred writers when speaking of baptism? If the word which "Means to make the thing baptized be in the liquid," is the only word used in Scripture for the ordinance, can any thing but what "Makes the thing baptized be in the liquid," be the scriptural ordinance? Would the Holy Ghost have invariably used a word which means "To make one thing be in another," when speaking of the ordinance, if He had in any case intended by the ordinance, either sprinkling or pouring?

3. John baptized "In the river of Jordan," Mark i. 5. Jesus "Was baptized of John in Jordan," Mark i. 9. Jesus "Went up straightway out of the water," Mat. iii. 16. If John immersed our Lord and others, this account is plain and natural; but it is neither, if he merely sprinkled or poured a little water on them, as there could be no need to be "in the river" for such a purpose.

4. Philip and the Eunuch "Came to a certain water; and they went down both into the water; both Philip and the Eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip," Acts viii. 36—39. They "Came to," then "Went down into the water," and when "He baptized him," they "Came up out of the water." If, according to the gloss of some, the words "They went down both into the water," meant they went down out of the chariot; would not the words "When they were



come up" mean when they were come up into the chariot? Are not these words an antithesis? But, did Philip after the baptism "Come up" into the chariot? Was he not immediately "Caught away" by the Spirit of the Lord? No candid person will deny that the Eunuch went into the water; and no satisfactory reason can be assigned for his being *in* the water if he was not *immersed*.

5. "John was baptizing in Enon—because there was much water there," John iii. 23. Is this reason satisfactory if John sprinkled the people? Would that have required much water? Would not a water-pot have contained sufficient to sprinkle thousands? If John sprinkled there was not, if he immersed, there was a propriety in his selecting for baptism a place where there was much water.

6. Our Lord calls his sufferings unto death a baptism: "I have a baptism to be baptized with," Luke xii. 50. The sufferings of Christ were literal, but they were not a literal baptism; nor were they a figurative baptism: *they are figuratively called a baptism*. There must, therefore, be a resemblance between these sufferings and baptism. If baptism is sprinkling, there is not, if it is immersion, there is resemblance. If literal baptism were not immersion, would Jesus have called his overwhelming sufferings a baptism?

7. Paul says, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 Cor. x. 1—2. "By faith they passed through the Red sea, as by dry land." Heb. xi. 29. The fathers were in imminent danger from the Egyptians, but the Lord fought for them by means of the cloud and the sea. "He turned the sea into dry land: they went through the flood on foot: there did they rejoice in him." Psa. lxvi. 6. "Thus the Lord saved Israel that day out of the hands of the Egyptians." This was a great temporal salvation—a salvation by *water*—a salvation by faith. This salvation is called a *baptism*—a baptism "In the cloud and in the sea," because the cloud and the sea were the means of the salvation—a baptism "Into Moses," because he was the agent of the salvation; also, because the fathers were thereby more fully initiated into Moses as their leader. There was something in this great salvation that resembled baptism, therefore the Apostle calls it a baptism.

8. Paul says, "So many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death," Rom. vi. 3—4. Again he says, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead," Col. ii. 12. Thus

the Apostle speaks of baptism as a death, burial, and resurrection. No mode of baptism but *immersion* supplies a figure of either death, burial, or resurrection. Until the exigencies of sprinkling required another interpretation, all commentators admitted that the Apostle evidently alluded to the mode of baptism by *immersion*. Dr. Whitby says, "It being so expressly declared here (Rom. vi. 4, and Col. ii. 12) that *we are buried with Christ in baptism*, by being buried under water; and the argument to oblige us to conformity to his death, by dying to sin, being taken hence, and this *immersion* being religiously observed by all christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the Author of the institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity, it were to be wished that this custom might be again of general use." Annotations, Rom. vi. 4.

9. Speaking of the ark, "Wherein few, that is eight souls, were saved by water," Peter says, "The like figure whereunto baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ," 1 Pet. iii. 21. Enclosed in the ark, Noah and his family were buried in the deluge; but being buried in the ark they were preserved alive, when "Every living substance was destroyed which was upon the face of the ground." When the waters were dried up, they came out of the ark as those who were alive from the dead. Their's was a great temporal salvation, and it was a figure of eternal salvation by Jesus Christ—there was in it a figure of death, burial, and resurrection. "The like figure (says the Apostle) whereunto baptism doth also now save us." There is in baptism a like figure of death, burial, and resurrection—a figure of salvation by the resurrection of Jesus Christ. In *immersion* there is this figure, but not in any other mode of administering the ordinance. "And this salvation from the deluge in the ark," says Baxter, "prefigureth our salvation in the church, from God's wrath by baptism, and that through the power of Christ's resurrection, to which we begin our conformity, when we are raised to holiness by his Spirit, as we rise out of the water in baptism."

#### DOCTRINAL IMPORT, AND IMPORTANCE OF BAPTISM.

As to the IMPORT of Baptism, the Baptists affirm that Christianity consists partly of truths to be believed, partly of precepts to be obeyed, and partly of promises to be hoped for; and this its initiatory ordinance

is rich in significancy in relation to them all. We are taught to regard it:—1. *As the solemn profession of our faith in the Holy Trinity.* John i. 33; Matthew iii. 16, 17; xxviii. 19; Ephes. ii. 18; Titus iii. 4-7,—particularly—*of our adoption by the Father.* Gal. iii. 26-29; iv. 1-7; John i. 12, 13; 2 Cor. vi. 17, 18: 1 John iii. 1-3,—*of our union to the Son.* Acts viii. 35-39; Rom. vi. 3-14; Col. ii. 12, 13-20; iii. 1-11; Matt. xx. 22, 23; 1 Pet. iii. 18-22; 1 Cor. i. 30,—*of our sanctification by the Spirit.* John iii. 5-8; vii. 37-39; xiv. 15-17: 26, 27; xvi. 12-15; Acts ii. 38, 39; Rom. viii. 1-27; 2 Cor. i. 21, 22; Gal. iii. 2, 3; iv. 6, 7; v. 22-25; Ephes. i. 11-14; iv. 30; v. 9.—2. *As the public pledge of the renunciation, and remission of sins.* Mark i. 4, 5; Acts ii. 38; xxii. 16; Rom. vi. 4 3. *As the expression of our hope of a future and glorious resurrection.* Rom. vi. 5; Col. iii. 1-4; 1 Cor. xv. 29.—4. *As a visible bond of union among Christians.* 1 Cor. xii. 3-31; Ephes. iv. 5. Baptism, therefore, is designed to give a sort of epitome of the whole system of Christianity.

Another of their writers, expresses his cordial concurrence with the view of Albert Barnes, D. D., in his Note on Mark xvi. 16:

“It is worthy of remark that Jesus has made baptism of so much importance. He did not say, indeed, that a man could not be saved without baptism, but he has strongly implied that where this is neglected, knowing it to be a command of the Saviour, it endangers the salvation of the soul. Faith and baptism are the beginnings of a christian life: the one the beginning of piety in the soul, the other of its manifestation before men, or of a profession of religion. And every man endangers his eternal interest by being ashamed of Christ before men;” and goes on to say:

1. Baptism is *plainly, solemnly, and repeatedly* enjoined by the highest of all authority—DIVINE COMMAND. Jesus *commands* an observance of the rite in the following solemn words: “All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost.” Every word of this commission, and all the circumstances connected with it, tend to show the importance of baptism—the dignity of its Author, the time of its delivery, the allusion to universal dominion, the association of baptism with the teaching of all nations, and its relation to the Father, Son, and Holy Ghost.—Also on the memorable day of Pentecost, Peter, under the direct influence of the Holy Ghost, thus commanded the awakened Jews, “Repent and be baptized every one of you in the name of Jesus Christ for the remission

of sins." Again, when "God also to the Gentiles granted repentance unto life," the same inspired apostle "Commanded them to be baptized in the name of the Lord." Ananias thus commanded the penitent Saul of Tarsus, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Can what God so plainly, solemnly, and repeatedly enjoins, be of little importance?

2. Baptism possesses all the importance an ordinance can derive from the plainly expressed sanction of the Father, Son, and Holy Ghost. This is evident from the record of the Saviour's baptism. "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son in whom I am well pleased," Mark i. 9—11. Jesus, by being himself baptized, has set the seal of his sanction to the ordinance. The Holy Ghost, by selecting the time of the Saviour's baptism for his public descent upon the Son of God to anoint him as the promised Messiah, has evinced his high and special approbation of the ordinance. The God and Father of our Lord Jesus Christ chose this time of the Redeemer's baptism as the fittest occasion to proclaim Jesus as his beloved Son in whom he is well pleased, and of giving to the world the command "Hear ye him." What honor is thus put upon this ordinance!

3. The importance of baptism is evident from its *doctrinal import* and *practical design*. It is emblematical of the most important facts recorded in the book of God—the sufferings, the death, the burial, and the resurrection of the Redeemer, Luke xii. 50. Rom. vi. 3—5. It is symbolical of the most important change that can possibly be effected in the human character—a death unto sin and a new birth unto righteousness, John iii. 5. Rom. vi. 3—8. Baptism is also emblematical of the most important privileges enjoyed on earth—"The remission of sins," Acts ii. 38; the washing away of sins by the blood of Christ, Acts xxii. 16; conformity to, fellowship with, and interest in the Lord Jesus Christ, in the purpose and benefit of his sufferings, death, burial, and resurrection, Rom. vi. 3—8. Col. ii. 12. It is likewise a solemn profession of belief in the gospel, Gal. iii. 27; in the doctrine of the Trinity, Matt. xxviii. 27; and in the resurrection of the dead, 1 Cor. xv. 29. Can an ordinance instituted by infinite wisdom to show forth so many facts, doctrines, privileges, and duties, be unimportant?

4. The Lord's Supper is generally considered important. But does not baptism occur in the Scriptures, in the form of both command and example, more frequently than the Lord's supper? Do the Scriptures

say the Lord's supper is "From heaven?" Do they insist on the observance of it as essential to "Fulfil all righteousness?" Do they call it "The answer of a good conscience?" Do they say, Repent and receive the Lord's supper "For the remission of sins?" Do they promise, He that believeth and receiveth the Lord's supper "Shall be saved?" The Lord's supper *is* important, but the Scriptures attach more importance to baptism. How is it that many who are ever ready to advocate the importance of the Lord's supper, are always reluctant to admit the importance of baptism?—that many who think it sinful to neglect the Lord's supper, think it needless to observe baptism? Is it because we are apt to think that most important which is most convenient?—Because we prefer the enjoyments of the Lord's table, to the cross and shame of the Lord's baptism?

"It is generally agreed among divines," says the learned Venema, "That the communion of a believer with Christ, and the effects of his obedience by which the guilt, the pollution, and the punishment of sin, are taken away, and so the remission of sin, sanctification, and glorification are conferred, are presented to view in baptism; yet they do not sufficiently show the way and manner in which that representation is made, and frequently speak with but little consistency. If in baptism, the appearance of nothing but washing presented itself to our consideration, the thing would be easy. For seeing we are delivered from sin by the obedience of Christ, that would be readily understood by every one as the cause of our purification, and as represented by water, in which there is a cleansing virtue; especially as the Scripture usually comprehends it under the emblem of water."

The Baptists lay considerable stress on the *moral influence of Baptism* on the person baptized. The late Rev. I. T. Hinton, in his "*History of Baptism*," says:—

"The new Testament writings invariably exhibit baptism to us—

"1. As a voluntary act on the part of the individual baptized. Now, every voluntary act, in proportion to its importance, has efficiency in forming the future moral character of the individual. Thus every act of obedience has decidedly a beneficial tendency on the future life of the christian; every victory he obtains over evil renders him stronger for the conflict; every instance of self-devotedness is a fresh pledge for the future. Apply these principles of spiritual philosophy to baptism as a voluntary act on the part of the believer, and is it not adapted to produce a beneficial influence over his whole future life?

"2. But baptism is more than an ordinary act of obedience. When this duty is discharged as the Scriptures require, it solemnly expresses



the devotion of the whole future life to Christ In this point of view, when freely and solemnly engaged in, it is calculated to excite a continuous influence of the highest import, and the most strengthening kind, on the whole life of the christian. For this valuable purpose it is frequently used by the Apostles, but never as binding parents, or any other person than the individual baptized.

"3. The constant remembrance of the great facts of the gospel is the main instrumentality by which the christian life is to be sustained. The baptism of the believer is adapted indelibly to impress these facts upon his mind. This Paul avails himself of, in his exhortations to the Romans and Colossians.

"4. To the believer baptism is a profession, not only of his union to Christ but of his renunciation of, and separation from, sin. It was in this sense that Paul was exhorted by Ananias to 'Arise and be baptized and wash away his sins;' that is, to manifest, by this decided and public act of renunciation, that he had forever abandoned them. Is not this adapted to remind the christian, that to sin is contrary to the renunciation he has solemnly made?

"5. To the believer baptism is also a sign that his sins are forgiven—remitted. Is this not calculated to exercise a holy influence on his future life? Is it not when the christian feels most of the joy of forgiveness that he most dreads and hates sin?

"6. The promises of God are a most important position of the spiritual strength of the Christian; but their moral influence is necessarily limited by their realization, or appropriation. With baptism, as the voluntary act of a true believer, the promise of eternal salvation is connected; but only when baptism is *preceded* by faith on the part of the *individual baptized*. 'He that *believeth and is baptized* shall be saved.' Surely that must be an error, which virtually blots from the word of God so solemn, important, and encouraging a promise as this! My heart deeply feels for those of God's children who through following on this point 'blind guides,' are deprived of so rich a promise.

"7. It is the highest delight of the true believer to keep *all* the commands of his Lord; and the fact of his having kept them has a most potent influence on his spiritual condition. 'In keeping his commandments there is great reward.' Now, who is there that will dare to say that Christ has not commanded *all* believers to be baptized, as an indication of *their own repentance and faith*? Who will *prove* a permission from divine authority, for *any* penitent and believing soul to dispense with this delightful act of obedience? *None has ever been shown.*"

## PERPETUITY OF BAPTISM.

"IF," says one of the most recent Baptist writers on the subject, "There be any who still doubt the perpetual obligation of the ordinance, we would respectfully put to them the following questions: Is there in the law of the institution any thing which appears to *limit* the obligation to obedience to time, or place, or nation? Is not the language of the commission as exempt as language can be, from all such limitations? Was this law ever *repealed* by the same authority which enacted it? If it were, it can certainly be shown when, and where, and how; and we ask for the evidence.—We ask again, Has it been *virtually repealed*, by being superseded by another ordinance? If so, what is its name? and whence its origin? and where its authority? We ask once more, Do not the *same reasons exist for its continuance*, as did for its *appointment*? Miraculous gifts were a seal to the commission—they accredited the apostles as messengers of God; but now the proof of the divine origin of Christianity is complete, and the miraculous powers have ceased. They have ceased, because the same reason for which they were given, does not continue. But the same *doctrinal* and the same *practical* uses of baptism continue; and why should the ordinance be laid aside? Why should it be regarded by any disciple of the crucified Saviour as antiquated, or obsolete? 'Therefore, we are buried with him by baptism in the likeness of his death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life,' Rom. vi. 4, 5."

Another of their writers, thus enforces this matter:—

"1. That baptism was divinely instituted as an ordinance of the Christian religion and administered by inspired apostles to both Jews and Gentiles, is plain from the preceding remarks.

"2. There is no intimation that baptism was designed to be restricted to any nation or limited to any period: there is no restriction except in reference to character—'He that believeth.'

"3. A *divine* law is obligatory until repealed by *divine* authority. There is no intimation in Scripture that the law of baptism is repealed.

"4. The perpetuity of baptism is implied in the promise 'Lo, I am with you always, even to the end of the world.' This promise was given in connexion with the commission to baptize, and it supposes the continuance of baptism 'Even to the end of the world.'

"5. Baptism is connected with the most important *doctrines*, *duties*, and *privileges* of the gospel—with the doctrine of the sacred

Trinity; preaching and believing the gospel; fulfilling all righteousness; and the promise of salvation, Matt. xxviii. 19. Mark xvi. 16. Matt. iii. 15.—with the death, burial, and resurrection of Christ—the believer's dying unto sin, living unto God, and putting on Christ, Rom. vi. 3. 4. Gal. iii. 27.—with 'One body, one spirit, one hope, one Lord, one faith, one God and Father of all,' Eph. iv. 4-6,—with the 'Remission of sins,' Acts ii. 38,—also, with salvation, and a good conscience, 1 Peter iii. 21. To discontinue the ordinance would be to dissolve its connexion with all these doctrines, duties, and privileges. Who, without authority from God, can do this with impunity?

"6. Baptism now answers all the purposes which it answered in the first stage of christianity, and these are as needful *now* as they were *then*.

"7. These considerations afford incontestible proof of the *perpetuity* of baptism, and show that its observance is as *obligatory* at *present* as it was in the days of the Apostles.

"To suppose that the necessity of *water baptism* is superseded by the *baptism of the Holy Ghost*, is manifestly erroneous. For supposing every believer were as truly baptized in the Holy Ghost as Cornelius was, this would not diminish his obligation to be baptized in water. Did not the Apostle Peter command Cornelius and his friends to be baptized in water, and assign their being baptized in the Holy Ghost as a reason for their being baptized in water? 'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?' Is it not strange that what an inspired Apostle urged as a reason *for the observance* of baptism, should be adduced by some christians as a reason *for their neglect* of it?"

#### ON THE SINFULNESS OF CHANGING THE ORDINANCE.

One of their principal English writers, after quoting the late eminent Dr. Dwight, that "God has absolutely prohibited all men, under severe denunciations, and with terrible expressions of his anger, either to *form religious institutions*, or to substitute *their own* institutions for *his*," and the equally distinguished Bishop Hall, that "It is a dangerous thing in the service of God, to decline from his own institutions. We have to do with a power that is wise to prescribe his own worship, just to require what he hath prescribed, and powerful to revenge that which he hath not required," goes on to argue,—

"I. The Scriptures have instituted the *immersion of believers*, without the least intimation that *sprinkling* should ever be substituted

for *immersion* or *infants* for *believers*. *Divine sanction* cannot therefore be produced for such a change.

"2. *Man* has no right to change a *divine* institution. As much authority is required to *change* an institution as to *establish* one, If we change a divine law, we put ourselves in direct opposition to God.

"3. To change the ordinance from the immersion of believers to the sprinkling of infants is to subvert it. No instance can be produced, in which, by either precept or example, the Scriptures authorize the baptism of infants. The immersion of believers, and the sprinkling of infants, are quite distinct and different things. As the immersion of believers *is* baptism, and as there is but '*ONE BAPTISM*,' infant sprinkling makes void the scriptural ordinance of believer's immersion.

"4. We have no more right to change baptism than to change any other part of the revealed counsel of God. If therefore we change this ordinance, may we not with as little impropriety change the Lord's supper and every other part of revealed worship?

"5. A faithful adherence to divine ordinances is commended in the Scriptures. 'I praise you, that ye remember me in all things, and keep the ordinances as I delivered them to you,' 1 Cor. xi. 2.

"6. It was one of the sins of the scribes and pharisees, that they rejected the commands of God to keep the traditions of men. 'For laying aside the commandments of God, ye hold the tradition of men.—Making the word of God of none effect through your tradition. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men,' Mark vii. 7—13. Thus they were turned from the truth by giving heed to Jewish fables and commandments of men. And will not our worship be vain, if we set aside the divine ordinance of believer's immersion for infant sprinkling?

"7. When two of the sons of Aaron made a change in the offering of incense, 'There went a fire from the Lord and devoured them,' Lev. x. 1—3. The most severe judgments are denounced against those who 'Add to' or 'Take away from' the book of God. 'For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book,' Rev. xxii. 18, 19. This solemn portion of divine truth should cause us to tremble at the presumptuous thought of changing a divine institution; especially so important an institution as that of Christian baptism.

The Rev. J. Newton Brown, in a recent small volume, entitled *The Baptismal Balance*, speaking of the last commission of Christ, says—"The order runs teach all nations, or *make all nations my disciples; baptizing them*, etc. The thing speaks for itself, the style is popular, and the sense plain. It must mean either baptize whole nations; or such of all nations as become my disciples by believing the gospel you preach; or believers of all nations, and their unbelieving posterity. The first is too gross to be admitted by Protestants, because it cannot be effected without force; and the grossness of the first instantly turns the mind upon the second. This is agreed by all Protestants to be the plain and true sense; although by a great majority of divines it has been thought not to exclude the additional idea contained in the third interpretation. Difference of opinion on this last point, divided the Christian world into Baptists and Pedobaptists.

"Another more modern point of difference has arisen from the circumstance that the western branch of the Pedobaptist body has, for several hundred years past, relinquished immersion, and adopted sprinkling or affusion, as an equally valid and more convenient mode of administering the ordinance of baptism. 'In the bosom of a church superstitiously devoted to ancient rites and forms, there sprung up,' says Professor Stuart, 'a conviction that the mode of baptism was one of the *adiaphora* of religion, that is, something unessential to the rite itself, and which might be modified by time and place, without any encroachment upon the command itself to baptize. Gradually did this conviction increase, until the whole Roman Catholic church, that of Milan only excepted, admitted it. By far the greater part of the Protestant world have also acceded to the same views. Even the English Episcopal church, and the Lutheran churches, both zealous in times past for what they supposed to be apostolic and really ancient usage, have had no serious difficulty in adopting modes of baptism quite different from that of immersion.'

In no case do the Baptists require subscription to a human creed, nor do they reckon any composition apart from the sacred volume as possessing any degree of authority; still, however, they have often, for the sake of giving information, published their general views of divine truth. One of these statements we here insert, as giving, probably the views of the majority of the American Baptists.



## CONFESSION OF FAITH.

*Abstract of a Confession of Faith originally put forth by the Elders and Brethren of more than one hundred Congregations of Christians (Baptized upon profession of their Faith) in London, 1689, and adopted by the Philadelphia Baptist Association, 1742. Prepared by the direction of the Association, according to the order and in the very language of the above mentioned venerable Confession, 1837.*

## 1. HOLY SCRIPTURE.

THE Holy Scripture, is the only sufficient, certain, and infallible rule of all saving knowledge, faith and obedience, the supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest. 2 Tim. iii. 15, 16, 17. Ps. xix. 7. 2 Peter i. 19, 20, 21.

## 2. GOD THE TRINITY.

The Lord our God is but one only living and true God, infinite in being and perfection. In this divine and infinite being, there are three subsistencies, the Father, the Word (or Son) and Holy Spirit, of one substance, power and eternity. 1 Corinthians viii. 6. Deut. vi. 4. Jerem. x. 10. 1 John v. 7. John xiv. 10, 11

## 3. GOD'S DECREE.

Those of mankind that are predestined to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love; without any other thing in the creature as a condition or cause moving him thereunto.

As God hath appointed the elect unto glory, so he hath by the eternal and most free purpose of his will, foreordained all the means thereunto, wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation. Ephes. i. 4, 5. 11. John xiii. 18. Rom. viii. 29—30. Ephes. ii. 8. 2 Thess. ii. 13. John xvii. 17. 19.

## 4. THE FALL OF MAN AND SIN.

Although God created man upright and perfect, and gave to him a righteous law, yet he did not long abide in this honor, but did wilfully transgress the command given unto him in eating the forbidden fruit;

which God was pleased, according to his wise and holy *counsel* to permit, having purposed to order it to his own glory. Our first parents by this *sin*, fell from their original righteousness and communion with God, whereby death came upon all ; all becoming dead in *sin*, and wholly defiled in all the faculties and parts of soul and body. They being the root, corrupted nature was conveyed to all their posterity, descending from them by ordinary generation, being now conceived in *sin*, and by nature children of wrath. Gen. ii. 16—17. Gen. iii. 11, 12, 13, Rom. v. 12—14. Jer. xvii. 9. Ps. li. 5. Ephes. ii. 3.

#### 5. GOD'S COVENANT.

Man having brought himself under the curse of the law by his fall, it pleased the Lord to reveal the *covenant* of *Grace*, wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they might be saved ; and promising to give unto all those that are ordained unto eternal life, his Holy Spirit to make them willing, and able to believe. Gal. iii. 10. John iii. 15, 16.

#### 6. CHRIST THE MEDIATOR.

The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance, and equal with him ; who made the world, who upholdeth and governeth all things he hath made ; did when the fulness of time was come, take upon him man's nature, with all the essential properties, and common infirmities thereof, yet without sin ; so that two whole, perfect and distinct natures, were inseparably joined together in one person, which person is very God and very man, yet one Christ, the only Mediator between God and man. John i. 14. Gal. iv. 4. Rom. viii. 3. Heb. iv. 15. 1 Tim. ii. 5.

#### 7. REDEMPTION.

The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply, and communicate the same ; making intercession for them ; uniting them to himself by his Spirit ; revealing unto them, in and by the word, the mystery of salvation ; persuading them to believe, and obey ; governing their hearts by his word and spirit, and overcoming all their enemies by his Almighty

power and wisdom ; in such manner and ways, as are most consonant to his wonderful, and unsearchable dispensation : and all of free and absolute grace, without any condition foreseen in them, to procure it. Heb. x. 14. Rom. iii. 25, 26. John xvii. 2. Heb. ix. 15. John vii. 37; xvii. 9. Rom. viii. 9. 14. 1 Cor. xv. 25, 26. John iii. 8.

#### 8. THE WILL.

Man, by his fall into a state of sin hath wholly lost all will to any spiritual good accompanying salvation ; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone, enables him freely to will, and do that which is spiritually good. Rom. viii. 7, 8. John vi. 44. Colos. i. 13, 14. John viii. 36. Rom. viii. 2. Ephes. ii. 8. 2 Tim. i. 9.

#### 9. EFFECTUAL CALLING.

Those whom God hath predestinated unto life he is pleased in his appointed and accepted time effectually to call by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace of salvation by Jesus Christ. Rom. viii. 30. 2 Thess. ii. 13, 14. Ephes. i. 4, 5.

#### 10. JUSTIFICATION.

Those whom God effectually calleth, he also freely justifieth, accounting and accepting their persons as righteous ; not for any thing wrought in them, or done by them, but for Christ's sake alone. Rom. iii. 24 ; viii. 30. Rom. v. 17—19.

#### 11. ADOPTION.

All those that are justified, God vouchsafed in and for the sake of his only Son, Jesus Christ, to make partakers of the grace of adoption ; by which they are taken into the number, and enjoy the liberties and privileges of children of God. Ephes. i. 5. Gal. iv. 5, 6. Ephes. ii. 19. Rom. viii. 15.

#### 12. SANCTIFICATION.

They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection ; are also further sanctified, really and personally, through the same virtue, by his word and Spirit dwelling in them. John xviii. 17, 18, 19. Ephes. iii. 16—19.

## 13. SAVING FAITH.

The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the word. 2 Corinth. iv. 13. Rom. x. 14. 17.

## 14. REPENTANCE.

Saving repentance is an evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth by faith in Christ, humble himself for it, with godly sorrow, detestation of it, and self-aborrancy. 2. Cor. vii. 9, 10, 11. Ezekiel xxxvi. 31.

## 15. GOOD WORKS.

Good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith. James ii. 17—24. Heb. xi. 3—6.

## 16. PERSEVERANCE.

Those whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, shall certainly persevere therein to the end, and be eternally saved. John x. 28, 29. Phil. i. 6. 1 John ii. 19.

## 17. MORAL LAW.

The moral law doth forever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard to the matter contained in it, but also in respect of the authority of God the Creator who gave it; neither doth Christ in the gospel any way dissolve, but much strengthen this obligation. Rom. xiii. 8, 9, 10. James ii. 10, 11. Matt. v. 17—19.

## 18. THE CHURCH.

The Lord Jesus Christ is the head of the church, in whom by the appointment of the Father, all power for the calling, institution, order, or government of the church, is invested in a supreme and sovereign manner. In the execution of this power, the Lord Jesus calleth out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father, that they may walk before him in all the ways of obedience, which he prescribeth to them in his word. Col. i. 18. John x. 16. Matt. xxviii. 20.

## 19. ITS OFFICERS.

A particular church gathered, and completely organized according to the mind of Christ, consists of officers and members: and the officers appointed by Christ to be chosen and set apart by the church are

bishops, or elders, and deacons. Acts xx. 17. 28. Phil. i. 1. Acts xiv. 23.

## 20. MINISTERS—THEIR DUTY AND SUPPORT.

The work of pastors being constantly to attend the service of Christ in his churches, in the ministry of the word, and prayer with watching for their souls, as they that must give an account to him; it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things, according to their ability. Acts vi. 4. Heb. xiii. 17. 1 Tim. v. 17, 18. Gal. vi. 6.

## 21. BAPTISM.

Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him in his death and resurrection; of his being engrafted into him; of remission of sins; and of his giving up unto God, through Jesus Christ, to live and walk in newness of life.

Those who do actually profess repentance towards God, faith in, and obedience to our Lord Jesus, are the only proper subjects of this ordinance.

The outward element to be used in this ordinance is water, wherein the party is to be immersed, in the name of the Father, and of the Son, and of the Holy Spirit. Rom. vi. 3, 4, 5. Colos. ii. 12. Gal. iii. 27. Mark i. 4. xvi. 16. Acts viii. 37, 38. Acts viii. 38. John iii. 23. Matt. iii. 16.

## 22. LORD'S SUPPER.

The Supper of the Lord Jesus, was instituted by him, the same night wherein he was betrayed, to be observed in his churches unto the end of the world, for the perpetual remembrance, and showing forth the sacrifice of himself in his death. 1 Cor. xi. 23—26.

## 23. THE RESURRECTION.

The bodies of men after death return to dust, and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them: the souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God, in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness reserved to the judgment of the great day. Genesis iii. 19. Acts xiii. 36. Eccles. xii. 7. Luke xxiii. 43. Jude 6, 7. Luke xvi. 23, 24.



## 24. THE JUDGMENT.

God hath appointed a day wherein he will judge the world in righteousness, by Jesus Christ; to whom all power and judgment is given of the Father; then shall the righteous go into everlasting life; and receive that fullness of joy and glory, with everlasting reward, in the presence of the Lord: but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. Acts xvii. 31. Matt. xxv. 21. 23. 2 Tim. iv. 8. Matt. xxv. 46. 2 Thess. i. 9.

THE following lines from the elegant pen of MRS. SIGOURNEY, a lady of another Christian communion, so beautifully describe baptism, as administered by this denomination, that our readers will be glad to see them in our volume:—

'Twas near the close of that blest day, when with melodious swell,  
To crowded mart and lonely shade had spoke the Sabbath bell,  
And on a broad, unruffled stream, with bordering verdure bright,  
The western sunbeam richly shed a beam of crimson light,—

When, lo! a solemn train appeared, by their loved pastor led,  
And sweetly rose the holy hymn as toward that stream they sped;  
And he its cleaving, crystal breast, with graceful movement trod,  
His steadfast eye upraised, to seek communion with his God.

Then bending o'er his staff, approached the willow-fringed shore,  
A man of many weary years, with furrowed temples hoar;  
And faintly breathed his trembling lip, "Behold I fain would be  
Buried in baptism with my Lord, ere death shall summon me."

With brow benign, like Him whose hand did wavering Peter guide,  
The pastor bore his tottering frame through that translucent tide,  
And plunged him 'neath the shrouding wave, and spake the Triune name,  
And joy upon that withered face in wondering radiance came.

And then advanced a lovely form in manhood's towering pride,  
Who from the gilded snares of earth had wisely turned aside,  
And following in *His* steps who bowed to Jordan's startled wave,  
In deep humility of soul, this faithful witness gave.

Who next? A fair and fragile form in snowy robe doth move,  
That tender beauty in her eye that wakes the vow of love.  
Yea come, thou gentle one, and clothe thyself with strength divine,  
This stern world hath a thousand darts to vex a breast like thine.

Beneath its smile a traitor's kiss is oft in darkness bound ;  
 Cling to that Comforter who holds a balm for every wound ;  
 Propitiate that Protector's care who never will forsake,  
 And thou shalt strike the harp of praise even when thy heart-strings break.

Then with a firm, unshrinking step, the watery path she trod,  
 And gave with woman's deathless trust, her being to her God ;  
 And when, all dripping from the flood, she rose like lily's stem,  
 Methought that spotless brow might wear an angel's diadem.

Yet more ! Yet more ! How meek they bow to their Redeemer's rite  
 Then pass with music on their way, like joyous suns of light !  
 But, lingering on those shores, I stayed till every sound was hushed ;  
 For hallowed musings o'er my soul like spring-swollen rivers rushed.

" 'Tis better," said the voice within, " To bear a Christian's cross,  
 Than sell this fleeting life for gold, which death shall prove but dross ;  
 Far better, when those shrivelled skies are like a banner furled,  
 To share in Christ's reproach than gain the glory of the world."

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We have already said that the Baptists recognise no authority apart from the great Head of the Church ; yet they are desirous of maintaining a constant and solemn regard to order. They usually, therefore, in their first organization of a church, adopt a written solemn compact, which is ever afterwards read and assented to at the admission of new members. The following was prepared by the Rev. J. N. Brown, and has been adopted by many of the churches :—

#### CHURCH COVENANT.

HAVING been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love ; to strive for the advancement of this Church, in knowledge, holiness, and comfort ; to promote its prosperity and spirituality ; to sustain its worship, ordinances, discipline, and doctrines ; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion ; to reli-

giously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

We moreover engage, that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's word.

So also, for the proper discharge of business appertaining to the respective churches, they generally have a few simple rules to which they can readily appeal when it may be necessary to correct any irregularity which may spring up. The excellent minister to whom we have already referred, has published, under the title of "*The Baptist Church Manual*," a variety of important matters, from which we shall now copy, premising that rules must vary with circumstances, localities, and the habits of persons composing the respective churches.

## RULES OF CHURCH ORDER.

### ART. I. RECEPTION OF MEMBERS.

SEC. 1. Any person professing faith in the Lord Jesus Christ, giving evidence of a change of heart, and adopting the views of faith and practice held by this church, may, upon baptism, be received into its membership.

SEC. 2. Candidates for baptism shall be propounded to the church at some stated devotional meeting, at least two days before they are examined before the church; and their admission shall not be acted on until the church has ascertained their character and standing. The question of reception shall not be taken in their presence.

SEC. 3. Members from other churches holding the same faith may be received, by letters of recommendation and dismission from their respective churches.

SEC. 4. Those who have once been members of Baptist Churches, and in consequence of any peculiar circumstances, have no regular let-

ters of dismission, may be received, by giving satisfactory evidence of a change of heart, Christian conduct, and scriptural faith.

SEC. 5. Excluded members may be restored to membership on confession of their errors, and giving evidence of repentance.

SEC. 6. No person shall be received as a member of this church, to whose admission five members object ; but if required, the objections shall be communicated to the pastor and deacons.

## ART. II. GENERAL DUTIES OF MEMBERS.

SEC. 1. The duties of members to themselves are, the acquisition of religious knowledge ; constant progression in grace and spirituality ; consistency of external conduct ; and the control and eradication of every unholy temper.

SEC. 2. It is the duty of members to honor, esteem, and love their Pastor ; to pray for him, fervently and daily ; to submit to him in the scriptural exercise of his official authority ; to attend constantly upon his ministrations ; to manifest a tender regard for his reputation ; and to contribute towards his support in proportion to their ability.

SEC. 3. It is the duty of each member to cultivate and cherish brotherly love for all other members of the church ; to visit and sympathize with them in affliction ; to pray with and for them ; to administer pecuniary relief to those who are necessitous ; tenderly to regard their reputation ; affectionately and privately to admonish them for faults and improprieties ; and to strive by all proper measures to promote their spiritual benefit and prosperity.

SEC. 4. Toward those who are not connected with the church, it is the duty of members, to bear a prudent testimony against evil practices ; to be exact in fulfilling obligations and performing promises ; to live in a peaceable and neighborly manner ; to perform offices of kindness and charity ; to set an example of industry, honesty, and generosity ; and as opportunity and ability may enable them, to commend the religion of the gospel unto them.

SEC. 5. It is the duty of all members removing from the vicinity of the church, to take letters of dismission to other churches of the same denomination ; but should this not be practicable, to furnish their names and places of residence within three months after leaving the church

## ART. 3. OFFICERS OF THE CHURCH.

SEC. 1. As often as it may be deemed necessary, by the death or removal of a previous pastor, the church shall, without unnecessary delay, invite to its Pastorship some minister of good report ; provided at least three-fourths of the members present and voting at any meeting,

of which two weeks public notice shall have been given, consent to the invitation.

It shall be the duty of the pastor to preach statedly at the church ; to administer the ordinances of the gospel ; to act as Moderator, when present, in meetings for the transaction of business ; and to perform the various other duties incumbent on his office.

In case of a proposed change of relation, three months notice shall be given by either party.

SEC. 2. The church shall elect Deacons by a majority of at least three-fourths of its members present at any regular or duly notified meeting, as often as it may be rendered necessary.

It shall be the duty of the Deacons to seek out such members of the church as need pecuniary assistance, and to use the alms of the church for their relief ; to visit the sick ; to prepare and distribute the elements of the Lord's Supper ; to take a general supervision of the external interests of the church, and to co-operate with and assist the pastor in the performance of his duties.

The ordination of Deacons shall be preceded by one year's trial. They shall continue in office as long as satisfaction shall be given.

SEC. 3. Seven Trustees, a Treasurer, a Clerk, and Sexton, shall on the Monday before the last Sabbath in January in every year, be elected by ballot, by a majority of votes. In case of any omission, to hold the election as above, the election shall be held at the next regular meeting for business. In case of the death, resignation, or removal of either of the said officers, an election shall be held to fill the vacancy, at the first regular meeting following that at which such vacancy shall have been announced as having occurred.

SEC. 4. It shall be the duty of the Treasurer to receive all monies, and pay all orders drawn on him by order of the church.

He shall keep a true and fair book of accounts ; and annually at the said meeting for business in January, shall lay before the church a statement of the monies so received and paid, which a committee appointed by the church shall examine, with the necessary vouchers.

SEC. 5. The Clerk shall keep a fair record of the proceedings of the church, in their meetings for business ; sign all orders on the Treasury passed by the church ; take charge of all the records ; and keep a register of all the members of this church.

#### ART. IV. MEETINGS OF THE CHURCH.

SEC. 1. The regular meeting for business shall be held on the last Tuesday evening in every month.



SEC. 2. Special meetings may be called by the Pastor or Moderator of the church. In case of his resignation, absence, impeachment, or refusal to act, the Clerk shall call such a meeting on a written request signed by not less than seven male members; and the notice shall be publicly given from the pulpit on the Lord's day preceding.

SEC. 3. Nine male members shall constitute a quorum, for the transaction of business.

SEC. 4. The church shall regularly meet every Lord's Day, for the public worship of Almighty God.

SEC. 5. The ordinance of the Lord's Supper shall be observed by the church, upon the first Sabbath in each month.

SEC. 6. Once in each week, at least, it shall be the duty of the members to meet for social prayer.

#### ART. V. MANNER OF CONDUCTING BUSINESS.

SEC. 1. The Pastor of the church, or in his absence, any brother whom the church may appoint, shall act as Moderator in all meetings for the transaction of business.

SEC. 2. It shall be the duty of the Moderator to keep order; state and explain propositions; and by his vote decide questions, upon which there is no majority.

SEC. 3. He shall cause every meeting to be opened and closed by prayer.

SEC. 4. He shall call for the business of the church in the following order:

1. Read the Minutes of the previous meeting.
2. Hear the experience of Candidates for membership.
3. Receive Letters of dismission from sister churches.
4. Grant Letters of dismission to those requesting them.
5. Hear reports of Committees and other unfinished business.
6. New business.

SEC. 5. He shall suffer no second motion to be entertained until the one under consideration has been disposed of, except motions to amend, postpone, adjourn, or put the main question.

SEC. 6. He shall call to order any member who, while speaking, introduces any subject foreign to the one under discussion.

SEC. 7. He shall call to order any member who uses uncourteous language, or whose remarks are adapted to injure the reputation or feelings of any brother.

SEC. 8. He may speak upon any subject under discussion, by inviting a brother to preside in his place.

SEC. 9. Every member who wishes to speak shall rise, and respectfully address the Moderator.

SEC. 10. Every proposition presented for the action of the church, must be introduced by the motion of one member—in writing, if requested—and seconded by another.

SEC. 11. No member shall speak more than twice upon the same subject, without the expressed consent of the church.

SEC. 12. Upon any point of order a member may appeal from the Moderator to the church, whose decision shall be final.

SEC. 13. All questions shall be decided by the vote of a majority, except the cases mentioned in other sections of these rules.

#### ART. VI. MODE OF PROCEEDING AGAINST A DISORDERLY MEMBER.

SEC. 1. When offence is given to one member of the church, by the language or conduct of another, if the offence relate only to himself, and is known to none other, the offender shall, without consulting or informing any person, seek opportunity to converse privately with the offender, with an honest view to reconcile the difficulty if possible. If satisfaction be given, he shall complain of the offender to none.

SEC. 2. If satisfaction be not given, it shall be the duty of the offended to select one or two, or at most three others, choosing such as he may deem best adapted to effect a reconciliation, with whom he shall again privately converse with the offending brother; if satisfaction be given, he shall make no further complaint.

SEC. 3. If these efforts fail to secure a reconciliation, it shall be the duty of the offended to lay the matter before the church, for further action.

SEC. 4. If any member of the church shall be publicly guilty of any crime, or gross impropriety, it shall be the duty of the member knowing the transgression, to see or write to the offender, and inform him of his intention to lay the matter before the church, that he may appear in his own defence.

SEC. 5. When common rumor charges a crime or gross impropriety against a member, it shall be the duty of the member hearing it to visit or write to the accused, and inform him of the reports; and if he has reason to believe that they are true, to take the most judicious steps to ascertain their correctness, and lay the charge and its evidence before the church.

SEC. 6. When peculiar circumstances render it impracticable to visit or write to a member, who is known or currently reported to have been guilty of crime or gross impropriety, it shall be the duty of the

member knowing or hearing of such conduct, to take the most judicious measures to ascertain the truth, and lay the matter before the church.

SEC. 7. If a member having erred, shall voluntarily confess it to the church, and manifest repentance, no further proceedings, in ordinary cases, shall be entertained against him.

SEC. 8. If a charge be preferred against an absent member, he shall, if practicable, be cited to appear at the next meeting of the church; and no member, if absent, shall be censured or excluded at the same meeting during which a charge is preferred against him.

SEC. 9. Every member against whom a charge of misconduct is preferred, shall have the privilege of speaking in his own defence.

SEC. 10. Written testimony of any individual who is not a member of the church, may be admitted in cases of discipline; but not oral testimony, except the individual testifying be connected with some church of the same faith and order.

SEC. 11. If a member fail to give satisfaction to the church in relation to charges preferred against him, or perversely refuse to appear before the church when cited, he shall be excluded.

#### ART. VII. CONVENING A COUNCIL.

In cases of difficulty, for the decision of which the church desire the advice and wisdom of disinterested brethren, letters may be sent to the neighboring churches, requesting them to appoint delegates to meet a delegation from the church on a specified day; to which council, when organized, the case shall be referred, and their advice shall be laid before the church for further action.

#### ART. VIII. REPRESENTATION IN ASSOCIATION.

Once in each year delegates shall be appointed to represent the church in the Association; whose duty it shall be to furnish to the Association a statement of the condition of the church, including its changes; to faithfully represent the desires of the church; and to co-operate with the messengers of other churches in promoting the interests of the kingdom of Christ.

#### ART. IX. LICENSING AND ORDAINING MEMBERS TO PREACH THE GOSPEL.

SEC. 1. Any member who, in the judgment of the church, gives evidence, by his piety, zeal, and "Aptness to teach," that he is called of God to the work of the ministry, after having preached in the hearing of the church, may be licensed to preach the gospel of Jesus Christ, provided three-fourths of the members present at any regular meeting shall agree thereto.

SEC. 2. If the church unanimously decide that one of its licensed preachers possess the scriptural qualifications for full ordination, they shall call a council of ministers and brethren to examine the qualifications of the candidate, to which council the propriety of ordaining shall be wholly referred,

#### ART. X. BENEVOLENT ACTION.

The church holds it to be an imperative duty to labor for the propagation of pure Christianity, throughout the world, and will maintain some system by which all the leading objects of benevolence may receive their share of support, and all the members contribute, as the Lord prospers them.

All collections granted to churches, societies, or individuals, shall be counted by the Deacons before paying over the same; and the amount so collected shall be reported at the next church meeting.

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In proceeding to sketch the HISTORY of the BAPTIST body at large, their writers rejoice that early historical documents are in existence which very materially aid them. They cannot, they say, but be thankful to Mosheim when he tells them that their origin is hidden in the depths of antiquity, because such a testimony, like that of Cardinal Hosius, when he says that the Baptists have furnished martyrs for twelve hundred years, goes to show that they are not so modern in their origin as some recent writers would pretend.

It may not yet be known to all our readers that an ancient Greek work, recently found among the literary treasures on Mount Athos, by an agent from the Royal Library at Paris, was published at Oxford, England, in 1851. At first it was ascribed to Origen; but that opinion has been changed by strong reasons, brought forward by the Chevalier Bunsen, a gentleman who has long occupied a distinguished position in the literary world. For fifteen or twenty years, he was the Prussian ambassador at Rome; and he now holds the same high office at the court of London. He has enjoyed throughout life extraordinary facilities for prosecuting his favorite study of ecclesiastical history, and has shown much conscientiousness and independence in his researches and publications. This gentleman has forcibly shown the manuscript to have been written by Hippolytus, an ancient Christian writer, who was born in the latter part of the second century, and who died a martyr in the reign of the Emperor Maximin, about A. D. 236. The

work of Bunsen, treating of him and his times, consists of four volumes, published at London, in 1852. It exhibits abundant evidences of erudition; and it discusses a great variety of matters. It is entitled, "*Hippolytus and his Age; or, the Doctrine and Practice of the Church of Rome under Commodus and Alexander Severus:\** and, *Ancient and Modern Christianity and Divinity compared.*"

In the opinion of Chevalier Bunsen, this single work of Hippolytus, embracing as it does copious extracts from fifteen preceding authors whose works are lost, doubles our means of knowing the actual condition of the early Christian churches, up to about the year 236, of the Christian era. Hence the vast labor which he has expended in examining its results, and their application to the various churches of modern christendom.

The view of *baptism* that so distinguished a man presents, in this survey of a most important period of ancient church history, ought to be known. His character and position, as will have been perceived, entitle him to a respectful hearing. Whoever also has known him personally in private, must remember him with much esteem and love.

The Chevalier, as the result of this careful investigation, says:—"The church adhered rigidly to the principles, as constituting the true purport of the baptism ordained by Christ, that no one can be a member of the communion of saints, but by his own solemn vow made in presence of the church. It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother, upon his confession of the Father, the Son, and the Holy Ghost. It understood baptism, therefore, in the exact sense of the First Epistle of Peter, (iii. 21,) not as being a mere bodily purification, but as a vow made to God with a good conscience, through faith in Jesus Christ. This vow was preceded by a confession of Christian faith, made in the face of the church, in which the catechumen expressed that faith in Christ and in the sufficiency of the salvation offered by Him. It was a vow to live for the time to come to God and for his neighbor, not to the world and for self; a vow of faith in his becoming a child of God through the communion of his only begotten Son in the Holy Ghost; a vow of the most solemn kind, for life and for death. The keeping of this pledge was the condition of continuance in the church; its infringement entailed repentance or excommunication."

We can easily believe such a man as Bunsen when he says:—

"I have neither written for my own personal gratification, nor for

\*Emperors of Rome, the one late in the second century, and the other early in the third.



any party, either here or in Germany, nor for any fashion of the day. I have meditated and inquired from an earnest desire to discover truth, and to meet the wants of a confused and eventful age, which yearns after light and information; and I have said nothing which I have not thoroughly examined and tested for at least twenty-five years. Thus, while I shall not be scared by any dictatorial assertions, neither will any correction come unwelcome to me. Of the truth of the fundamental views which I have expressed, and of the soundness of their philosophical and historical ground work, I have as little doubt as I have of my own existence."

Let us copy from him one more short extract:—

"You take your stand upon the church; here is its commencement. You take your stand upon the Bible; here is its first apostolical realization. What is required of you is, not to substitute scholarship and research for simple Christian faith, much less to set up the idol of philosophy on the shrine of religion. You have no longer to deal with the abstract philosophy and barren research of the eighteenth century; you live in the nineteenth, one of historical philosophy and of reconstruction. The work to which we are called, is unweariedly and humbly to sweep the porch of the Temple; to clear the floor; not to riot as destructives in the darkened chambers, but to bestir ourselves to restore, and to allow the light of heaven to penetrate within them. It is the rubbish of false learning and conventional scholasticism which separates us from the sanctuary, and it is high time to sweep it away, as the signs of the latter days have appeared, in which infidel superstition intends to usurp the altar, and wilful falsehood the throne of truth."

Of course it cannot be expected, that in a work like this we should give a complete history of any one denomination of professing religionists. Our object is to give a portion of general knowledge, which may excite a disposition to read other and separate works, on whatever section of the church may especially interest the reader. But as the Baptists lay claim to the highest antiquity, even to be the lineal descendants of the primitive church, and as they are at present a large and influential body, we may glance at their HISTORY both in England and our own country.

It has been customary with a large class of writers to identify the origin of the Baptists with a mob of persons called Anabaptists, at Munster, Westphalia, in the sixteenth century. But it is important to remark, that the Baptists have always disowned that lawless riot, and that modern historians are now beginning to separate the one class from the other. Dr. Chase, of Massachusetts, writes in 1846, "Many, we

know, have pointed to Munster, in Westphalia, as the place where the Baptist family originated. But the matter seems not to be so understood there. I was once standing in that city, near St. Lambert's church, in sight of the iron cages on its steeple, in which John Bockhold, of Leyden, and two of his most active associates, after being tortured to death with red hot pincers, were hung up more than three hundred years ago, for a terror to all ages; and I inquired of the very intelligent citizen who accompanied me, whether there were any where more of this kind of people. 'No,' he promptly replied, 'They were all exterminated.'"

It is believed that the Gospel of Jesus Christ was introduced into Britain about the year 63, by Claudia, a Welsh princess converted, under the ministry of the apostle Paul, at Rome. Her exertions to extend the reign of Christ were constant and successful. Bishop Burgess tells us, that the early British churches bore a striking resemblance to the model Institution at Jerusalem; and Mosheim tells us that "No persons were admitted to baptism, but such as had been previously instructed in the principal points of Christianity, and had also given satisfactory proofs of pious dispositions and upright intentions."

For many years, especially in the middle and towards the close of the second century, the gospel made considerable progress, destroying the cruel idolatrous rites of Druidism. The churches, it is said, were long preserved from the error which so extensively prevailed in the East. They endured "A great fight of afflictions," especially in the fourth century, by the edicts of Dioclesian. But though opposed by the civil power, they admirably sustained their Christian simplicity and purity. When, however, Constantine began to smile upon them, not a few became worldly-minded, and corrupt, and not long after the errors of Pelagius covered and rent the land. Two divines, who are said to have been Welshmen, but who had resided on the continent of Europe, returned, and happily succeeded in reclaiming many of the wanderers, who were re-baptized in the river Allen, near Chester, on the borders of North Wales, about the year 410. Thirty years after this, such was the prevalence of immorality in Britain, that the pious people retired to the woods, to enjoy in peace the worship of God, and communion with each other; while the old corrupt professors of Christianity, so Warner tells us, united their system with that of the Druids. Old Dr. Thomas Fuller testifies that the body of the Christian church was now in Wales.

About the year 448 the Saxons began to settle in Britain; and for more than a century perpetually harassed the natives, till they forced

them to retire from their country, and settle in Wales. Their cruelties are described in a very affecting manner by Bede and Gildas, the latter of whom says, "From the east to the west nothing was to be seen but churches burnt and destroyed to their very foundations. The inhabitants were extirpated by the sword, and buried under the ruins of their own houses. The altars were daily profaned by the blood of those slain thereon. After they were driven into Wales, whither their invaders could not follow them, religion began again to flourish. Two large societies or communities were formed; one at Bangor in the north, the other at Caerleon in the south. In each of these communities there existed one common fund, from which the wants of all, however differently engaged, were supplied.

Danvers informs us, that "In Bangor was a college consisting of two thousand one hundred Christians, who dedicated themselves to the Lord, to serve him in the ministry as they became capable, to whom was attributed the name of the Monks of Bangor. Yet did they no ways accord with the Popish monks of that or the following age; for they were not reduced to any ecclesiastical order, but were for the most part laymen, who labored with their hands, married, and followed their callings; only some of them, whose spirits the Lord fitted and inclined to his more immediate service, devoted themselves to the study of the Scriptures, and other holy exercises, in order to the work of the ministry." From this institution hundreds of eminently useful ministers were sent forth to extend the kingdom of Christ.

In this state was religion in Wales, when Austin the monk was sent into England by Gregory VII., Bishop of Rome, with the design of converting the Pagan Saxons into conformity with the church of Rome. To accomplish this, Gregory ordered him not to pull down the idol temples, but convert them into Christian churches. The reason of this injunction was, that the natives, by frequenting the temples they had always been accustomed to, might be the less shocked at their entrance into Christianity; and therefore his Holiness directed that the idols should be destroyed, and those places of worship sprinkled with holy water.

This was in the year 596, when Ethelbert was King of Kent. At his court Augustin opened his mission, which was attended with such success, that the king and his queen Bertha, and a great number of his subjects, very soon made a public profession of Christianity. The king was so zealous a convert, that he gave his own palace to the church, and retired to Reculvers, that Austin might live more at ease and in splendor at Canterbury. Notwithstanding all these favors, and the

princely style in which he lived, this Romish apostle could not be contented while the British clergy in Wales lived independent of his authority, and were not in a state of subjection to the bishop of Rome. He was extremely desirous to reduce the British Christians in remote parts of the Island to his metropolitan jurisdiction, and to the doctrine and discipline of Rome. This circumstance is the more remarkable, as the British bishops of that age had more enlarged views of things than any other class of persons; accordingly they disclaimed all submission to the church of Rome, and nobly asserted their independence.

The account of a conference which Austin held with some of the Christians of the college of Bangor is thus related by Robert Fabian, himself a Catholic monk, and one of the oldest of the Chroniclers. We will give it, as a curiosity, in his own exact style and spelling:—“By the help of Ethelbert, [the King,] he assembled and gathered the byshoppes, and doctours of Brytaine that were before disparkled [dispersed.] The place of Assemble was called long after, Austin’s Oke; which is expounded to be Austeyn’s strengthe, and is in the march of Wikeres and of the west Saxons. In this place he charged the said byshoppes, that they should with him preach the word of God to the Anglis, [Angles or Saxons;] and also that they should among themselves amend certain errours, then used in the Churche; and specially for kepeing of their Ester tide, wher against the byshoppes of Brytayne held opinion til Austayne shewed them a myracle by a blind Anglis or Saxon. After the which myracle shewed the said Byshoppes replied to the will of Austayne in that cause. But for all this, there was of them that said, that they might not leave the custome which they so long had continued, without assente of al such as had used the same. Then he gathered a synode, to the which came seven byshoppes of Brytons with the wysest men of that famous Abbey of Bangor. But first, they took counsel of an holy man, wher they should be obediente to Austayne or not. And he said, yf ye find him humble or meke, as to Christes disciple belongeth; that they should aset to him, which mekeness they shoude perceave in him, yf he, at their coming into their synode, or counsell, arose agayne them. When the sayde bishops entered the sayde synode, Austain sat styl in the chaire, and removed not: whereupon they were wroth and disdayned him and would not obey his requestes.

“He then sayde, sins ye wol not aset to my hestes generally assen to me specially in iii things.

“The first is that ye kepe Ester in due fourme and time as it is ordayned.

“The second, THAT YE GIVE CHRISTENDOME TO CHILDREN. And the thyrde is, that ye preach unto the Anglis the worde of God, as aforetimes I have exhorted you. And all the other deale, I shall suffer you to amend and refourm within yourselves: *but they would not thereof.* Then Austayne sayd unto them, and warned them by manner of inspiration, that since they wold not receave peace of their brethren, they should of other receave warre and wretche: the which was after put in experience by Ethelfridus King of Northumberland.”

This account is confirmed by other ancient writers, such as Bede, and Geoffrey of Monmouth, the latter of whom tells us that “In the country of the Britons, Christianity flourished, which never decayed even from the apostles’ time; amongst whom was the preaching of the gospel, sincere doctrine, and living faith, and such form of worship as was delivered to the churches by the apostles themselves; and that they even to death withstood the Romish rites and ceremonies; and that as long as the British churches possessed the country, they kept themselves sound in the faith, and pure in the worship, order, and discipline of Christ, as it was delivered to them from the apostles and evangelists.”

Old Thomas Fuller, in his Ecclesiastical History, has translated some verses of the ancient Bard, Taliessyn, recorded in the Chronicle of Wales, which show how much these Welsh Christians opposed Romish innovations:—

“Wo be to the priest unborn,  
That will not cleanly weed his corne  
And preach his flock among;  
Wo be to that shepherd, I say,  
That will not watch his fold alway,  
As to his office doth belong.  
Wo be to him that doth not keep,  
From *Romish wolves* his sheep,  
With staff and weapon strong.’

The account given by Fabian of the destruction of the Britons and of the monastery, so called, of Bangor, is confirmed by Humphrey Lloyd, the learned Welsh Antiquarian, in his Breviary of Britain. He says:—“In Denbighshire, near the castle of Holt, is seen the rubbish and reliques of the monastery of Bangor, while the glory of the Britons flourished. In the same were two thousand one hundred monks, very well ordered and learned, divided into seven parts, daily serving God; amongst whom those that were simple and unlearned, by their handy labor, provided meat and drink and apparel for the learned, and such as applied themselves to their studies; and if anything was remaining,



they divided it among the poor. That place sent forth many hundreds of excellent, well learned men ; amongst whom it also vomited forth to the world Pelagius. And afterwards by the envy and malice of Austin, that arrogant monk, and the most cruel execution of his minister Ethel-frid, those worthy men were destroyed, the whole house, from the very foundation, together with the library more precious than gold, was razed down, and demolished by fire and sword. And hence it is manifest that this bloody massacre of those glorious witnesses for Christ did arise from their courage and zeal against those anti-Christian impositions of the Romish Church."

The Welsh Baptist historians assert, that one thousand two hundred ministers and delegates were murdered at one time, and many more afterwards, because they would not submit to infant baptism.

The controversy on Baptism did not end here. Between those Christians who had survived the persecutions to which they had been exposed, and the followers of Augustin, it lasted about a century. This debate, says Dupin, was not on the *number* of immersions, since one or three dippings were equally valid at Rome ; not on the *mode*, because all immersed in rivers, ponds, etc. ; but on the *subjects*. At this period, A. D. 600, baptism in the Romish church had descended to minors of seven years of age, called, as Mabillion and Robinson have shown, *infants*. Conformity to this custom was required and refused. The ancient British church, says the Encyclopedia Metropolitana, did not practice immersion of minors, their conformity to the mother church, Acts ii. 41, forbade it. Neither Constantine the Great, who was born in Britain, was baptized in childhood, though his mother Helena was a zealous Christian, and his father favourable to Christianity, if not a professor of it ; nor were Sexted and Seward, sons of Sebert, the Christian king of the East, Saxons. "Men," says the venerable Bede, "Were first to be instructed in the knowledge of the truth, then to be baptized as Christ hath taught, because without faith it is impossible to please God." In the baptisms of Austin, Camden tells us, none were compelled, but the multitude was with faith to go into the water, two and two, and in the name of the Trinity to dip one another. Bede's history of the first baptism in England, say baptist writers, is an exact counterpart of the histories of baptism in the East ; the first teachers made disciples, and immersed in rivers or in the sea. There is no proof, say the Baptists, in Gildas or Bede of infant baptism for the first six centuries.

To descant on the various proofs of declension in what have been very properly called "The dark ages," would neither comport with

the design or the limits of our work. Suffice it to say, that in the darkest night the Waldenses of Piedmont reflected the glory of Christ. To claim *all* the Waldenses as Baptists, is not the ambition of that body; though they do maintain that the best of the Waldenses, in their best days were Baptists. In support of which they bring the following witnesses:

Dr. WALL, in his "*History of Infant Baptism*," speaking of the Petrobussians, says:—"Withdrawing themselves about the year 1100 from the communion of the Church of Rome, which was then very corrupt, they did reckon infant baptism as one of the corruptions, and accordingly renounced it, and practised only adult baptism."

Mosheim, speaking of Peter de Bruys, says:—"It is certain that one of his tenets was that no persons whatever were to be baptized before they were come to the full use of reason."

Bishop Bossuet, a Catholic, complaining of Calvin's party for claiming Apostolical succession through the Waldenses, observes:—"You adopt Henry and Peter de Bruys among your predecessors, but both of these everybody knows were Anabaptists." "The Waldenses," says Francowitz, "Scent a little of Anabaptism, but they were nothing like the Anabaptists of our times." "Yes," replies Limborch, a learned Professor of Divinity in the University of Amsterdam, "To speak candidly what I think of all the modern sects of Christians, the Dutch Baptists most resemble both the Albigenses and the Waldenses."

In the year 1536, the Baptists received a very important accession in the person of Menno Simon, a native of Friezeland, who renounced the church of Rome, of which he had been a priest, and joined the Baptists, who received from him the name of *Mennonites*. He was a man of eminent worth, and his indefatigable labors were crowned with distinguished success; as well in correcting the internal discipline, and sentiments of the society, as in procuring for those sentiments a more extensive adoption. In the United Provinces their numbers became great, and their reputation high, notwithstanding their subdivisions under various names.

The principles, we are told by Bayle, on which the States of Holland tolerated this defamed sect, may be learned from a conversation which the Dutch ambassador, Van Benning, held with the celebrated M. de Turrene: "Why should you wish," said the ambassador, "That we would not tolerate them? They are the best and the most convenient people in the world. They never aspire to posts of honor, nor rival us in glory. One could wish, that everywhere, half the inhabitants would decline public offices; there would be more chance for the

other half. We have no fear from a sect which maintains the unlawfulness of bearing arms. The Mennonites pay their taxes, and with the money we levy troops, who do us more service than they would. They apply themselves to business, and enrich the State by their industry, without injuring it by the expense and contagion of their dissipations. But they refuse to take an oath! Terrible crime! They are as much bound by their word and promise as if they swore."

While the sword of persecution pursued the Baptists on the continent of Europe, some of them fled to England, where the opposition of Henry VIII., to the Papal See, encouraged them to hope that they should enjoy the same liberty of religion which the monarch claimed for himself. In him, however, they found a secular pope; for in 1535, fourteen Hollanders, accused of being Anabaptists, were put to death, and ten others escaped the same fate only by recantation. As this sect was supposed to include all that was vile, Henry indiscriminately branded with the name those whom he doomed to death, though some of the martyrs avowed at the stake their abhorrence of those tenets with which they were charged. Thirty persons were at one time banished for opposing the baptism of infants. Fleeing to Delft, in Holland, which was then under the yoke of Charles V., the men were beheaded, and the women drowned.

During the reign of Edward VI., among those who fled from Germany on account of the rustic war, there were some who went by the name of Anabaptists. Of this, a complaint was made to the Council, which issued a commission to several bishops and other persons, to try all "Anabaptists, heretics, and dispensers of the common prayer." In tender compassion they were first to attempt the conversion of the accused by force of argument; but if they failed here, they were to employ flames. Cranmer being at the head of this Protestant inquisition, gave his enemies too much reason for saying, that his own cruel death was but a just retaliation. On the accession of Elizabeth, Baptists much increased; and notwithstanding Fuller's exultation, "That our countrymen were free from the infection," it is highly probable that Englishmen, as well as foreigners, were found in their societies. On Easter day, 1575, was discovered a congregation of Dutch Anabaptists, at Aldgate, London. Many were imprisoned, and four of them, bearing faggots, made their recantation at Paul's Cross. Next month, eight Dutch women were banished; but two, for their peculiar obstinacy were sentenced to be burned. At length the Baptists banished from England by the proclamation of Elizabeth, fled to Holland. Here they were first in communion with the independent churches; but the differ-

ence of their sentiments having created dissensions, they separated and formed distinct societies. The learned Ainsworth had been some time pastor of the Independent church at Amsterdam, when it was joined by John Smith, who had been a minister of the church in England. Mr. Smith, having declared his objection to infant baptism, was opposed by Ainsworth, and by Robinson, pastor of the Independents at Leyden. Many controversial pieces were published on both sides. As Mr. Smith thought there was no one at that time duly qualified to administer the ordinance, he baptized himself, for which he was called a se-baptist. He afterwards adopted the sentiments of the Arminians, and became the father of the general baptists. This subdivision published a confession of faith, which diverges much farther from Calvinism than those who are now called Arminians would approve.

In England, in the year 1608, Enoch Clapham writing against those whom he calls sectaries, charges them with separating not only from the established church, but from the Brownists, or other Puritans, and retiring to worship in woods, and plant churches in foreign lands. Some on meeting to form themselves into a Baptist church, felt the same difficulty which had induced Mr. Smith to baptize himself; but they adopted a different method to extricate themselves from the embarrassment. They sent Richard Blount, who understood the Dutch language, to a Baptist church in Holland. Having been baptized he returned, and administered the ordinance to Samuel Blacklock, a minister. By these two, all the rest of the society, about fifty persons were baptized.

It is supposed that the first treatise against the baptism of infants, which appeared in the English language, was the translation of a book written in Dutch. Previous to this however, the Baptists had defended their own sentiments from the press, and published a confession of their faith. They presented to King James, and his parliament, an "Humble supplication," in which they vindicate their sentiments concerning civil government, and sign themselves "Those who are unjustly called Anabaptists."

The Baptists now began to appear as a distinct member of the Puritan body. The Independant congregation of which Henry Jacob was pastor, having become very numerous, was in the year 1616, divided into several churches; and those of them who adopted the principles of the Baptists, chose Mr. Spillsbury for their pastor. This separation from the Independent churches, in order to form a communion distinguished from them, only by these peculiar views of baptism, naturally produced controversy.

The Long Parliament having wrested from the hands of Laud the crosier which he had employed as a rod of iron to crush all freedom of opinion, the Baptists came forth to defend their cause on a more public stage. A species of ecclesiastical chivalry was the fashion of the day. Divines selected as the champions of their respective parties, met in these consecrated lists, to determine by single combat the merits of their cause. The Baptists, with all the ardour of recent conviction, threw down the gauntlet, and by frequent exercise, became skilful fencers in these bloodless duels.

Dr. Featly, a divine of the Established church, was one of the first opponents of the rising sect. He contended against four persons, and by his own confession wrote the record of the conflict with a pen dipped in gall. Shortly after this, Mr. Baxter says, he first became acquainted with the Baptists. Some young men had submitted to immersion, and joined a church which Mr. Tombes had formed at Bewdley, three miles from Kidderminster. They endeavored in vain to draw Mr. Baxter into a paper war with Mr. Tombes, but at length a public disputation between these two leading men was appointed. They met in the parish church at Bewdley, and disputed from nine in the morning, till five in the evening. On Mr. Baxter's side, it was said, that this contest satisfied, not only the inhabitants of Kidderminster, but also Mr. Tombes' own townsmen, except about twenty, who composed his church. But as all such public tournaments are most unhappily calculated to make men contend for victory, rather than truth, so both sides usually claim the victory, which was the case in the battle of Bewdley.

While the Baptists were struggling for the establishment and diffusion of their principles, the Quakers arose with most decided hostility to what they called water baptism. Hence these two parties from their origin, stood peculiarly opposed to each other; for to contend in behalf of the exclusive baptism of believers by immersion, would be a nugatory warfare, if George Fox, and his followers could prove that the only Christian baptism was that of the Spirit.

A public dispute was held at High Wycombe, Buckinghamshire in 1670, between a Baptist and a Quaker. Four years after they persecuted each other with books, of which the bitter titles excite regret, that sufferings had not taught them more respect for companions in tribulation. William Penn, irritated by the charges which a Baptist had preferred against the Friends, appealed to the whole body for justice. To arouse their attention, Penn's book was given away at the doors of Baptist meeting-houses. But after an examination, the Baptists pro-



nounced their champion innocent. The Quakers, however, deny that the affair received an impartial investigation.

More severe conflicts awaited the Baptists. Mr. Henry Denne was, by the Long Parliament, imprisoned for preaching against infant baptism, and for acting upon what appeared to him scriptural principles; for instead of the unbounded license, which is supposed to have been the sin of those times the spirit of intolerance still usurped the throne of Deity, by attempting to rule in the empire of conscience.

After the Senate had published what we may term an apology for the sectaries, it passed a most disgraceful ordinance, denouncing severe penalties on certain opinions, among which the denial of infant baptism was distinctly mentioned. The law was found too vile to be executed. When Cromwell was rising into power, having determined, for political reasons, to cashier the officers of his regiment, he assigned what he thought would be the least odious pretence, that they were Anabaptists. Yet, in the general tenor of his government, the *Protector* merited that title for his conduct towards the Baptists, whom the advocates for ~~covenant~~ uniformity longed to crush.

At the Restoration, Major General Harrison, who was of this communion, being condemned as one of the regicides, died not merely with calmness, but with joy. Venner's insurrection was the signal for a general persecution of the Baptists; though Mr. Henry Jesse shortly after declared, that Venner himself said, "There was not one Baptist in his party; and that if they succeeded, the Baptists should know that infant baptism was an ordinance of Jesus Christ."

A congregation of Seventh-day Baptists in London was disturbed, and the preacher, Mr. John James, was accused by an unhappy wretch of uttering treasonable words. Though it was solemnly sworn by those who were present, that the words were never uttered, he was condemned. His wife presented a petition to Charles, who, on hearing the name of the petitioner, said, "Oh, Mr. James, he is a sweet gentleman." But the king afterwards so completely changed his tone, as to say, "The rogue shall be hanged." For once, Charles remembered his promise, and Mr. James was sent to join the noble army of martyrs.

Upon the infamous statute of Elizabeth, ten men and two women, taken at a meeting near Aylesbury, were required to conform to the establishment, or abjure the realm. Declaring that they could do neither, they threw themselves upon the mercy of the court; but as the tender mercies of the wicked are cruel, the twelve were condemned to die. Aylesbury was thrown into the utmost alarm at the bloody sentence; for the rest of the Dissenters, who were the principal part of the inhabi-

tants, expecting that their turn would come next, shut up their shops, and abandoned all attention to business. The son of one of the condemned persons rode up to London, to confer with Mr. William Kiffin, who, though a Baptist, had some interest at Court. When Chancellor Hyde laid the case before his Majesty, Charles seemed much surprised, and promised his royal pardon. But afraid that his father would be pardoned after he was hanged, the son begged for an immediate reprieve, which, having obtained, he returned with sufficient speed to save these devoted lives.

The Baptists claim the high honor of being the first who, in England, asserted the rights of conscience; of establishing, on the immutable basis of just argument, and Scripture rule, the right of every man to worship God as conscience dictates, in submission only to divine command. The Hansard Knollys Society, which takes its name from a renowned champion of this principle, an early distinguished member of the sect, have thought it right to publish these early tracts, memorials of their brave and conscientious forefathers, not from approving of every ill-advised word by which they may be alloyed, but as they "Were the first articulations of infant liberty;" the first utterances of the voice of truth and pure Christianity, issuing from the pioneers of the soul's freedom. A well-written Historical Introduction to the Tracts may be described as a good concise history of the Reformation in England. The modern reader who is the friend of unlimited freedom of conscience, will be charmed with the brave, uncompromising, and really enlightened spirit displayed even in the most homely of these tracts.

When the great Assembly of Divines met in St. Margaret's church, Westminster, in the middle of the seventeenth century, so far was the generality of men, even those of the most expanded minds, from apprehending the true principles of religious freedom, that Milton himself, though a noble defender of religious toleration in general, places exceptions to its universal extension, and regards Romanism and idolatry as not to be comprised in its benefits. Sir Harry Vane, taught by Roger Williams, appears to have been the only one in the assembly who asserted any thing like consistent sentiments. He pleaded for "A full libertie of conscience to all religions," and opposed the clause, says Baillie, which required subscription to the covenant before ordination. To the Anabaptists, as they were then nick-named, the high praise is due, that at this period and before it, they had been clear in the principle, "That it is not only unmerciful, but unnatural and abominable, yea monstrous, for one Christian to vex and destroy another for difference on questions of religion." Such was the language of a Baptist writer

in 1646. And in 1647, Samuel Richardson, a Baptist also, asks, "Whether it be not better for us that a patent were granted to monopolize all the cloth and corn, and to have it measured out unto us, at their price and pleasure, which yet were intolerable, as for some men to appoint and measure out to us what and how much we shall believe and practise in matters of religion?" "If," the same writer asks, "If the magistrate must punish errors in religion, whether it does not impose a necessity that the magistrates have a certainty of knowledge in all intricate cases? And whether God calls such to that place whom he hath not furnished with abilities for that place? And if a magistrate in darkness, and spiritually blind and dead, be fit to judge of light, of truth, and error? And whether such be fit for the place of the magistracy?"

Such are specimens of the kind of questions addressed by Baptists to the consideration of the Assembly of Divines, where none of them were considered worthy of a seat.

It is now full time to sketch the HISTORY of the Baptist Body in the United States. Every one is interested in the facts connected with the arrival of the Pilgrim fathers in Massachusetts, in the year 1620, and are acquainted with the statement of Dr. Cotton Mather, in his "*Magnalia*," that "Some of the first planters of New England were Baptists," and many facts and still existing documents go to confirm the statement.

The early emigrants to Massachusetts were composed of two classes. The former of which were Puritans, members of the established church, who would have been fully content had the irregularities and grosser improprieties of the church been reformed; and others were non-conformists, who generally worshipped apart, conscientiously objecting to the forms of the church, so strongly that they could not worship within its walls. Comparatively few of them, however, objected to the *principle* of an union between the church and the state. The result of this was, that on their arrival in New England such an union was recognized, and from this fact originated all the unhappy contentions which existed till within the present generation,—till the law of Massachusetts passed making the support of religion entirely voluntary. The compulsory support of the ministry was the first evil of a religious character established by the government of Massachusetts, and the last which was removed.

Speaking of the Pilgrim fathers, and their designs in coming to this country, Dr. Bushnell has well said, "They as little thought of raising a separation of church and state as of planting a new democracy. They

accepted in full and by formal reference the English doctrine on this subject and Robinson even professed his willingness to accept the 'Oath of supremacy,' which acknowledges the king as the rightful head of the church. When a new settlement or town was planted, they said, not that the settlers were become a body politic, but that they were 'Inchurched.' And when Davenport preached on the terms of suffrage, the problem stated was 'How to order a frame of civil government in a plantation whose *design* is religion.' "

It is a painful fact that the Pilgrim fathers did not clearly understand the doctrine of Religious freedom. Comparatively few had discovered that any established form of Religion must be essentially intolerant. Hence, in the early history of New England, existed banishment for holding religious heresies, or what was considered such, and hanging in case of their return from banishment. Toleration was preached against, as a sin in rulers, that would bring down the judgment of Heaven upon the land. Mr. Dudley died with a copy of verses in his pocket, of which the following two lines make a part:—

"Let men of God, in court and churches, watch,  
O'er such as do a toleration hatch."

There can be no doubt that while the Baptists worshipped with their pedobaptist brethren, there were frequent contentions between the parties, relating alike to baptism, to the support of the ministry, and to the general union of civil and ecclesiastical affairs. We think, too, that we can perceive indications of attempts to organize separate churches on the part of Baptists, but for many years they proved failures.

Early in the seventeenth century, Sir Edward Coke, one of the most eminent lawyers which England has ever produced, observed at the church where he usually worshipped, a lad taking notes of the sermons. He was pleased with his modest appearance, and his promising talents, and sent him to Oxford University. The name of this lad was ROGER WILLIAMS. He was born of humble parentage in Wales, about 1599; and after a good education, received ordination in the church of England. He soon began to show great independence of mind, and could not submit to the tyrannical laws which aimed to control the consciences of his countrymen; he saw, too, the errors of his own church, and was very early convinced that there was small hope of their removal. In a word, he became a resolute Dissenter from the ecclesiastical establishment.

At the age of thirty-one, he sailed with his wife, December 1, 1630, to this country, and arrived at Nantucket, February 5, 1631. His ener-

getic piety made him popular, and he was soon invited to become assistant minister at Salem. Not many years afterwards he was accused of "Embracing principles which tended to Anabaptism;" was "Hunted like a partridge upon the mountains;" and was at length driven from the colony. He sought and found among the Indians of what is now called Rhode Island, the rest denied to him by Christians. March, 1639, he was baptized, and with ten others formed the first Baptist Church at Providence, an engraving of whose present building appears on page 117.

Often as the inscription on the bell of this Church edifice has been printed, it cannot be improper to introduce it here :—

"For freedom of conscience the town was first planted;  
Persuasion, not force, was used by the people;  
This church is the eldest, and has not recanted,  
Enjoying and granting, bell, temple, and steeple."

Roger Williams always declared that the worst statute in the English code was that which enforced attendance upon the parish Church. To compel men to unite with those of a different creed, he regarded as an open violation of their natural rights. No one should be bound to worship, or, he added, "To maintain a worship against his own consent." What? exclaimed his antagonists, amazed at his tenets, "Is not the laborer worthy of his hire?" "Yes," replied he, "*From them I shall hire him.*"

"How sorrowful, how sorrowful!  
Thou Freedom's foremost friend,  
That they who toiled with thee for truth,  
Thy bleeding heart could rend.

How terrible, how terrible!  
When exiled from thy home,  
Thy co-exiles could drive thee forth,  
'Mid savages to roam.

How cruelly, how cruelly,  
Thy persecutors plied  
The stabs of slander to thy heart,  
Nerved by a bigot-pride.

How dolefully, how dolefully,  
The tale breaks on the ear,  
When the long sorrow of thy life  
Impartially we hear.



But gloriously, but gloriously,  
 The victory was wrought,  
 When trusty time took up the sword,  
 And thy own battle fought.

Yes, gloriously ! yes, gloriously !  
 For now throughout our land,  
 None dare the sacred conscience touch  
 With sacrilegious hand.

Yes, gloriously ! yes, gloriously !  
 For lo ! throughout the world,  
 The truth is pushing on the war,  
 With banners high unfurled."

The German philosopher—Gervinus—in a work, lately published, entitled "*An Introduction to the History of the Nineteenth Century*," in discussing the doctrines of the Reformation, and their influence upon the world, thus speaks of Roger Williams, and the doctrines first evolved by that illustrious Reformer :

"In accordance with these principles, Roger Williams insisted in Massachusetts upon allowing entire freedom of conscience, and upon entire separation of the Church and the State. But he was obliged to flee, and in 1636 he formed in Rhode Island a small and new society, in which perfect freedom in matters of faith was allowed, and in which the majority ruled in all civil affairs. Here in a little State, the fundamental principles of political and ecclesiastical liberty practically prevailed, before they were even taught in any of the schools of philosophy in Europe. At that time people predicted only a short existence for these democratical experiments—universal suffrage, universal eligibility to office, the annual change of rulers, perfect religious freedom—the Miltonian doctrines of schisms. But not only have these ideas and these forms of government maintained themselves here, but precisely from this little State have they extended themselves throughout the United States. They have conquered the aristocratic tendencies in Carolina and New York, the High Church in Virginia, the Theocracy in Massachusetts, and the Monarchy in all America. They have given laws to a continent, and formidable through their moral influence, *they lie at the bottom of all the democratic movements which are now shaking the nations of Europe.*"

A few years before the baptism of WILLIAMS, though unknown to him, the Rev. Hansard Knollys, a distinguished Baptist minister in London, arrived in Boston, where he remained some time diffusing, as he could, baptist principles. He was the first minister ever settled in

New Hampshire. He took charge of the church at Dover in 1635, and resigned in 1639. His character was injured by some historians in New England; but he was vindicated by Drs. Cotton Mather and Neale. Seeing little hope of organizing Baptist churches, he returned to England in 1639.

In the year 1639, the same year in which WILLIAMS organized his church, and Knollys returned to England, an attempt was made in Weymouth, a town about fourteen miles southeast of Boston, to gather a small church of Baptist believers. John Spur, John Smith, Richard Sylvester, Ambrose Morton, Thomas Makepeace, and Robert Lenthal, were the principal promoters of the design. They were all arraigned before the general court of Boston, where they were treated according to the practice of the day. Smith, who was probably considered the greatest transgressor, was fined twenty pounds, and committed to prison during the pleasure of the court. Sylvester was fined twenty shillings and disfranchised. Morton was fined ten pounds, and counselled to go to Mr. Mather for instruction. Makepeace had probably no money; he was not fined, but received a modest hint of banishment unless he reformed. Lenthal compromised the matter with the court for the present; consented to appear before it at the next session; and was enjoined to acknowledge his faults. How matters finally terminated with him we do not know; but it is certain that he soon after went to Rhode Island, and began to preach there.

Of another of the beautiful Baptist church edifices in Rhode Island we here give an engraving. It is that of WARREN, built in 1844, for a church formed about a century ago, and which is now in a high state of prosperity, having about three hundred communicants.

About this time, several persons of distinction, including two of the professors of Cambridge University, and Lady Moody, of Lynn, became Baptists, and had to remove from the colony. And in 1644 a poor man, of the name of Painter, became a Baptist, and was complained of to the court for refusing to have his child baptized. The court with judicial dignity, interposed their authority in favor of the child. And because the poor man gave it as his opinion, that infant-baptism was an anti-christian ordinance, "He was," says Backus, "Tied up and whipped."

In the mean time, Roger Williams had been to England, bringing back with him a charter signed by the King granting full and entire freedom of conscience to the colony which the bold Baptist had originated. While this fact greatly encouraged the Baptists it did nothing to abate the persecutions of those who opposed them. Three men of Lynn, in the colony of Massachusetts, named Clark, Holmes, and Crandal, were



FIRST BAPTIST CHURCH, WARREN R. I.



convicted of being Anabaptists, and the first was sentenced to pay a fine of twenty pounds, the second of thirty and the last of five, or to be publicly whipped.

The cause, however, gradually progressed, and so much the more, because it was felt to be that which promoted civil freedom, as well as religious. The prevailing party, in spite of checks from the government in England, and of growing public opinion at home, showed no disposition to give up the contest. We will give an illustration or two of this fact.

The town of Ashfield, in Massachusetts, was incorporated by this name in 1764, but was previously called Huntstown, and a few families settled in it as early as 1742. In 1761, the Christians of that town took measures to organize a Church, and having embraced the then widely-spread faith of the Baptists, they sent to the Rev. Noah Allen, of Stafford, Conn., to come among them, and baptize. Their Church was organized July 1, 1761, and the Rev. Ebenezer Smith, one of their own number, was soon after ordained over them. In copying an account from the Franklin County Association Minutes of the persecutions which these Christians underwent, there can be no wish to revive unhallowed feelings between the pedobaptist brethren and the Baptists, but simply to show the unhappy consequences of the union between the Church and the State, and to excite gratitude to God that such events are passed away from us, we trust, for ever:—

“When I was ordained,” says Mr. Smith, “More than half the people in town were agreed in it, and attended my ministry. The pedobaptists came into town, and in 1763, settled a minister. There was, according to law, three hundred acres of land given to the first minister settled in town. The pedobaptists *claimed* that, and got it. There were three hundred acres more given, the use of which was for the support of the ministry. The pedobaptists *rented* that, and refused to let the Baptists have one cent of the avails. The General Court about this time passed a law granting the pedobaptists the privilege of taxing all the land in town to pay their ministers, and build their meeting-houses; and if any refused to pay, power was granted to sell their lands to cancel the debt. We sent a petition to the General Court for relief, but were refused. We immediately agreed not to pay the tax, and in the month of April, 1770, they presented a tax of £507, which had been raised for the support of their minister, and erection of their meeting-house. They commenced selling our land, and in all sold about four hundred acres, ten of which was my own, worth ten dollars per acre. The next day, while they were surveying the land, my little son, four years old, came to me crying, saying, ‘Father, have the men come to



take away our home?" We again petitioned the Court for relief, and finally a committee of five was appointed to listen to our complaints, and report. I was appointed to stand before them, and plead our cause. The owners of the land also appeared, and remonstrated against us. After a full hearing, the committee reported in substance, that in the sale of our lands, there was nothing unjust, and since it was in accordance with law, we had suffered no wrong. The report was adopted by the Court. Thus we were left in the hands of our neighbors, to *tax* and *sell* as much of our land as they pleased."

It appears from the Records, that these unjust taxes were paid from 1763 to 1768. In the mean time efforts had been made for relief, but failing in these, they decided to submit to the execution of the unjust law rather than violently oppose the magistrates who acted against the principles of justice and the convictions of their consciences. Mr. Smith further says, "Thus all hope of human help seemed to fail, and the mouths of our enemies were opened wide against us, insulting us in a most reproachful manner, tauntingly saying, that when the *negroes* are freed, the Baptists may hope to be. But I had this for my support, that there was a God in heaven who would not *always* suffer his truth to be perverted, or his trusting disciples to suffer reproach. In the month of April, by the help of some friends, the whole matter was sent to England, and laid before the King. In October following an order came from the King to restore our lands, and exempting us from further taxation. This order, while it carried dismay and bitter animosity to the hearts of our enemies, was like good news from a far country to the hearts of my afflicted brethren, and we felt called upon anew to rejoice in the Rock of our defence, and the God of our salvation."

At the New London, Conn., Baptist Association, 1849, the Rev. A. V. Dimock furnished the following account of persecution in Connecticut in the last century:—

My great-grandfather, Shubael Dimock, and his son Daniel, were bitterly persecuted for preaching the Gospel "*contrary to the law,*" and their property wasted by repeated fines. But this did not satisfy their persecutors, nor close the mouths of these men.

Just as Shubael closed his sermon at a school-house in Mansfield, a sheriff arrested him upon a *warrant* to commit him to Windham jail. His offence was as follows: "The said Shubael Dimock has been convicted of preaching in a school-house in Mansfield, and under an oak tree in Ashford." He was required to walk before the officer to prison. But he replied, "I have no call there, neither can I voluntarily go, since I have said, God willing, I will preach this evening in Ashford

under the oak tree." The officer urged that it was his duty to commit him to jail. "Well, then," said the prisoner, "If you have a duty to perform, you must attend to it; I shall not resist." He was at length set upon a horse and directed to guide it to Windham. Even this he refused to do, and the sheriff was compelled to mount the horse behind, and with his arms around him to guide the horse to the prison. Here he lay confined nine months, still proclaiming the truth as he had opportunity, for he declared that it was impossible to prevent his preaching unless they cut out his tongue.

Soon after his release he removed with his family to the province of Nova Scotia, which had just fallen into the hands of the English, where he found a wider door of usefulness opened, and a more productive field of labor.

Here is another evidence of the prevalent spirit:—

Dr. Smith was full six feet high, of an erect gait, and majestic aspect. His manners were uncommonly bland and courteous, and his noble heart full of love to God and man. When he went to Haverhill, the Congregational Church had just divided upon the subject of *new* and *old* light. One of the parties, supposing Dr. Smith to be a Pedobaptist minister, invited him to preach. They were all delighted with him, and wished to settle him as their minister, "Right off." But he informed them he was a *Baptist*, and this soon turned the tide of affairs; their admiration gave way to contempt, and their love to hatred. They could not even bear his presence, and the select men of the town commissioned an officer to warn him out of the place. The poor man who was sent to read the notice was so awed by Dr. Smith's dignified presence, that he could not read it, but tremblingly stammered out—"I—I—warn you—off God's earth!!!" "Why, man," said the Doctor, "where shall I go?" "To the isle of Shoals, if you have a mind to," replied the man, and then ran off. Dr. Smith did not obey the lordly mandate of his inquisitors, but continued to preach the gospel—treated every one with kindness and courtesy, met their opposition in the spirit of Christian love, and finally overcame it. He was never known to say an unkind word, or meet the abusive conduct of his enemies, except with generous allowance and compassion. He was a chaplain in the revolutionary army, and gained the esteem and affection of officers and men. His preaching was truly evangelical, rich and impressive. He was a great friend to ministerial education, and advocated the doctrine of giving pastors and preachers an adequate support—sentiments exceedingly unpopular in those days. He never disputed or contended about his opinions, but would state them calmly, deliberately

and kindly, quoting the word of God as his authority, and then leave them to produce their effect. He was pre-eminently a godly man. There was a *heavenliness* in his conversation which at once interested and delighted. His labors were greatly blessed to the conversion of souls. He died in A. D. 1804, universally loved and lamented.

We may add here, that in 1663 was organized, by the Rev. John Myles, one of the ejected clergymen of England, the Baptist church at Swansea, Mass.; in 1701 was formed the church at Welshtract, now in the State of Delaware; in 1714 originated the church in Prince George County, the first in the State of Virginia; the first church of the order in New York began in 1762, under the ministry of the Rev. John Gano. And after a few years, Baptists from England, Ireland, Wales, and Holland began to emigrate in considerable numbers to the American colonies, so that the denomination rapidly extended.

If from what we have said, the reader has supposed that the persecution of the Baptists was confined to New England, the facts of the case will soon prove the contrary. In Virginia, as is well known, Episcopacy had long been established, but notwithstanding this, ignorance prevailed to a most alarming degree. In 1741 a very delightful revival of religion took place, chiefly under the preaching of the distinguished George Whitefield. The Baptists, not long after this period, became very numerous in that colony, and as their principles led them, of necessity, to oppose all established churches, and woe, woe was it for those who sustained such a character. We shall here be indulged in giving a narrative which both illustrates the character of those times, and affords a most interesting view of a distinguished patriot and orator. In those days of persecution, the Baptists were the most numerous class of Dissenters in Virginia, and they most of all groaned under the strong arm of power, because they were the first to resist the hierarchy. Their ministers were generally poor men, warm-hearted, and affectionate, and spent much time in gratuitous services in promoting the spiritual welfare of their fellow-men. It is not certain that there was ever an existing law in the colony of Virginia which authorized the imprisonment of any person for preaching the gospel, but it is certain that imprisonment often followed preaching. Many instances might be given: such as that on June 4, 1768, John Walker, Lewis Craig, James Childs, and others were dragged before the magistrates in Spotsylvania County, and bound over for trial. Three days after they were indicted as "Disturbers of the peace." The prosecuting attorney made this formidable charge: "May it please your worships, these men are great disturbers of the peace; they cannot meet a man in the road,

but they must ram a text of scripture down his throat." Elder Waller made an ingenious and able defence, and perplexed the judges to know what to do with these singular criminals. They offered to release them if they would pledge themselves to preach no more in that county. Of course they refused this pledge, and were sent to jail, where they were closely imprisoned forty-three days, but were finally liberated by the authority of the deputy governor, Honorable John Blair. Others were at various times thus imprisoned from 1768 to 1775. One trial for this crime has been made memorable on account of the unsolicited, eloquent, and successful services of the renowned Patrick Henry.

Three Baptist preachers were brought to trial for preaching. The indictment brought against them was "*For preaching the gospel of the Son of God,*" contrary to the statute in that case provided, and therefore disturbers of the peace. The clerk was reading the indictment in a slow and formal manner, and he pronounced the crime with emphasis, "*For preaching the gospel of the Son of God,*" when a plain-dressed man dismounted his horse, entered the court-house, and took his seat within the bar. He was known to the court and lawyers, but a stranger to the mass of spectators, who had gathered on the occasion. This was PATRICK HENRY, who, on hearing of this prosecution, had rode some fifty or sixty miles from his residence in Hanover County, to volunteer his services in the defence of the prisoners. He listened to the further reading of the indictment with marked attention, the first sentence of which had caught his ear, was, "*For preaching the gospel of the Son of God.*" When the indictment had been read, and the prosecuting attorney had submitted a few remarks, Henry arose, stretched out his hand, and received the paper, and then addressed the court:

"May it please your worships: I think I heard read by the prosecutor as I entered this house, the paper I now hold in my hand. If I have rightly understood, the king's attorney of this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for a misdemeanor, are charged with, what!" and continuing, in a low, solemn, heavy tone, "*For preaching the gospel of the Son of God!*" Pausing, amidst the most profound silence and breathless astonishment of his hearers, he slowly waved the paper three times around his head, then, lifting up his hands and eyes to heaven, with extraordinary and impressive energy,



he exclaimed, "GREAT GOD!" The exclamation—the action—the burst of feeling from the audience were all overpowering. Mr. Henry resumed:—

"May it please your worships:—in a day like this, when truth is about to burst her fetters—when mankind are about to be raised to claim their natural and inalienable rights—when the yoke of oppression which has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power, is about to be dissevered—at such a period,—when liberty—liberty of conscience, is about to awake from her slumberings and inquire into the reason of such charges as I find exhibited here to-day in this indictment!" Another fearful pause, while the speaker alternately cast his sharp, piercing eyes on the court and the prisoners—and resumed:—"If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of 'preaching the gospel of the Son of God.'—GREAT GOD!" Another long pause, during which he again waved the indictment around his head—while a deeper impression was made on the auditory. Resuming his speech—"May it please your worships; there are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor's hand and becomes his servile—his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot, and in this state of servility he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From the period when our fathers left the land of their nativity for settlement in these American wilds—for LIBERTY—for civil and religious liberty—for liberty of conscience—to worship their Creator according to their conceptions of Heaven's revealed will; from the moment they placed their feet on the American continent, and in the deeply imbedded forests sought an asylum from persecution and tyranny—from that moment despotism was crushed; her fetters of darkness were broken, and Heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain have been the efforts and sacrifices of the colonists; in vain were all their sufferings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to enquire once more, for what are these men about to be tried? This paper says 'for preaching the Gospel of the Son of God.' GREAT GOD. For preaching the Saviour to Adam's fallen race."

After another pause, in tones of thunder he enquired—"WHAT







PATRICK HENRY.

LAW HAVE THEY VIOLATED?" Then, for the third time, in a slow, dignified manner, he lifted his eyes to heaven, and waved the indictment around his head. The court and the audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pale and ghastly, and he appeared unconscious that his whole frame was agitated with alarm; and the judge, in a tremulous voice, put an end to the scene, now becoming extremely painful, by the authoritative command—" *Sheriff discharge those men!*"

PATRICK HENRY was a native of Virginia, of which State he became Governor. He was eminent through life as a statesman and an orator. A little before his death, he remarked to a friend, who found him reading his Bible, "Here is a book worth more than all the other books which ever were printed; yet it is my misfortune never to have, till lately, found time to read it with proper attention and feeling."

This excellent man left in his Will the following important passage:—

"I have now disposed of all my property to my family: there is one thing more I wish I could give them, and that is, the Christian religion. If they had that and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

The descendants of Patrick Henry are now members of Baptist churches, and the inhabitants of the counties in Virginia where the Baptists were then persecuted, are now almost all connected with that denomination.

In February 1785, says a writer in the third volume of the *Christian Review*, "A law for the establishment and support of Religion was passed in Georgia, through the influence of the Episcopalians.

"It embraced all denominations, and gave all equal privileges; but in May, the Baptists remonstrated against it,—sent two messengers to the Legislature, and in the next session it was repealed. In both ministers and members they were much more numerous than any other denomination. Their preachers might have occupied every neighborhood, and lived upon the public treasury; but no, they knew that Christ's 'Kingdom is not of this world;' and believed that any dependence on the civil power for its support, tends to corrupt the purity and pristine loveliness of religion. They therefore preferred to pine in poverty, as many of them did, and prevent an unholy marriage between the church of Christ and the civil authority. The overthrow of the above-named odious laws is to be attributed to their unremitting efforts; they generally struck the first blow, and thus inspired the other sects with their

own intrepidity. It is owing to their sentiments, chiefly, as the friends of religious liberty, that no law, abridging the freedom of thought or opinion, touching religious worship, is now in force to disgrace our statute books. It is not here asserted that but for their efforts, a system of persecution, cruel and relentless as that of Mary of England, or Catherine de Medici of France, would have obtained in these United States; but is asserted, that the Baptists have successfully propagated their sentiments on the subject of religious liberty, at the cost of suffering in property, in person, in limb, and in life. Let the sacrifice be ever so great, they have always freely made it, in testimony of their indignation against laws which would fetter the conscience. Their opposition to tyranny was implacable, and it mattered not whether the intention was to tax the people without representation, or to give to the civil magistrate authority to settle religious questions by the sword. In either case, it met in every Baptist an irreconcilable foe."

Many of the Baptists are of opinion that their system of church government, had somewhat to do with the foundation of the Constitution of these United States, and tell us that the late Rev. Dr. Fishback, of Lexington, Ky., a few years since, made the following statement, which he received from the late Rev. Andrew Tribble, who died at about the age of ninety-three years.

Mr. Tribble was pastor of a small Baptist church, near Mr. Jefferson's residence, in the State of Virginia, eight or ten years before the American Revolution. Mr. Jefferson attended the meetings of the church for several months, in succession, and after one of them, asked the worthy pastor to go home and dine with him, with which request he complied.

Mr. Tribble asked Mr. Jefferson how he was pleased with their church government. Mr. Jefferson replied, that its propriety had struck him with great force, and had greatly interested him; adding, that he considered it the only form of pure democracy which then existed in the world, and had concluded that it would be the best plan of government for the American Colonies. This was several years before the Declaration of Independence.

If proof were requisite that the principles of the Baptists were favorable to freedom, we have an illustration in the following statement made on undoubted authority.

At the close of one of the earliest sessions of the Baptist Triennial Convention, probably in 1814, the late Rev. Dr. Furman, of Charleston, stopped on his way home at the city of Washington, where he took private lodgings; but finding an acquaintance in company with Mr.

Monroe, then a member of the Cabinet, he was introduced to that functionary as "Mr. Furman, of Charleston." Colonel Monroe, in taking his hand, remarked thoughtfully, as if trying to recal something, "Furman, *Furman*, of Charleston! The name and the countenance seem familiar. May I enquire if you were once of the High Hills of Santee?" asked Monroe. He was answered in the affirmative. "And were you the young preacher who fled for protection to the American camp, on account of the reward which Lord Cornwallis had offered for his head?" "I am the same," replied Dr. Furman. Their interview was now deeply affecting, and Colonel Monroe could scarcely let him go, and did not till he related to the distinguished bystanders the circumstance to which he had alluded. It seems that young Furman was not only a warm-hearted baptist preacher, but an ardent advocate of rebellion at the crisis of the Revolutionary war. Every where, on stumps, and in barns, as well as in the pulpit, he preached resistance to Britain, and alarm to the Tories. Urged by the latter, Lord Cornwallis, who had been made acquainted with his influence and daring, offered a thousand pounds for his head. Ascertaining that the Tories were on his tracks, young Furman fled to the American camp, which, by his prayers and eloquent appeals, he reassured, insomuch that it was reported Cornwallis remarked, that "He feared the prayers of that godly youth more than the armies of Sumpter and Marion."

Colonel Monroe related these particulars with great feeling and enthusiasm. Dr. Furman was now so much of a *lion* in the national capitol, that he prepared at once to leave it; Monroe, however, would not allow him to go, but made an arrangement for him to preach in the Hall of Congress. In vain did the quiet minister disclaim his talents as a Court preacher. All the *elite*, the honorable, and celebrated of the Metropolis were there, including the President, Cabinet Ministers, Foreign Ambassadors, etc., for his early adventures and eloquence had been noised about. In the midst of that crowded assembly, the clarion voice of Furman rang out, as it had once done in the camp of his countrymen. He seemed to feel at home, as among the high hills of Santee, where he first put the trumpet of the gospel to his mouth. His text was highly characteristic—"And now, why tarriest thou? Arise and be baptized." Acts xxii. 16. He felt great freedom of mind and feeling, and riveted the attention of the audience, not only by his commanding eloquence, but by "The spirit of power" sent down from the throne of God. The earnestness and the plainness with which "He rebuked the nobles and the rulers," were enough, like the discoveries of Nehemiah of old, and of the first Baptists, to startle his time-serving,



conscience-stricken hearers. He paused in the last passage of his peroration, and surveying for an instant the scene before him, as he stood upon the grand climax of his appeal, and while all was still as the grave, uttered in the highest notes of his clear stentorian voice, "And now, why tarriest thou? *ARISE!* and be baptized." At the word "*ARISE,*" not a few of his august, but electrified auditors *did* rise from their seats, as if alarmed at their past sinful sluggishness. Mr. Monroe, who soon after became President of the United States, always retained the highest veneration for good Dr. Furman.

"The question may be asked," says the writer in the *Christian Review*, already quoted, "How should this denomination, in its sentiments of religious liberty, be so much in advance of the age? The form of church government established by the Puritans, was a pure democracy, and essentially that of the Baptists. True; but in the reception of members, the two denominations differ widely. While a large portion of the former came into the church by birth, the latter enter on their own responsibility. They feel that they have rights, and prize them. One feature in the policy of the former renders it a kind of parental government, authorized to mould the opinions of its subjects before they are able to discern them. But from the first, the Baptists seem to have perceived the truth on this subject. Whether they derived it from particular texts, or from the general principles of the Bible, it is not now for us to enquire. Their knowledge on this subject is coeval with their existence as a distinct people. Religious liberty is a Baptist watchword, a kind of talisman, which operates like a charm, and nerves every man for action."

At a time like the present, when no small degree of agitation is going on as to the character and the rights of women, it may gratify some of our readers to be reminded of an other interesting fact:

In the days of persecution, when a large portion of the West was under the Spanish Government, a Baptist preacher, named Hannan, was thrown into prison. His wife was a woman of determined courage, and was greatly attached to her husband. She went to the Governor, and demanded his release. The Governor endeavored to evade her request by caressing her babe, and making it rich presents. The woman said to him:—

"I do not want your presents; I want my husband."

He replied, "I cannot grant your request, madam."

She answered in a tone corresponding with her determination, "I will have him before to-morrow morning, or this place shall be deluged in blood; for there are men enough who have pledged themselves to

release him before morning, or die in the attempt to overcome any force you may have here."

The Governor having but few soldiers at his command, prudently released him before night.

To those who feel interested in the progress of the Baptist Body in the mighty West, it may be pleasing to see a specimen of their church buildings, we therefore place before them an engraving of the First Baptist Church, Cincinnati, Ohio.

It is built, as the reader will perceive, in the semi-gothic style of architecture. Its dimensions are fifty-four feet by eighty-five on the ground, is forty feet in height, and is surmounted by a spire one hundred and thirty-six feet high, having a clock and bell. It is pleasant to add that it was opened without a debt. The church, under the pastorate of the Rev. D. Shepardson, has we believe, more than three hundred members.

There are three or four anecdotes before us, which so clearly illustrate some of the practices of this denomination, and exhibit the character of several of their leading ministers, that we make no apology for their introduction.

It is well known that the late Rev. Dr. Baldwin, of Boston, was unusually happy and impressive in his administration of the ordinance of baptism. On a certain occasion, while he was engaged in baptizing the Rev. Daniel Merrill, of Sedgwick, Me., a dog, belonging to the candidate, on seeing his master going down into the water, leaped into the river, much to the merriment of a large concourse of boys, who had assembled as spectators to this Christian ordinance. The Doctor, on observing the dog swimming toward him, and noticing the effect it had produced on a portion of the promiscuous assemblage, lifted up his hands, and exclaimed in an extremely touching and affecting manner—"Oh, that I loved *my* Master, as that affectionate creature loves *his*." The whole current of merry feeling was at once changed, as by an electric shock.

When tempted to be ambitious in writing or speaking, we think of an incident related by the Rev. Doctor Welsh, of Brooklyn, and are greatly benefited.

Doctor Welsh states that when his former pastor, Doctor Staughton, lived in Philadelphia, an old fashioned Baptist minister visited that city and was invited by Doctor S. to preach in the Sansom street meeting house. The old gentleman dressed in his sheep's gray, and buttons to match, went through the preliminary exercises very acceptably; but when he came to the preaching, feeling that he must be particularly

fine, he was in danger of making an entire failure. The intelligent audience could hardly restrain their laughter. Doctor S. was sitting on nettles, and inwardly asking what should be done? Knowing that the old gentleman was "A good deal of a man when he was himself," the Doctor nervously pulled the speaker by the coat, and hurriedly whispered, "Brother! brother!! give it to them bush fashion." The old gentleman swung off into the same style in which he preached in the woods of western Pennsylvania, and was then perfectly irresistible. The audience which had commenced with laughing ended with praying; and "Give it to them bush fashion," grew into a proverb which is doing its work of profitable admonition even to this day.

The Rev. Dr. Magoon has given an account of the excellent Dr. Stillman, which is too interesting to be abridged:

"This distinguished patriot and divine was born in Philadelphia, but was removed early to Charleston, South Carolina, where he was educated, and where he was ordained in 1759. He removed to Boston in 1763, and remained there until his death in 1806, the universally admired pastor of the First Baptist church. He was small of stature, but great of soul. His courtesy was proverbial, his accomplishments diversified; his piety undisputed by all, and his patriotic preaching unexcelled. He was explicit and bold in avowing his own peculiar views, but was exceedingly forbearing toward those who were conscientiously opposed to them. It was only the vicious and the recreant, those who armed themselves with malignant hatred against the cross and his country, that suffered beneath his scathing bolts. His ambition and reward were those of a moral hero, who contended without anger, conquered without meanness, and accumulated triumphs without pride; habitually desirous of being governed by the golden rule, he fashioned his conduct under the influence of virtue and wisdom from above. Clothing his arms with light, he fought against the powers of darkness—at the same time contemplating, with humble gratitude, the miry pit from which he had emerged, and putting forth an active hand to rescue those who remain behind.

"He fostered every Christian enterprise and neglected no effort that might contribute to instruct those whom prejudice had blinded or to set free from the thralldom of error those whom cupidity had long kept bound.

‘He was a man

Whose powers shed around him in the common strife,

Or mild concerns of ordinary life,

A constant influence a peculiar grace.’



FIRST BAPTIST CHURCH, CINCINNATI, OHIO.





“The respect which this admirable preacher won was most comprehensive, and of the highest kind. Among refined gentlemen, liberal scholars and eloquent divines, he was second to none of any section or name. Standing in the presence of armed foes, he preached with a power that commanded respect, even when he could not create compunction. When the British took possession of Boston, and desecrated its sacred edifices, some of the more skilful of their number, who had recoiled under Stillman’s patriotic appeals, illustrated their spite by drawing a charcoal outline of the great divine on the plastered wall of his own pulpit, in all the freedom of expressive gesture and eloquent denunciation.

“It will not seem strange that Dr. Stillman’s own church was habitually thronged, or that, whenever he visited other cities, his instructions were sought with avidity by the most exalted minds. John Adams wrote to his wife—

‘*Philadelphia, August 4, 1776.*—Went this morning to the Baptist meeting in hopes of hearing Mr. Stillman preach, but was disappointed. He was there, but another gentleman preached.’ \* \* \*

“These letters of John Adams to his wife abound with intimations of the patriotism of the pulpit in those days. In one dated ‘7th July, 1775,’ he inquires: ‘Does Mr. Wibird preach against oppression and the other cardinal vices of the times? Tell him, the clergy here of every denomination thunder and lighten every Sabbath.’ They pray for Boston and Massachusetts. They thank God explicitly for our remarkable successes. They pray for the American army. They seem to feel as if they were among you.’

“The secular and sacred patriots of that age labored in different spheres to fortify the two wings of the same army. One promoted defence by martial force, the other extended the interests of religion; one beat down the ramparts of invading power, the other erected the shrines of education and piety; one drove back the Philistines from our shores, the other built pavilions for Israel’s God. When the battle was over, and the great boon of liberty was won, the parties were found at the same altars—having toiled for one end, and expressing gratitude for blessings dearly bought—by each equally prized.

“Dr. Stillman was foremost among those who with one hand discomfited the Amalekites, and raised the other to implore divine benedictions. To the heroism of Joshua in the combat, he joined the faith of Moses upon the mountain—beholding the goodly heritage which he had panted to secure, and bearing, under the arms of a warrior, the heart and docility of a child. Always on the field of battle, conquering

souls for God or confounding his foes, each step he took marked a new victory, and, at the end of his career, he triumphantly grasped the amaranth of immortal bliss."

"And now 'tis silence all.—Enchanter, fare thee well!"

The Rev. President Manly, in describing the preaching of the late Rev. Dr. Jesse Mercer, thus writes:—

To feel his greatness it was necessary to have heard him preach *under happy circumstances*. At other times he was characterized by ■ solid judiciousness in all he did or said, sanctified by ■ simple and fervent piety. But in his happy seasons he would rouse and enchain the attention of reflecting minds beyond any minister I have ever heard. At such times, his views were vast, profound, original, striking, absorbing, in the highest degree; while his language, though simple, was so terse and pithy, so pruned, consolidated, and suited to become the vehicle of the dense map of his thoughts, that it required no ordinary effort of a well trained mind to take in all that he said. At a meeting of the South Carolina Baptist State Convention, held at Edgefield, C. H., he preached, preparatory to communion on Sunday, and Dr. Furman was one of his hearers. His text was, "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God." It was one of his happy times; and after a few of his honest shrugs, and workings of his neck and shoulders, as if to push his huge frame into his armour, he got fully under way. Dr. Furman sat next me in the congregation, and though much absorbed myself, I could not forbear to notice that the Doctor (whose unconscious and inordinate use of snuff, when excited and engaged, was remarkable,) passed his hand to his pocket with singular celerity and frequency. At length, as the subject advanced and the interest deepened, the snuff box returned no more to the pocket, but remained open on his knee; while the thumb and finger plied incessantly and well freighted between it and his nose. Father Mercer was now reasoning out by overpowering argument, the position—that the divinity of Jesus Christ is necessary to his atonement; and when he announced the conclusion, proved and clear, the venerable Dr. F. brought his hand down violently on his knee, exclaiming audibly, "*What an important thought.*"

The biographer of Dr. Mercer has given us another illustration of his power in the pulpit, while preaching at the Savannah River Associa-

tion in 1824. His text was, "The weakness of God is stronger than men."

It was a passage admirably suited to the genius of the preacher; his mind was at the time remarkably free and unclouded, and his heart in a very tender and devout frame. He first illustrated what he supposed might be understood by the weakness of God: this he considered as referring mainly to the precious Gospel of a crucified Redeemer. He next considered in what the strength of men might be said to consist; for said he, "The text seems to imply that men have some kind of strength, with which the weakness of God is brought into conflict." He here enlarged in a manner most powerful and convincing, upon the pride, ignorance, and deep seated corruption of the human heart. He then proceeded to show how, by weak and insignificant means, the Lord thwarted the vain and proud designs of men, and how, especially by the application of Gospel truth by the Spirit of God, the stubborn and rebellious heart was effectually and savingly subdued. His track was as clear as the noon. His simple and energetic language, his apt illustrations, and his invincible reasoning, rendered everything visible. The audience felt that they were in the hands of a master-spirit, or rather in the hands of a glorious and Almighty Sovereign, whose power was portrayed with such pungent and heart-searching strokes; and whilst their minds were led captive by the matchless argument, their feelings were evidently much affected by the holy fervour, the tender and heavenly pathos, of the venerable preacher.

The Rev. Dr. Dagg, has written the following sketch of a service conducted by the late Rev. Andrew Broaddus, an eminent minister of the South;

In the year 1811 or 1812, Mr. Broaddus visited Loudon County, Virginia, in company with another minister from his neighborhood. They were both strangers; and it is probably the only time that Mr. B. was ever in that part of the State. I attended one of their meetings, being then a boy of seventeen or eighteen years of age, and not a professor of religion. The first sermon made no lasting impression on my mind; but when it was concluded, Mr. B. arose and read the hymn of Dr. Watts, which begins,

"Lord, we are blind, we mortals blind,  
We can't behold thy bright abode;  
O 'tis beyond a creature mind  
To glance a thought half way to God."

His manner of reading was to me new and attractive; and before he had finished this first stanza, my attention was riveted. He read

through the hymn, and the impression produced on my mind, forty years have not erased. From that time, I have regarded this hymn, perhaps on account of the impression then made, as one of the most beautiful that Dr. Watts ever composed.

After the hymn was sung, he read his text from the sixty-third chapter of Isaiah. "Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." In the exordium of his discourse, he stated that the people of Edom were the enemies of Israel, and that Bozrah was their chief city. He regarded the text as a prophetic view of the Messiah, victorious over the enemies of his people. The first division of his discourse was the *gradual manner* in which the character and victory of the Messiah were unfolded to the eye of prophecy. He found this progression in the text. The Conqueror is first described at a great distance in the direction of the land of Edom. After some time, he approaches nearer, and it is distinctly seen that he is traveling in the road from Bozrah, and the crimson dye of his garments becomes visible. After another interval, he approaches so near, that the richness of his apparel is seen, and the firmness and strength of his step, as distinguished from one who had become faint and exhausted by the conflicts through which he had passed. Another interval succeeds, and the Conqueror is within speaking distance of the prophet, and answers his inquiry; "I that speak," etc. The preacher took occasion to discourse most beautifully of the gradual development which had been made of the plan of salvation, from the first promise obscurely given in the garden of Eden, to the clear and full revelation of the gospel.

In the course of his remarks on this head, he said that in each of the three great dispensations, the Patriarchal, the Prophetical, and the Evangelical, a translation from earth to heaven had occurred; but the different degrees of clearness with which these several passages into the invisible world were exhibited, corresponded to the different degrees of light by which the several dispensations were distinguished. In the first or patriarchal dispensation, Enoch was translated to heaven; but all that we know concerning this wonderful event is expressed in these few words: "He was not; for God took him." In the prophetical dispensation, Elijah was taken to heaven; and the circumstances and manner of his departure, are distinctly recorded. Here he gave us a view of the two prophets, Elijah and Elisha, crossing Jordan, and journeying together to the place of their separation. He admitted us to their earnest and heavenly conversation; and then graphically



depicted the prophet, ascending in the chariot of fire, and the gazing Elisha exclaiming: "My father, my father, the chariots of Israel and the horsemen thereof." After brief comments on the incidents of this event, he proceeded to describe the clearer manifestation of the way to heaven which was given in the gospel dispensation, when Jesus ascended on high, in the view, not of a single witness, but of a number of disciples. His description of this scene was surpassingly fine. We beheld the company of disciples, crowding around their divine Master, and drinking in his words with intense interest. We heard his parting benediction, and saw him gradually lifted up above their heads, and borne on high; while, with silent and overpowering admiration, every eye followed him in his ascent, until the view of him was wholly lost in the distance. He then introduced into his picture the angels that awoke the disciples from their reverie, and commented on their language: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." In the conclusion of these comments, he remarked, that he had some time before compared the first chapter of Acts, in which these words are recorded, with the last chapter of Luke. He found, in this comparison of passages, that Jesus had left the earth, with his hands extended, blessing his disciples; and he rejoiced to contemplate him, as coming in like manner—coming with extended hands—coming to confer the fullness of blessing—and saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." How delightfully he closed the scene, those who have ever heard him may be able to imagine.

The remaining divisions of his discourse were, the description of the Conqueror, as given, first, by the prophet, and second by himself.

It would be an act of injustice were we not in this place to refer at least to one of the many excellent American Baptist missionaries, who lived in usefulness and died in triumph on the missionary field. Chiefly from the able Memoir of him by Dr. Wayland, we present a brief glance of Dr. A. Judson:—

In person, Dr. Judson was of about the medium height, slenderly built, but compactly knitted together. His complexion was in youth fair; but residence in India had given him the sallow hue common to that climate. His hair, when in this country, was yet of a fine chestnut, with scarcely a trace of gray. The elasticity of his movement indicated a man of thirty, rather than of nearly sixty years of age. His deportment was, in a remarkable degree, quiet and self-possessed, and



his manner was pointed out as perfectly well bred, by those who consider the cultivation of social accomplishments the serious business of life. A person overtaking Judson in one of his early morning walks, as he strode along the pagoda-capped hills of Maulmain, would have thought the pedestrian before him rather undersized, and of a build showing no great muscular development; although the pace was good and the step firm, yet there was nothing to indicate great powers of physical endurance, in the somewhat slight and spare frame tramping steadily in front of the observer. The latter would scarcely suppose that he had before him the man who, on the 25th of March, 1826, wrote, "Through the kind interposition of our heavenly Father, our lives have been preserved in the most imminent danger from the hand of the executioner, and in repeated instances of most alarming illness during my protracted imprisonment of one year and seven months; nine months in three pairs of fetters, two months in five, six months in one, and two months a prisoner at large." Illness nigh unto death, and three or five pairs of fetters to aid in weighing down the shattered and exhausted frame, seemed a dispensation calculated for the endurance of a far more muscular build. But meet the man, instead of overtaking him, or, better still, see him enter a room and bare his head, and the observer at once caught an eye beaming with intelligence, a countenance full of life and expression. Attention could scarce fail of being riveted on that head and face, which told at once that the spiritual and intellectual formed the man; the physical was wholly subordinate, and must have been borne through its trials by the more essential elements of the individual, by the *feu sacré* which predominated in his disposition. Nor was this impression weakened by his conversation. Wisdom and piety were, as might be expected in such a man, its general tone; but there was a vivacity pervading it which indicated strong, buoyant, though well, it may be said very severely, disciplined animal spirits. Wit, too, was there, playful, pure, free from malice, and a certain quiet Cervantic humor, full of benignity, would often enliven and illustrate what he had to say on purely temporal affairs. His conversation was thus both very able and remarkably pleasing.

Of his personal habits, Mrs. Emily C. Judson gives the following account: "His predilection for neatness, uniformity, and order, amounted indeed to a passion. Then he had an innate sort of refinement about him, which would subject him to annoyance when a less sensitive person would only be amused—a most inconvenient qualification for a missionary. This passion for order—which I should rather consider an unconquerable love for the beautiful and elegant, studiously





MRS. EMILY C. JUDSON.

perverted—displayed itself rather oddly after the means for its natural gratification and development were cut off. Nobody ever luxuriated more in perfectly spotless linen, though partly from necessity, and partly because there was a suspicion among his friends that he would wear no other, it was always coarse. The tie of the narrow black ribbon, which he wore instead of a neckcloth, was perfect, and the ribbon itself would not have soiled the purest snow, though it was often limp and rusty from frequent washing. His general dress was always clean, and adjusted with scrupulous exactness, though it often looked as if it might have belonged to some rustic of the last century; being of the plainest material, and in fashion the American idea of what was proper for a missionary, perpetuated in broad caricature by a bungling Bengalee tailor. Most people thought that he dressed oddly from a love of eccentricity; but the truth is, he was not in the least aware of any thing peculiar in his costume, never seeing himself in a mirror larger than his pocket toilet glass. He could see his feet, however; and his shoes never had a spot on their polish, nor the long, white, carefully gartered stockings a wrinkle, much less a stain. In the construction and arrangement of his unique studying apparatus, which was composed of two long, narrow boxes mounted on a teak table, there was the same mixture of plainness with neatness and order, and, what was rather conspicuous in all his arrangements, a wonderful capacity for convenience. No one ever thought of invading his study corner; for he dusted his books and papers himself, and knew so well where every thing was placed, that he could have laid his hand upon the smallest article, in the darkest night."

Dr. Judson, from the dawn to the close of his eventful career, could contemplate the millions still under the yoke of Buddhist error, with the hope and assurance of ultimate victory for the cause of truth. Strong in this hope, like a good soldier of the cross, he unfurled his standard on the enemy's ground, and, though in the contest it was at times struck down, yet the standard bearer's heart and courage were proof, and the banner, triumphing in such hands over every struggle, soon rose and floated again in the breath of heaven. We may well say with the Psalmist, "How are the mighty fallen in the midst of the battle!" But in this instance, though the mighty are fallen, the weapons of war are not perished. A champion of the cross, and a notable one too, has indeed, after waging a severe and thirty years' conflict, with the powers of darkness, fallen at his post: but he has fallen gloriously, leaving a well furnished armory to his seconds and successors in the fight—weapons sound of temper, sharp of edge, and

gleaming brightly with the light of heaven. He was, indeed, a mighty champion; mighty in word, mighty in thought, mighty in suffering, mighty in the elasticity of an unconquerable spirit; mighty in the entire absence of selfishness, avarice, and of all the meaner passions of the unregenerated soul; mighty in the yearning spirit of love and affection; above all, mighty in real humility, in the knowledge and confession of the natural evil and corruption of his own heart, in the weakness which brings forth strength; mighty in fulfilling the apostolic injunction, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men," mighty in the entire devotion of means, time, strength, and great intellect to his Master, Christ.

We are unwilling to close this sketch without a reference to the eminently devoted and useful Mrs Ann H. Judson, the first wife of this excellent Missionary. Her arduous labors, almost unparalleled sufferings, and her devotion to the sacred cause, both in life and death, must immortalize her name, both in heathen Burmah, and in all Christian lands.

Two anecdotes relating to the old-fashioned singing among the Baptists shall end this somewhat miscellaneous matter.

A Concert by the Billings and Holden Society, of Bangor, composed of elderly ladies and gentlemen, "Singers of the olden time," veritable antiquarian musicians, worshippers of the majestic melodies of Luther, Pleyel, Tansur, Holyoke, and the rich *fugues* of Billings, Holden, Edson and Read, of by-gone days, was held in 1848. The enraptured writer of the description of it exclaims:

"Oh could you have been there! It was a glorious *sight* as well as sound. Those old gentlemen, took us back again to thirty or forty years ago! But let me give you a description of them.

"The number of singers, I should judge, was nearly a hundred—at any rate they filled the singing gallery and part of the side galleries of the First Baptist church. Among them were at least four deacons, four colonels, several captains, judges, doctors, lawyers, esquires of the old school, and last, though not least, the chief members of the 'Bangor Antiquarian Society.' All classes were represented. An ancient colonel led off the singing, with a white wand and blue ribbon. He is a stout man, between fifty and sixty years of age, with gray hair, of considerable vigor, with a voice commanding, and precisely adapted to the kind of music sung that evening. On his right, was an elderly tenor deacon, who at times was evidently as near heaven as he could be and still be on earth. He is a tall man, and not unfrequently, during the performance of some unique passage, you might have heard the





MRS. ANN H. JUDSON.



whisper, 'See him go up!' as while beating time he would draw up his tall form to its full height and elevate his face toward the ceiling. On the left of the leader, was an ancient tenor judge, who prides himself upon being able to sing all the 'Old tunes' without looking at a note. He stood erect, looked straight forward, preserving an astonishing equanimity during the whole evening, although he beat time, as did all the other singers, quite emphatically. At the extreme right of the choir were the ladies,—matronly personages in caps, with strong voices and peculiar intonations. Indeed, the style of singing was quite different from that of the present day throughout; and I was happy to find that the rich nasal sound of forty years ago is not yet forgotten, and that the practice of beating time with the hand still exists.

"The number of tunes sung was about thirty. Some were repeated. Among the tunes were Bridgewater, Element, Tilden, Bristol, Portland, Buckingham, Lynnfield, Montague, Rainbow, Sherburne, Victory, Ode on Science, Heavenly Vision, Calvary, Invitation, etc. Invitation was encored. It was sung in magnificent style.—When the part beginning with

'Fly like a youthful hart or roe,'

was repeated, one could hardly help imagining himself among a flock of young deer, scampering

'Over the hills where spices grow,'

so swiftly did the chorister lead off, and the singers follow.

"The singing commenced at seven, and continued without cessation, excepting during a recess of a few minutes to get breath, until nine o'clock. The audience were delighted, not only with the music, but with the evident enjoyment manifested by the venerable musicians."

The Boston "Christian Reflector and Watchman," some time since, published the following scene in the sanctuary:—

A city congregation, who do not often enjoy the luxury of hearing old-fashioned music, were recently surprised and delighted, while the choir sung the good old tune of "China," well known as set to the words,

"Why do we mourn departing friends,  
Or shake at death's alarms."

This incident, which was witnessed by the writer, induced the following lines:

"The preacher had his sermon preached,  
 And prayer befitting marked its close,  
 When lingering yet where prayer was made,  
 The preacher and the people rose.  
 They sung a hymn, the hymn was old,  
 The lines were like familiar things,  
 But bursting as from harps of gold,  
 The music swept a thousand strings ;  
 While with a low and reverend air,  
 The people bowed and worshipped there.

The young man paused, and wondered why  
 He had not heard such strains before.  
 The old man wept, and seemed again,  
 To live his very childhood o'er ;  
 As quickly from the treasured past,  
 Came visions of the olden time,  
 When his dear father worshipped God,  
 While swaying to the music's chime,  
 And by his side they sat who shared,  
 The sunshine of his early days,  
 What other could he do than weep,  
 To hear once more those good old lays !

Oh, art may charm, and newer strains  
 May better please the youthful breast,  
 But unto him whose locks are gray,  
 The oldest music is the best.  
 And so methought, as died away  
 Those strains within that place of prayer,  
 That heaven to some will sweeter be,  
 If ' China,' is remembered there. "

The Baptists are often represented as bigots, because they refuse to commune at the Lord's table with pious persons belonging to pædo-baptist churches. Their reply to this is, that, in common with the vast majority of their fellow Christians, they regard baptism as a pre-requisite to the Lord's supper ; and as they cannot conscientiously believe that those who have not been immersed on a profession of their faith in Christ are baptized persons, they dare not disobey the will of their great Lord in admitting them to his table. They believe that the real difference between them and other Christians, does not relate to communion at the Lord's supper, but to the question, What is baptism ?

Nor have there been wanting men who have represented them as opposed to an educated ministry. If this were in some degree the

fact, in the earliest stage of their history, it might be accounted for on the ground that their principal persecutors were men of learning, the larger portion of them entering the ministry simply as a *profession*, and without regard to the glory of Christ, or the salvation of souls. Still, there never was a period when the Baptists were without eminent scholars, or when such men were not highly valued. And if it be doubted whether they are now desirous of a well-educated ministry, we have only to ask the reader to turn to the Statistical Tables at the end of this article, and to count the number of their colleges and theological institutions, and to enquire among his connections as to the character of the Professors, and the attainments of the Alumni.



BUNYAN'S RESIDENCE.

The same remark may apply to their periodical publications. It will be seen that from their number, their character, and the extent of their circulation, they need not be ashamed to meet either their friends or their enemies in the gate.

It is said that "Not many wise men are called" to the knowledge of the truth, and for a denomination to be able to number many learned or talented men among its members, is not a proof that it has more of divine truth than others. But there have been Baptists as learned and talented as any who are to be found in other denominations. Who has not heard of Milton, Bunyan, of the place of whose birth and residence we present an engraving, Gill, Fuller, Ryland, Hall, Foster, Carson,



Kinghorn, Carey, Yates, Marshman, Chamberlain, and others, who have been the authors of poetry, allegories, commentaries, sermons essays, criticisms, and translations, of Divine truth, which place them among the greatest authors of modern or any other times ?

To say nothing of living persons in the United States, the Baptists have been blest with men like Baldwin, Stillman, Maxcy, Staughton, Mercer, Brantley, Sharp, Judson, and a multitude of others, who as preachers, and authors, may rank with the best men of other denominations. Living men, old and young, are following in the same train, and the churches glorify God in them.

On the whole, the Baptists may feel justified in exulting in the testimony of Washington, when, in answer to a letter from the Virginia Baptists, congratulating him on his honors, he replied that the denomination "Have been throughout America uniformly, and almost unanimously, the firm friends of civil liberty, and the persevering promoters of our glorious Revolution."

Under such circumstances the body of which we are now writing cannot but feel gratified with the statement of Chevalier Bunsen, to whom we have already referred, when he says, in his "*Hippolytus*,"—"How little the National Churches of the seventeenth century can make head against the onsets of the Baptists, in countries where a great and free religious movement exists, is evinced by the fact, that, among serious christians of the English race in the United States, the Baptist or Congregational preachers are on the increase more than any other sect, so that they form already the most numerous and most progressive community."

It must not be inferred from anything which has been said in this article, that the Baptists resemble a rope of sand, without union or cement. In no body of Christians is there more of a disposition to coalesce, both for devotional purposes, and for discussion and action on the great common objects they have in view. It is true, their decisions and councils have no authority in their churches only that which arises from the wisdom they may show, but very rarely indeed do the churches refuse to act on their recommendations. Their annual *Associations* are very largely attended. There are many hundreds of them all over the United States, which meet once or twice a year to hear of the state of the churches, unite in devotional exercises, and discuss matters of common interest. Here friendships are formed and cherished, and the influence carried home from them is good, and productive of benefits throughout the year. Besides these meetings they hold CONVENTIONS, which usually include the churches and other ecclesiastical organizations



CAREY'S MEETING HOUSE.

This meeting house is not only an interesting memorial of the eminently faithful, and in some important respects, successful labors of Dr. Carey at Leicester, England; but will be equally gratifying to the reader as presenting the scene of the labors, for many years, of the distinguished Robert Hall, one of the successors of Carey in the pastorate of the Church.



of a whole State ; where almost every object, domestic and foreign, is discussed, and where during some six or seven days much important business is transacted. In the leading Institutions of the day, such as the Tract Society, the Sunday School Union, and the Temperance cause, they are one with their brethren, and share in labor and its happy results.

Nor are they, as will be seen before we close this article, without their full share of foreign missionary labor. In 1814 they formed for this object a Triennial Convention, which brought together thousands from every part of the Union. Their other large organizations assembled at the same time, and happy indeed were the eight or ten days they spent together. But the body became unwieldy, and several circumstances combined to show the necessity of *annual* meetings of the different societies at points most convenient to themselves; besides which, several of the societies themselves have become divided; so that now, though the Baptists boast not of organizations which attract multitudes from every part of the Union, there never were so many assembled on great public business as at present.

It would, undoubtedly, be interesting to sketch the present state of the Baptists in England, especially as it would show that the body, in all parts of the world, is advancing; but our space is limited, and as our volume is especially intended to give the interesting statistics of our own country, we shall only say that while in 1834 the number of churches was only about eight hundred, and the membership little more than seventy thousand, they have now in England and Wales one thousand nine hundred and forty-seven churches, and at the very lowest estimate one hundred and ninety thousand members; besides which there are at least ten thousand immersed Christians in the churches of other denominations. Their denominational societies are prosperous and a sketch of their foreign missions, so far especially as India is concerned, is so truly interesting that we will transfer it to our pages. It will surely show how God has blessed the first society of this character in modern days in the pursuit of their simple but grand object.

Some time ago, said the Rev. George Pearce, at a meeting in Exeter Hall, London, April, 1853, I was appointed by the Missionary Conference of Calcutta, to endeavor to ascertain the extent of conversions through the country. I divided the period of fifty years into five portions. I ascertained that in the first ten years there were twenty-seven converts; in the second ten years, one hundred and sixty-one; in the third ten years, four hundred and three; in the fourth ten years, six hundred and seventy-five; in the fifth ten years, one thousand and

forty-five; in the three years after, eight hundred and nineteen; giving a ratio for the whole period of ten years, of two thousand five hundred. This is the rate at which our disciples in India are increasing. One or two things occur to my mind in regard to this subject. Some twenty years ago, I visited a place called Luckantipore. I found there only one or two families that had embraced the gospel; but, about two months ago, I received a letter giving an account of an association of Christians held there; there were five hundred persons present, those five hundred persons were the increase of the one or two families to which I have alluded. Some six or seven years ago, there was an old man, ■ Mohunta Gooro, as we call them in that country, who obtained a tract from some one, and after reading it, his mind was deeply impressed, and he determined to find out, if possible, the person who had given it. He went and found out the missionary, and brought him into that district; and last year there was an association of Christian churches there, and a chapel holding about five hundred persons was really crowded with the people who had embraced the gospel in consequence of the tract which that old man had received. While I am speaking about tracts, I would just go back again to the association of Luckantipore. Some years ago it fell to my lot to receive the papers of the family who first embraced Christianity in that village. Among those papers I found ■ tract; it was not one of the Calcutta tracts—it was a tract that had been printed at least forty years, and bore the name of the Serampore press upon it. It had probably been received by the individual years before, for it was well thumbed, and had been read well. I believe that the tract was the instrument in the hands of God, of the formation of the churches which now exist in that part of the country. I say, in one word, that we have attained a vantage ground in India, such as we never had before; that weak as our strength is, we have greater encouragements, from the results of missionary labors, to endeavor to propagate the gospel, than we have ever yet been permitted to witness.

To return to our own country. For the comparative view we here furnish of the progress of the Baptists in this mighty land, we are chiefly indebted to the laborious pen of the Rev. Doctor J. M. Peck, now of Kentucky.

1762—Churches, 56; Ministers, 52; members, 3,000.

1784—Churches, 471; Ministers, 424; members, 35,101.

1790—Churches, 733; Ministers, 552; members, 50,970.

1812—Churches, 2,164; Ministers, 1,605; members, 175,138

1825—Churches, 3,743; Ministers, 2,577; members, 238,100.





REV. CHARLES G. SOMMERS. D. D.



1832—Churches, 5,320 ; Ministers, 3,618 ; members, 384,926.

1840—Churches, 7,766 ; Ministers, 5,204 ; members, 570,758.

Grand total of Baptists in North America, 1853—Associations, 797 ; Churches 16,273 ; Ordained Ministers, 11,079 ; Licentiates, 1,357 ; Members, 1,208,765.

It will be seen from this statement, that the ratio of increase within *sixty* years has far, very far exceeded that of our national population in the same period. "And when," adds Dr. Peck, "We contemplate the instrumentalities employed, and the difficulties surmounted, well may we exclaim in grateful astonishment, 'What hath God wrought !'"

"Baptist principles," says Dr. Peck, "Have made progress throughout the United States, and have found a place in the consciences and feelings of the people to an extent far greater than many imagine. The time was, when the doctrine of the entire separation of the State from the religious opinions and practices of the people was unknown in every colony of North America save one. Rhode Island then was the lone star, shining with a clear and steady light, but regarded as an ominous and baleful meteor in ■ dark sky, by the neighboring colonies. Baptists in every age, from the apostles, have remained true to the kingdom which Christ came to establish. The testimony of their Divine Lord before the Roman governor, 'My kingdom is not of this world,' was never misunderstood by Baptists. No coercive measures can be used in the extension and support of that kingdom, without a violation of the fundamental principles of their creed."

In common with other Christian bodies, the Baptists are often exposed to the inconvenience of leaving well known localities, and of moving their church edifices to places less adapted to business. Prosperity in commerce converts houses into stores, and builds dwellings in new neighborhoods. The South Baptist church in New York has been one of these places. The Rev. Charles G. Sommers, D. D., of that city built the edifice, and labored in it for more than twenty years, but has now gone some two miles "Up town."

A very important object has lately attracted the attention of the Baptists, as well as that of some other denominations. The want of houses of worship, especially for the new congregations collecting in the mighty West, has long been felt, but the difficulty, it was thought, could not be removed. Recently, however, the Baptist Home Mission Society, the centre of whose operations is in the city of New York, have carefully digested and published a plan, which it is hoped will be entirely successful.

To secure the important end in view, it is proposed that at least

100,000 dollars be raised at the earliest day practicable. By careful management, such an amount, with the annual voluntary replenishments by donations, legacies, etc., which may reasonably be expected, will enable the Society to accomplish, if not all that is desirable, at least all that may be found indispensable for some years to come. It will prove necessary that a small proportion of it, or of its revenue, should be freely given to the really needy and deserving, but the greater part will be gladly received by applicants in the form of loans: some to draw ordinary interest, some a small percentage of interest, and some without any interest, as circumstances may require;—payment to be made at convenient periods, and properly secured. The interest on such loans, and the annual contributions, will probably keep the amount of capital good, and even increase it against the increasing necessities of future years.

It is believed that a fund of \$100,000 or more can be raised for such a purpose, without serious inconvenience to any other object of importance to the churches. One thousand individuals, or families, or societies, or churches, might be found abundantly able to contribute 100 dollars each; and if it be indispensable, in any case, the amount might be made payable in four equal annual instalments.

It is pleasing to add that the plan is already partially in operation, and it is found to work very admirably. Progress has been great, may it be far greater. Cotton Mather said in 1718,—“New England is now so far improved, as to have the best part of *two hundred* meeting houses.” In 1854 New England has 920 Baptist churches alone, and of all denominations more than 4500.

In the census returns of the United States for 1850, it is reported that the Baptists have 8,791 church buildings; that these are capable of accommodating 3,130,878 persons; and that they are of the value of 10,931,382 dollars.

That church architecture has not been neglected by the Baptists, even in new countries may be inferred from the representations we now give of several of their edifices.

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We shall draw our account of this, the largest section of the American Baptists to a conclusion, by showing from the latest intelligence we have been able to obtain, their present STATISTICS.



THE ST FRANCIS STREET BAPTIST CHURCH, MOBILE, ALA.,

speaks for itself. It is worthy of the beautiful City of which it is an ornament.  
It is a highly promising Church with an excellent Pastor.







FIRST BAPTIST CHURCH, IOWA CITY, IOWA,  
is a beautiful structure, commanding very general admiration. The edifice is of  
brick, measures forty feet by sixty-three, was completed in 1846, and cost \$4,300.  
Its internal accommodations are admirably arranged, and will accommodate  
about four hundred persons.





WALNUT STREET BAPTIST CHURCH LOUISVILLE, KY.

This beautiful edifice erected for the Walnut Street Baptist Church, Louisville, Kentucky, is situated in a central and commanding situation. Its architecture is Gothic, the dimensions are one hundred and twenty feet by sixty-four, and it has a spire two hundred and forty feet high. Including the ground on which it stands, its cost was nearly ninety thousand dollars. Its pulpit is at present very ably filled by the Rev. W. W. Everts, from New York.







THE FIRST BAPTIST CHURCH, RACINE, WIS.,  
was erected for a body constituted in 1840, which bids fair to increase in prosperity  
with the growth of the city, and the Christian zeal of its attendants.





TABERNACLE BAPTIST CHURCH PHILADELPHIA.

The engraving of this Church claims a place in our volume, not only on account of its beautiful architecture, and its remarkably elegant and convenient adaptation to its great purpose; but as a memorial of the eminent success of its minister, the Rev. M. G. Clarke, and his people; who though a very small band, were encouraged to expect great things, and to attempt great things, and greatly have they succeeded.



## FOREIGN MISSIONS.

THE BAPTIST TRIENNIAL CONVENTION FOR FOREIGN MISSIONS, was organized in 1814, and the late distinguished Dr. A. Judson was their first Missionary; and the Hon. G. N. Briggs, late Governor of Massachusetts, is its President. A few years since the name was changed to THE BAPTIST MISSIONARY UNION. The annual meeting for 1853 was held in Albany, New York, May 19—22. Five hundred and eight life-members were in attendance.

The receipts from all sources, for the year ending March, 31st, were \$134,112 17, and the expenditures \$135,344 28. The monthly issue of the Missionary Magazine was 5,700 copies, and of the Macedonian, 36,500.

The number of missions is 19, embracing 88 stations and 111 out stations, besides 401 places of stated preaching in Germany and France. Connected with the missions are 64 missionaries, of whom 60 are preachers; and there are 66 female assistants. The number of native preachers and assistants is 206. Total of missionaries and assistants connected with the missions, 336. There are 181 churches, having an estimated membership of 14,250, of which about 1,200 were added by baptism the past year. The number of schools is 81, including 24 boarding-schools, with 1,980 pupils.

The fourth biennial meeting of THE SOUTHERN BAPTIST CONVENTION was held at Baltimore, May 13, 14, 1853.—Rev. R. B. C Howell, D. D., President; Rev. James B. Taylor, Corresponding Secretary; Archibald Thomas, Esq., Treasurer.—Office, Richmond, Virginia. Receipts, \$21,438 45. 12,000 copies of the Home and Foreign Journal are circulated monthly.

*Missions.*—China, two stations and one out station, eight male, and six female missionaries, and two assistants, one boarding, and five day schools and chapels. Identified with the African missions in Liberia, there are thirteen stations, nineteen missionaries and teachers, and eleven day-schools, with about 400 scholars. Three stations are proposed in Central Africa, to be occupied by six missionaries. *Summary.*—Stations and out-stations, 19; missionaries and assistants, 39; schools 17; scholars, 480; churches, 14; with a membership of 644.

Of the AMERICAN BAPTIST FREE MISSION SOCIETY, the tenth anniversary was held, June 1st, 1853, in Utica, New York.—Rev. A. L. Post, President; Rev. W. Walker, Corresponding Secretary; George Curtiss, Treasurer. Office, Utica, New York. Receipts, \$7,986 09; total expenditures, \$6,644 84.



## HOME MISSIONS.

AMERICAN INDIAN MISSION ASSOCIATION.—Hon. T. G. Blewitt, of Mississippi, President ; Rev. S. L. Helm, Corresponding Secretary ; Charles S. Tucker, Treasurer,—Office, Louisville, Kentucky. The tenth annual meeting was held in Louisville, Ky., May, 1853. Receipts, \$14,030 53.

SUMMARY.—Missions, 4 ; stations, 6 ; out-stations, 10 ; missionaries and assistants, 25 ; churches, 22 ; baptisms, 146 ; communicants, about 1,500.

GERMAN MISSION SOCIETY OF THE MISSISSIPPI VALLEY. William M. McPherson, President ; S. B. Johnson, Corresponding Secretary ; D. A. Spaulding, Treasurer. Office, St. Louis, Mo.

The third annual meeting was held in St. Louis, Mo., Nov. 5th, 1852. The annual sermon was preached by Rev. H. G. Weston, of St. Louis. Missionaries have been sustained in Illinois, Missouri, etc.

AMERICAN BAPTIST HOME MISSION SOCIETY.—Hon. Isaac Davis, LL. D., President ; Rev. B. M. Hill, D. D., Corresponding Secretary ; Rev. J. R. Stone, Assistant Secretary ; C. J. Martin, Treasurer. The Home Mission Rooms are No. 354 Broome Street, New York.

The twenty-first anniversary was held at Troy, New York, May 13—15, 1853. The total receipts were \$51,470 56. The number of missionaries and agents in the employment of the Society the past year was 179.

The missionaries were distributed as follows : In Canada West, 2 ; Grand Ligne Stations, Canada East, 6 ; Pennsylvania, 3 ; Delaware, 2 ; Ohio, 2 ; Michigan, 9 ; Indiana, 35 ; Illinois, 33 ; Wisconsin, 36 ; Iowa, 22 ; Minnesota, 4 ; Oregon, 3 ; California, 3 ; New Mexico, 4. Besides whom, 9 collecting agents were employed the whole or a portion of the year.

The number of States and Territories occupied was 13. The number of stations and out-stations supplied was 500 ; and the aggregate amount of time bestowed upon the field, equal to that of one man for 116 years.

The missionaries report the baptism of 1025 persons, the organization of 59 churches, and the ordination of 30 ministers. Twelve houses of worship were completed during the year, and 30 were in progress of building.

SOUTHERN CONVENTION DOMESTIC MISSION BOARD, Annual Meeting at Baltimore, May, 1853.—Rev. J. H. De Votie, President ; Rev. Joseph Walker, Corresponding Secretary ; William Hornbuckle, Treas-



HON. GEORGE N. BRIGGS,  
President of the Baptist Missionary Union.



surer. Office, Marion, Ala. Receipts \$13,074 47. The number of missionaries employed is 77, who baptized during the year 642 persons, constituted 21 churches, commenced the erection of 17 meeting-houses, and completed 13 others.

## BIBLE SOCIETIES.

AMERICAN AND FOREIGN BIBLE SOCIETY.—Rev. B. T. Welch, D. D., President; Rev. Rufus Babcock, D. D., Corresponding Secretary; Nathan C. Platt, Esq., Treasurer. Bible House, No. 115 Nassau Street, New York.

Receipts \$44,215 84. Foreign appropriations for the year: to Missionary Union, \$10,500; for Scripture distribution, and evangelizing purposes in Germany, by Mr. Oncken, \$9,371; Southern France, by Dr. Devan, \$80; Orissa, by Rev. Dr. Sutton, \$1,000; Italian Scriptures, through Rev. Dr. Winslow, \$245; per German Colporteur in Canada, \$176; for Chinese Scripture distribution in Canton, \$500; Baptist Missionaries in Calcutta, for Scriptures, \$1,500. Total, \$23,872.

The total of foreign appropriations since the organization of the Society, is \$262,833.

AMERICAN BIBLE UNION.—The third anniversary was held in New York, Oct. 7—8, 1852. Receipts, \$20,799 50; unpaid subscriptions, \$61,746. President, Rev. Spencer H. Cone, D. D. Corresponding Secretary, William H. Wyckoff; Treasurer, William Colgate. Office 350 Broome Street, New York. Expended for the revision of English Scriptures, \$5,279; Spanish Scriptures, \$747 49; French Scriptures, \$702 43; Siamese New Testament, \$1,000; Bengal, Sanscrit, and Armenian Scriptures, \$1000.

SOUTHERN CONVENTION BIBLE BOARD.—Annual Meeting at Baltimore, May, 1853. Rev. Samuel Baker, D. D., President; Rev. William C. Buck, Corresponding Secretary; C. A. Fuller, Treasurer. Receipts, \$8,073 86. Office, Nashville, Tenn.

## PUBLICATION SOCIETIES.

AMERICAN BAPTIST PUBLICATION SOCIETY.—The twenty-ninth (including the anniversaries of the Baptist General Tract Society) annual meeting was held in Philadelphia, May 4—6, 1853. The receipts of the year from all sources, \$43,404 88; the expenditures, \$43,362 12. Of the receipts, \$25,699 59 have been from sales of merchandise; \$2,758 56 from donations for general purposes; \$2,060 06 for colporteur fund; \$1,376 48 for building fund.

The increase in the value of stock, books, stereotype plates, and engravings for the year, was \$4,869 31; and the total amount of assets \$65,772 05; showing a gain over the valuation of the last year, of \$5,281 61.

The whole number of publications in the Society's catalogue was 406, of which 174 were bound volumes, in English, German, and French. Of the Tracts, 199 are English, 15 German, 3 French, and 10 Children's tracts.

Of the new issues of the Society there have been published during the year, 179,000 copies; of older issues, 253,700; making the total number of publications for the year, 432,700. These publications contained 4,508,000 octavo pages; 3,705,000 duodecimo; 10,233,000 18mo.; 160,000 32mo.; 1,072,000 48mo.; making a total issue of 19,678,800 pages. Nearly 3,000,000 pages of tracts were also printed and distributed during the year.

**SOUTHERN BAPTIST PUBLICATION SOCIETY.**—This Society held its sixth annual meeting at Atlanta, Georgia, April, 1853. James Tupper, Esq., President; Rev. E. T. Winkler, Corresponding Secretary; A. C. Smith, Esq., Treasurer. Office, Charleston, S. C. Permanent Fund, \$6,613; subscriptions unpaid, \$9,575; annual sales from the Depository, \$21,000.

**NEW ENGLAND SABBATH SCHOOL UNION.**—Hon. Charles Thurber, LL. D., President; Rev. Alfred Colburn, Corresponding Secretary; Asa Wilbur, Treasurer. Depository, No. 79 Cornhill, Boston. Nine new books and eighteen reprints have been issued during the year. Receipts for the year, \$1,783; disbursements, \$1,728.

"The Young Reaper," ■ Sunday school journal, is published monthly.

**AMERICAN BAPTIST HISTORICAL SOCIETY.**—This organization, which has a connection with the American Baptist Publication Society, was founded May, 6, 1853. Its object is to collect and preserve all manuscripts, periodicals, and books, relating to Baptist History, Biography, etc., and to publish such historical and antiquarian works as the interests of the denomination may demand. Its officers are, President, Rev. Wm. R. Williams, D. D., of New York; Vice Presidents, Rev. John M. Peck, D. D., Kentucky, Rev. William Hague, D. D., N. Y., Rev. Baron Stow, D. D., Mass., Rev. R. B. C. Howell, D. D., Va.; Secretary, Horatio G. Jones, Esq. Pa.; Treasurer, Rev. B. R. Loxley, 118 Arch street, Philadelphia. Terms of membership one dollar per annum. A large corresponding committee are scattered over all the States of the Union.



BAPTIST COLLEGES IN THE UNITED STATES.

NAME.	LOCATION.	PRESIDENTS.	FOUNDED.
Brown University,	Providence, R. I.	Frs. Wayland, D.D.LL.D.	1764
Madison University,	Hamilton, N. Y.	Stephen W. Taylor, LL. D.	1819
Waterville College,	Waterville, Me.	R. E. Pattison, D. D.	1820
Columbian College,	Washington, D. C.	Joel S. Bacon, D. D.	1821
Georgetown College,	Georgetown, Ky.	S. W. Lynd, D. D.	1829
Richmond College,	Richmond, Va.	Robert Ryland, D. D.	1832
Granville College,	Granville, Ohio.	Rev. Jeremiah Hall, A. M.	1832
Mercer University,	Penfield, Ga.	John L. Dagg, D. D.	1833
Shurtleff College,	Upper Alton, Ill.	N. N. Wood, D. D.	1835
Wake Forest College,	Wake Forest, N. C.	John B. White, A. M.	1838
Rector College,	Pruntytown, Va.		1829
Union University,	Murfreesboro', Tenn.	J. H. Eaton, LL. D.	1840
Howard College,	Marion, Ala.	Henry Talbird, A. M.	1841
Franklin College,	Franklin, Ia.	Silas Bailey, D. D.	1844
Baylor University,	Independence, Texas.	Rufus C. Burleson, A. M.	1845
Central College,	McGrawville, N. Y.		1848
University at Lewisburg,	Lewisburg, Pa.	Howard Malcom, D. D.	1849
William Jewell College,	Liberty, Mo.	R. W. Thomas, A. M.	1849
University of Rochester,	Rochester, N. Y.	M. B. Anderson, LL. D.	1850
Oregon College,	Oregon City.	George C. Chandler, A. M.	1850
Furman University,	Greenville, S. C.	James C. Furman, A. M.	1851
Mississippi College,	Clinton, Miss.		1851
Union College,	Sumner Co., Tenn.	O. J. Fisk, A. M.	1851

BAPTIST THEOLOGICAL INSTITUTIONS IN THE UNITED STATES.

		SENIOR PROFESSORS.	
Theol. Dep. Madison Univ.	Hamilton, N. Y.	George W. Eaton, D. D.	1820
New Hampton Theol. Sem.,	Fairfax, Vt.	Eli B. Smith, D. D.	1825
Newton Theol. Institution,	Newton Centre, Mass.	Henry J. Ripley, D. D.	1826
Mercer Theol. Seminary,	Penfield, Ga.	John L. Dagg, D. D.	1833
Furman Theol. Seminary,	Greenville, S. C.	J. C. Furman, A. M.	1835
Theol. Dep. Howard Col.,	Marion, Ala.	Henry Talbird, A. M.	1843
Kalamazoo Theol. Sem.,	Kalamazoo, Mich.	J. A. B. Stone, D. D.	1846
Rochester Theol. Seminary,	Rochester, N. Y.	Thomas J. Conant, D. D.	1850
Fairmount Theol. Ins.,	Cincinnati, Ohio.		1851

Toward the endowment of the above named institutions more than \$1,500,000 have been subscribed within the last six years, the greater part of which has been collected and invested. The whole number of instructors connected with them is 154—pupils over 2,500. They have graduated over 4,000 students. Their libraries contain more than 120,000 volumes.

In addition to the above collegiate and theological institutions, there are in the United States a large number of seminaries and academies chartered, and endowed more or less liberally by Baptist associations and communities. An imperfect list of these gives the names of

forty-two chartered female colleges, seminaries, etc., and thirty-four academies for males, or with separate departments for male and female pupils. A full list from all the States would considerably increase this number. These are distinct from the much larger number of schools, which are strictly individual property.

In giving views of three or four of these institutions of learning, we may accompany them with a very few items of information.

*The Chowan Collegiate Female Institute* is situated at Murfreesborough, N. C. It was founded by the Chowan Association, and subsequently adopted by the Portsmouth Association of Virginia, and by the Union and Pamlico Associations of North Carolina. It is designed for young ladies exclusively, and has already considerably more than a hundred students, with nine or ten instructors. Its philosophical apparatus is not surpassed by that of any similar institution at the South; it has also a Library, Reading-room, Cabinet of Minerals, and Literary and Missionary Societies. The range of studies embraces most of the higher branches of the usual College course, and extensive courses of lectures are delivered within its walls.

THE ANNUAL RECEIPTS OF THE PRINCIPAL BENEVOLENT SOCIETIES SUSTAINED BY  
THE BAPTIST CHURCHES OF AMERICA DURING THE FIVE LAST YEARS.

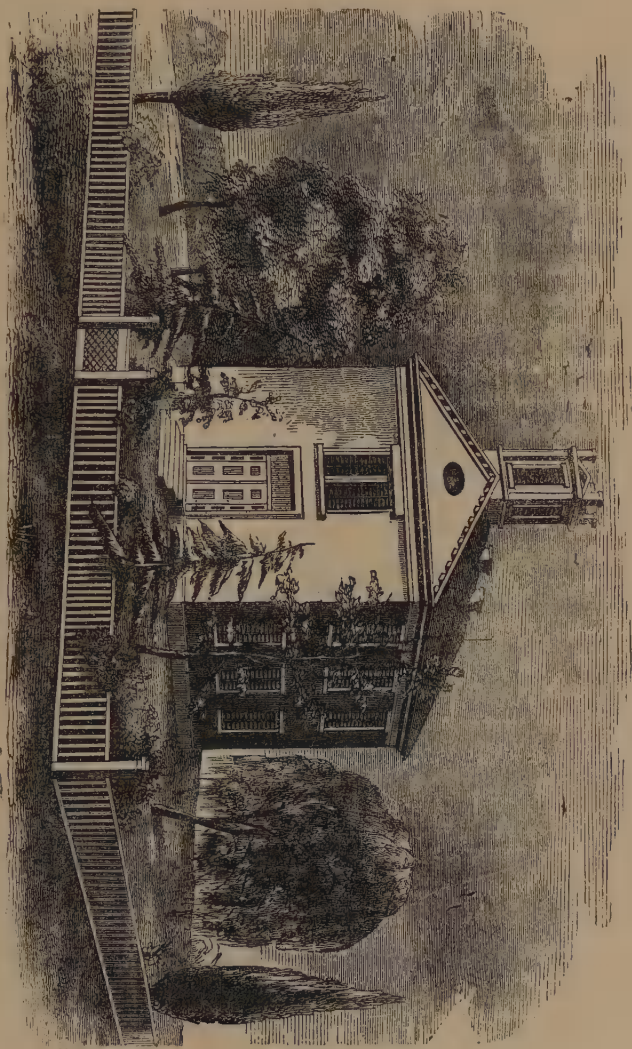
	1849.	1850.	1851.	1852.	1853.
Am. Bap. Miss. Union,	\$105,576	104,837	120,826	124,211	134,493
Am. Bap. Home Miss. So.	29,105	30,369	37,085	42,984	51,470
Rep. for Home Missions by					
16 State Conventions,					45,118
Am. and For. Bible Soc.	39,840	41,625	45,373	42,312	44,215
American Bible Union,			14,495	20,799	
Am. Bap. Pub. Society,	25,416	24,822	40,597	42,358	43,404
Am. Bap. Free Miss. Soc.	6,743		10,000	8,000	7,986
Am. Indian Miss. Assoc.	11,194	13,493	20,245	15,811	14,030
SOUTHERN BAPTIST CONVENTION.					
Foreign Mission Board,	31,791	28,697	25,970	24,548	21,438
Home Mission Board,	14,042	10,842	13,922	13,945	16,587
Bible Board,					8,073
Southern Bap. Pub. Soc.	3,848	8,922	21,875	15,000	21,000
Total,	257,555	263,607	350,388	349,968	407,864

The amount contributed for home missions by the Baptist churches, through State conventions and local associations, is very much larger than is indicated in the above table. But we have no means of compiling the sums. There are also Education Societies in most of the States but no Central National Society.



CHOWAN FEMALE COLLEGE AT MILLEDGEBORO, N. C.



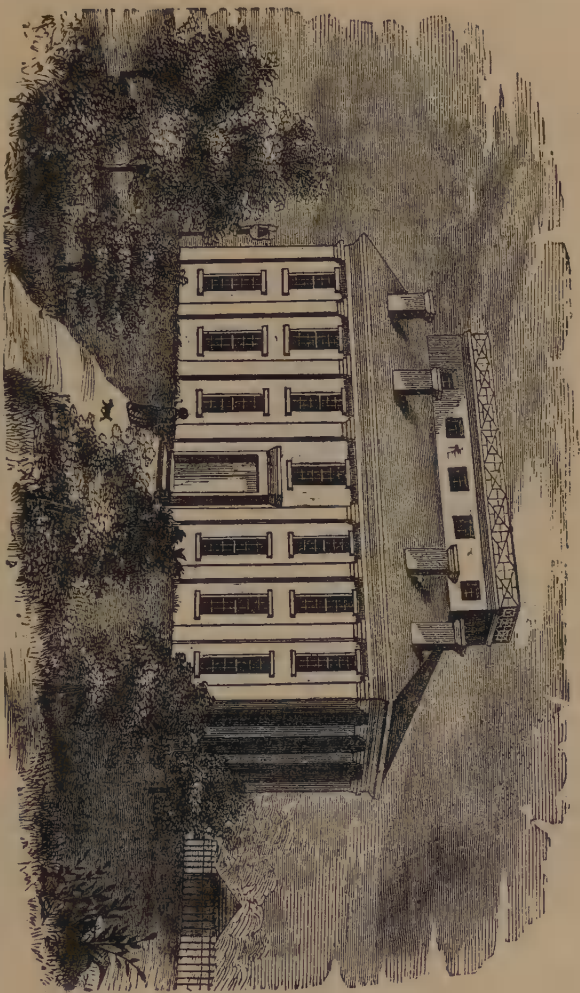


THE ARKADELPHIA INSTITUTE,

at Arkadelphia, Arkansas, went into operation in 1851. It is designed for female pupils only, one hundred and forty of whom can be comfortably accommodated within its walls. The Rev. Samuel Stevenson is its principal and proprietor.







THE MISSISSIPPI FEMALE COLLEGE.

situated at Hernando, in that state, commenced its operations the same year as the one already named, having during that year seventy-one pupils. It has a very able faculty; the President is the Rev. W. Carey Crane, A. M. Its prospects are highly encouraging.





THE WILLIAM JEWELL COLLEGE,

■ situated at Liberty, Missouri. It was originated in 1843, by Dr. William Jewell promising to give ten thousand dollars, provided thirty thousand more were raised for a Baptist College in that State. In 1849, nearly sixty thousand dollars were reported as having been subscribed. The brick edifice, standing on a beautiful site measures one hundred and twenty feet by ninety; it is three stories high; and besides recitation and society rooms, has a large chapel with galleries. It has a very able Faculty, at the head of which is the Rev. R. W. Thomas, A. M. In 1850-51. it had one hundred and thirty-seven students, and gives high promise of permanency and prosperity.





NAME.	EDITORS.	WHEN ISSUED.	WHERE PUBLISHED.
South-Western Baptist,	{ A. Williams, S. Henderson.	Weekly.	Montgomery, Ala.
Christian Secretary,	Normand Burr.	"	Hartford, Conn.
Christian Index,	J. F. Dagg.	"	Pentfield, Geo.
Christian Times,	{ J. A. Smith, Leroy Church.	"	Chicago, Ill.
Western Recorder,	{ J. L. Waller, R. L. Thurman.	"	Louisville, Ky.
Zion's Advocate,	J. B. Foster.	"	Portland, Me.
The True Union,	F. Wilson.	"	Baltimore, Md.
Christian Watchman and Reflector,	{ J. W. Olmstead.	"	Boston, Mass.
The Christian Era,	J. M. Burt.	"	Lowell, Mass.
Michigan Christian Herald,	George W. Harris.	"	Detroit, Mich.
Western Watchman,	Wm. Crowell.	"	St. Louis, Mo.
The Baptist Observer,	E. Worth,	"	Concord, N. H.
New York Recorder,	{ S. S. Cutting, L. F. Beecher.	"	New York, N. Y.
New York Weekly Chronicle,	Orrin B. Judd.	"	New York, N. Y.
New York Baptist Register,	{ Alexander M. Beebee Andrew Ten Brook.	"	Utica, N. Y.
American Baptist, Journal and Messenger,	W. Walker. J. L. Batchelder.	"	Utica, N. Y. Cincinnati, Ohio.
Christian Register,	{ David E. Thomas, B. Y. Siegfried.	"	Zanesville, Ohio.
Biblical Recorder,	Thomas W. Tobey.	"	Raleigh, N. C.
Carolina Baptist,	{ James Blythe, J. M. Bryan.	"	Hendersonville, N. C.
Christian Chronicle,	W. B. Jacobs.	"	Philadelphia, Pa.
Southern Baptist,	E. T. Winkler.	"	Charleston, S. C.
The Tennessee Baptist,	J. R. Graves.	"	Nashville, Tenn.
Religious Herald,	Wm. Sands.	"	Richmond, Va.
Messenger and Recorder	S. Siegfried.	"	Morgantown, Va.
New Orleans Baptist Chronicle	W. C. Duncan.	SEMI-MONTHLY,	New Orleans, La.
The Christian Repository,	{ J. L. Waller, C. D. Kirk.	MONTHLY.	Louisville, Ky.
The Indian Advocate,	S. L. Helm.	"	Louisville, Ky.
Baptist Missionary Magazine,	Solomon Peck.	"	Boston, Mass.
The Macedonian,	Edward Bright, jr.	"	Boston, Mass.
Young Reaper,	Alfred Colburn,	"	Boston, Mass.
Baptist Memorial,	J. L. Burrows.	"	Philadelphia, Pa.
Home Mission Record,	James R. Stone.	"	New York, N. Y.
The Free Mission Visitor,	A. Kenyon.	"	Kirtland, Ohio
Mother's Journal,	Mrs. Mary G. Clarke,	"	Philadelphia, Pa.
Western Star, (Welsh,)	R. Edwards.	"	Pottsville, Pa.
Der Sendbote des Evange- liums, (German,)	{ K. A. Fleischman.	"	Philadelphia, Pa.
Baptist Preacher,	H. Keeling.	"	Richmond, Va.
Home and Foreign Journal,	James B. Taylor.	"	Richmond, Va.
Western Evangelist,	Peter Long	"	Rockwell, Ill.
Seventh Day Baptist Memorial		"	New York, N. Y.
Freewill Baptist Quarterly Review,		QUARTERLY.	
Christian Review,	{ R. Turnbull, J. N. Murdock	"	New York, N. Y.
The Baptist Record,	{ Wm. Shadrach, J. N. Brown.	"	Philadelphia, Pa.

RECAPITULATION.—Weekly, 25; Semi-monthly, 1; Monthly, 14; Quarterly, 4; Total, 43.

## BAPTIST PERIODICALS IN THE BRITISH PROVINCES.

Christian Messenger, edited by J. W. Nutting, issued weekly at Halifax, N. S. Le Semeur Canadien, edited by N. Cyr, issued weekly at Montreal, Can. E. Christian Visitor, issued weekly at St. John's N. B. Grand Ligne Mission Register, issued quarterly at St. John's Can. E.

TABLE SHOWING THE NUMBER OF ASSOCIATED BAPTISTS IN NORTH AMERICA.

STATES.	ASSOCIATIONS.	CHURCHES.	ORDAINED MINISTERS.	LICENTIATES.	BAPTIZED IN ONE YEAR.	TOTAL COMMUNICANTS.
Alabama, . . . .	23	579	293	65	3585	41,482
Arkansas, . . . .	9	129	87	12	537	4483
California, . . . .	1	12	14		35	400
Connecticut, . . .	7	115	133	16	544	16,355
Delaware, . . . .		2	2	1	20	337
Dist. of Columbia, .		5	8		77	789
Florida, . . . . .	3	73	37	3	257	2687
Georgia, . . . . .	35	880	473	173	5475	65,639
Illinois, . . . . .	24	378	294	61	2753	19,259
Indiana, . . . . .	28	451	235	52	2423	22,119
Indian Territory . .	1	29	28	5	449	2680
Iowa, . . . . .	3	50	34	5	157	1882
Kentucky, . . . .	46	797	397	101	4839	69,098
Louisiana, . . . .	7	114	57	12	531	4473
Maine, . . . . .	13	287	212	14	599	19,775
Maryland, . . . .	1	32	26	3	301	2438
Massachusetts, . .	14	249	278	18	1377	32,107
Michigan, . . . .	10	180	128	4	829	10,043
Minnesota, . . . .	1	4	7			82
Mississippi, . . . .	19	475	240	65	2980	30,112
Missouri, . . . . .	23	439	245	52	2298	24,006
New Hampshire, . .	6	95	70	4	455	8364
New Jersey, . . . .	4	103	102	15	548	13,362
New Mexico, . . . .			4			8
New York, . . . . .	42	815	770	96	4551	87,538
North Carolina, . .	26	599	280	84	3208	42,674
Ohio, . . . . .	27	448	288	38	2217	24,693
Oregon, . . . . .	1	11	9	5	21	176
Pennsylvania, . . .	16	332	251	46	1852	30,053
Rhode Island, . . .	2	51	55	5	98	7406
South Carolina, . .	15	437	249	35	2653	45,296
Tennessee, . . . .	19	496	341	81	4508	37,281
Texas, . . . . .	10	125	74	15	684	4259
Vermont, . . . . .	8	105	89	8	262	7999
Virginia, . . . . .	26	608	314	59	5229	89,929
Wisconsin, . . . .	6	107	106	5	303	4624
German Churches, . .		15	17		102	785
Welsh Churches, . .		32	22	13		1577
Total, . . . . .	481	9659	6259	1171	56,758	776,370
British Provinces, .	12	330	194	21	1805	23,045
West India Islands,		96	130		1272	36,058
Anti-Mission Bap'ts	170	1803	918		2119	66,507
Free Will Baptists,	125	1173	905	165		51,775
General Baptists, .	3	17	15		19	2189
Seventh Day Bap'ts,	6	71	77			6321
Church of God, . .		274	131			13,500
Tunkers, . . . . .		150	200			8000
Disciples, . . . .		2700	2250			225,000
Grand Total, . . .	797	16,273	11,079	1357	61,973	1,208,765

In the preparation of this account of the Baptists, we have been especially guided by the Histories of Ivimey, Drs. Benedict, Bennett and Peck; and also by the Rev. Messrs. Craps, Bates, Frey, Brown, Parmelee, Smith, Hinton, Pengilly, and others; by the Baptist Register for 1852, and the Baptist Almanac for 1854.

## THE OLD SCHOOL BAPTISTS.



OME difficulty occurs in writing a history of this section of the Baptist body. We have given them the name they themselves claim; but those who take very different views of theological truth from them, still consider themselves as representing the oldest views of their fathers. By other Baptists, this body is frequently called Anti-mission Baptists, or Anti-effort Baptists, while they themselves wish to be called Old School Baptists, to distinguish them from the Mission Baptists, on the one hand, and from what are termed the Reformed Baptists, or Campbellites, on the other. We will endeavor, however, to

give the reader a correct view of the matter.

A century ago, comparatively little activity, or concern for the extension of the Christian cause distinguished the Baptist denomination in any part of the world. Jonathan Edwards in this country, and Andrew Fuller of England, were raised up in the providence of God to excite increased attention to the theology of the churches, while George Whitefield and John Wesley, like "Sons of thunder," awoke up many thousands, on both continents, to serious thought. As this work spread, there grew with it a vastly increased desire that men, every where, should become acquainted with religion; and Sunday schools, and missionary, bible, and religious societies, to accomplish this purpose, rose up, in rapid succession, throughout Christendom; and no man will deny but that they have accomplished great results.

It was scarcely to be expected, however, that so vast a change could take place without some degree of opposition; and the Baptist body was soon found to present two contending parties. One of these

maintained that the commission of the Redeemer to preach the gospel to all nations, and the conduct of the Apostles in teaching that God had commanded all men every where to repent, made it imperative on the church to seek the evangelization of the world; and for this purpose they formed missionary and other kindred institutions. The other party, however, insisted that the accomplishment of the divine purposes did not depend on the efforts of man, however zealous, and that as all these societies were of human origin, they were a departure from Baptist principles, and offensive to God. This contention, more or less, came into action in the various associations throughout the country, and the parties soon began to separate from each other. The one embraced the views of Edwards, Fuller, and Whitefield, and worked them into the various activities which are now every where apparent; while the other carried Calvinistic views into the extreme, and maintaining that God could do his own work, showed a decided indisposition to active labors for the extension of the Redeemer's reign. The end of the contest seems to have been, that in the Eastern and Middle States the members of the body, became, almost to an individual, the friends of Missions; and in the Western and South-Western parts of the United States, some were found who formed a new branch of the general body, and gave themselves the name prefixed to this article.

It will be seen from this statement that the Old School Baptists do not repudiate the general doctrines of the Baptist body, nor have they renounced their views of church government, or changed their mode of worship. Their fixed views, however, of missionary efforts, and others of like character, have raised a high wall between them and their brethren, over which none can pass. When indeed we speak of the attachment of the Old School to the general doctrines of the Baptist body, we must be understood as referring to their old Confessions, from which indeed the Baptists in general say they have never departed; but the opposition is to the more recent professions of doctrines which make the moral responsibility of man, and the duties of Christians more prominent than heretofore. Perhaps the old school men content themselves, to a very great degree, with seeking their own comfort, while their new school brethren are desirous of labor and sacrifice for the conversion of the world to Christ.

From the very nature of these facts it will not be expected that we can have to report much of what is doing in this body of Baptists. They have no societies for the extension of religion, either at home or abroad, nor have they Sunday schools in which to train their own children. Most of them, indeed, have their annual associations of churches,

and others have a yearly meeting in their own circles, to which they invite their neighboring brethren. They have neither colleges nor theological institutions, and we believe have now but one weekly periodical which circulates among them, which issues from the State of New York.

We will close our account of this body by giving their Statistics from the Baptist Almanac of 1844, and of 1854, from which the reader will see somewhat of their progress :—

In 1844, they had 184 associations; 1,622 churches; 829 ministers, 2,374 baptisms within one year; and a total of 61,162 members. In 1854 they are reported as having 170 associations; 1,803 churches; 918 ministers; 2,119 baptisms within one year; and as having 66,507 members.



## THE SIX PRINCIPLE BAPTISTS.



ERE it not for the fact, that the decline of any one section of religionists is no proof that the church is really lessening, it would be painful to write the history of a body almost dead. But it sometimes happens, that persons worshipping for a while apart from others, discover that in their theological views they approach so nearly to their neighbors on the right hand or the left, that it is needless to maintain a separation. So has it proved with the Six Principle Baptists. Many of them have united with the

Associated Baptists, and others with those of the Freewill order; so that if it were not for property held by some churches, left in the way of endowments for the support of those particular views, this branch of the Baptist body would, probably, have long ago been entirely extinct. Their high antiquity, and the respectability they long maintained, demand that they should have a place in our volume.

The Six Principles which distinguish this section of Baptists from all others are those mentioned in Paul's Epistle to the Hebrews, chap. vi. 1, 2. They are, 1. The foundation of repentance from dead works; 2. Faith toward God; 3. The doctrine of Baptisms; 4. The laying on of hands; 5. The resurrection of the dead; 6. Eternal judgment. In this country, however, the chief point on which they have insisted has been that of laying hands on the newly baptized. They refused to hold fellowship with churches who did not practise this, as they believe, Christian ordinance. Much of talent and learning were long employed in the controversy, the end of all which is, that in a very few churches the pastor, after the baptism of his candidates, places his hands on their heads, and prays that a blessing from heaven may rest upon them.

We have intimated the high antiquity of the Six Principle Baptists;

and the reader who has examined English Baptist History must have observed that they were long ago numerous and useful. There seems to have been more of union between them and other Baptists in their earliest history than afterwards. Unhappily a dispute arose in the general body on the use of psalmody, against which the Six Principle Baptists were usually found, and in this dispute one or more of the most respectable of the London churches originated; though it is highly probable that their present members know not either that the Six Principles or opposition to singing had any thing to do with their commencement.

The same remark may apply also to this country. One of these principles—that of laying on of hands—was believed and acted on for a time by Roger Williams's church in Rhode Island, but these peculiarities among them soon died away. Not so, however, at Newport, in that State; for in 1656 twenty-five members left the first church in that town, and formed themselves into a separate body, on account of the old church using psalmody; because it imposed undue restraints on the liberty of prophesying,—that is, discouraged the public addresses of members, male and female, in their public assemblies; held the doctrine of particular redemption; and regarded the laying on of hands as a matter of indifference. This church, however, has long ago changed its views of these things, except indeed the laying on of hands, which is still practised. For the excellence of its psalmody the church has long been distinguished. It is known as the Second Baptist Church.

The extent of this branch of the Baptist body was never large. Thirty-nine churches only have held its distinguishing principles from its origin in this country to the present time. Thirty-three of these were in Rhode Island, five in New York, and one in Pennsylvania. They long held yearly meetings or conventions, the name of which in 1764 they changed to that of associations. From 1774 till 1788 it was held, semi-annually, after which it was again held annually. "In 1797," says Knight, in his history of the body, "The yearly meeting passed a resolve, ordering the exchange of all the public gifts in the fellowship, as might be directed by a committee annually appointed for that purpose. In 1802 the yearly meeting was composed of representatives from twenty-one churches. The labors of the ministry in the Six Principle Baptist denomination have generally been confined to their own churches, or within a very small circle. Their ministers have generally been in indigent circumstances, and were obliged to labor to support themselves and families; their churches not having been so much in the habit of affording pecuniary aid to their preachers as other

denominations ; by reason of which they have not had the opportunity of traveling, and carrying their views into distant places."

The yearly meetings of which we have spoken were held alternately at Providence, Newport, and North Kingston. As early as 1729 the association contained twelve churches, and about eighteen ordained ministers. The object held in view in the yearly meetings were to strengthen each other in the Redeemer's kingdom, to set in order the things that were wanting, and to afford advice in reference to any difficulties that might arise. Promising as was their early commencement, they have greatly declined, so that in 1845 they had but nineteen churches, fourteen ministers, and about three thousand communicants. Since that period several of these churches have become invisible.

The causes of this declension may be easily assigned. While they maintained the government generally adopted by other Baptists, and have contended for the doctrines maintained by their Freewill brethren, they have not been active in advancing the benevolent institutions of the age ; they have always been opposed to the support of the ministry ; they have never encouraged the cause of ministerial education, they have neither a theological institution, a missionary society, or even a periodical for the diffusion of their principles. How then can they expect to succeed ? While we venerate the memory of the fathers of this body, who nobly fought in the great contest for religious freedom, we cannot but regret the declension of their sons, alike in numbers, piety, and energy.

The following are the latest statistics of this body which we have been able to obtain ; their dates are 1851, and 1852. They then formed two yearly Conferences ; the one of Rhode Island and Massachusetts, and the other of New York and Pennsylvania. They had 17 churches ; 15 ministers ; and 2,189 members.



NEWPORT SEVENTH-DAY BAPTIST CHURCH.

## THE SABBATARIANS OR SEVENTH-DAY BAPTISTS.



HE terms SABBATARIAN and SEVENTH-DAY BAPTIST are used to designate those Christians who observe the seventh or last day of the week as the Sabbath. The former term was adopted by them in England soon after the Reformation, when the word Sabbath was applied exclusively to the seventh day, and when those who observed that day were regarded as the only true Sabbatarians.

In the year 1818, this term was rejected by the General Conference in America, on account of its supposed indefiniteness, and the term Seventh-day Baptist was retained as more descriptive of the opinions and practices of the people.

The Seventh-day Baptists are distinguished from Baptists generally by the views which they entertain of the Sabbath. In respect to this, they believe, that the seventh day of the week was sanctified and blessed for the Sabbath in Paradise, and was designed for all mankind; that it forms a necessary part of the ten commandments, which are immutable in their nature, and universally binding; that no change as to the day of the Sabbath was made by Divine Authority at the introduction of Christianity; that those passages in the New Testament which speak of the first day of the week do not imply, either the substitution

of that day for the seventh as the Sabbath, or its appointment as a day of religious worship; that whatever respect the early Christians paid to the first day of the week, on the supposition of its being the day of Christ's resurrection, yet they never regarded it as the Sabbath, but continued to observe the seventh day in that character until, by the edicts of Emperors and the decrees of Councils, the first day was made gradually to supersede it.

At what precise time the observers of the seventh day took a denominational form, it is not easy to say. According to Ross's "Picture of all Religions," they appeared in Germany late in the fifteenth or early in the sixteenth century. According to Dr. Chambers, they arose in England in the sixteenth century. Assuming the beginning of the sixteenth century as the true period of their origin, would carry them back as far as any of the modern denominations of Christians date. But whatever difficulty there may be in fixing the precise time of their origin as a denomination, the Seventh-day Baptists think there is no difficulty in proving the antiquity of their sentiments. Indeed, they believe that there has been no period since the commencement of the Christian era, when there were not upon the earth more or less Christians observing the seventh day. That the apostles observed that day as the Sabbath, there can be but little doubt. In their writings they uniformly distinguish between *the Sabbath* and *the first day of the week*. In consistency with this distinction, it was their custom to rest from labor and engage in religious exercises upon the seventh day. The women who were present at the crucifixion, after preparing their spices, "Rested the Sabbath day, according to the commandment." When Paul was at Antioch, he preached in the synagogue on a certain Sabbath day, and so interested his Gentile hearers, that they requested him to preach the next Sabbath day, when nearly the whole city came together to hear him. At Corinth, he reasoned in the synagogue every Sabbath day for nearly a year and a half. On one occasion, in addressing the Jews, Paul asserted that he had committed nothing against the customs of their fathers, who are known to have been strict observers of the seventh day. And though the Jews were ever on the watch to discover any discrepancy between the practices of the early Christians and the customs of their own people, they are not known in a single instance to have charged them with a neglect or violation of the Sabbath. This circumstance, in connection with the facts which have been stated, sufficiently establishes the position that it was the practice of the apostles to observe the seventh day.

Passing from inspired history to that which is uninspired, we find



frequent notices of Sabbath-keepers during the first six centuries of the church. Mosheim mentions persons of this class in the second century. Indeed, the notion that a change had been introduced as to the day on which the Sabbath should be observed, seems not then to have been entertained. In process of time, however, a custom arose of celebrating the resurrection of Christ by a religious meeting on the first day of the week. No historical record, sacred or profane, has informed us of the first celebration of this day; nor is there any certain evidence that it was at first observed weekly. It seems to have been introduced as a voluntary festival to commemorate the resurrection, just as the sixth day was observed to commemorate the crucifixion, and the fifth-day to commemorate the ascension. Though not regarded as the Sabbath, it gradually grew in the estimation of Christians during the first three centuries. In the fourth century, the Emperor Constantine embraced Christianity; and in his zeal to magnify those institutions which were regarded as peculiarly Christian, and to bring into disrepute those which were in any way connected with the Jews, he set himself at work to give importance to the first day of the week. He required his armies, and the people generally, to spend the day in devotional exercises. No courts of judicature were to be held on this day, and no suits or trials in law prosecuted. Certain works of necessity or mercy, however, were declared lawful; such, for instance, as the emancipation of slaves, and the labor of the husbandman in pleasant weather. His decrees were subsequently confirmed and extended by Christian Emperors, and similar decrees were passed and enforced by the various ecclesiastical councils.

While the civil and ecclesiastical powers were making such efforts to establish the first day, they were equally zealous to abolish the observance of the seventh day, which they endeavored to do by throwing odium upon those who persisted in it. Constantine, in his decree issued A. D. 321, speaks of the Sabbath as a Jewish institution, represents those who observe it as giving countenance to the Jews, and says, "Let us have nothing in common with that most odious brood, the Jews." The Council of Laodicea, about 350, passed a decree, saying, "It is not proper for Christians to Judaize, and to cease from labor on the Sabbath; but they ought to work upon that day, and put especial honor upon the Lord's day; if any be found Judaizing, *let him be anathematized.*" Notwithstanding this opposition from the highest authorities, many Christians continued to observe the Sabbath. *Athanasius*, A. D. 340, says, "We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ, the Lord of the

Sabbath." *Sozomen*, A. D. 440, says, "There are various customs concerning assembling; for though nearly all the churches throughout the world do celebrate the holy mysteries on the Sabbath day, yet they of Alexandria and Rome refuse to do this; the Egyptians, however, in the neighborhood of Alexandria, and the inhabitants of Thebes, have assemblies upon the Sabbath, but do not participate in the mysteries." *Gregory, of Nyssa*, about 390, speaking of the relation of the two institutions, says, "How can you look upon the Lord's day, when you neglect the Sabbath? Do you not know that they are twin sisters, and that in slighting the one you affront the other?"

Rev. L. Coleman, Instructor in Ecclesiastical History in Auburn Theological Seminary, in a "Historical Sketch of the Christian Sabbath," published in the *Theological Review*, sums up the facts in regard to the early observance of the Sabbath and the Lord's day, as follows:

"1. Both were observed in the Christian church down to the fifth century, with this difference, that in the Eastern churches both days were regarded as joyful occasions, but in the Western the Jewish Sabbath was kept as a fast.

"2. Both were solemnized by public religious assemblies for the instruction and spiritual edification of the hearers, and for the celebration of the Lord's Supper.

"3. The Sabbath of the Jews was kept chiefly by converts from that people, and on their own account; who, though freed from the bondage of the law, adhered in this respect to the custom of their fathers. But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and finally was denounced as heretical."

It is somewhat difficult to trace the history of Sabbath-keepers—as it would be to trace the history of any unpopular sect or doctrine—through the darkness which intervened between the establishment of the Papal Dominion and the dawning of the Reformation. There are, however, fragments of history scattered over that period, which have an important bearing upon this point, and deserve attention. Early in the seventh century, in the time of Pope Gregory I., the subject of the Sabbath attracted considerable attention. According to *Heylyn*, there arose a class of persons who declared "That it was not lawful to do any manner of work upon the Saturday, or the old Sabbath." Nearly five hundred years afterward, in the eleventh century, while Gregory VII., occupied the papal chair the same doctrine was preached gain. In both instances it was denounced as heretical, and opposed

by severe papal censures. According to *Mosheim*, there was a sect of Christians in Lombardy, in the twelfth century, called the Pasaginians, who kept the Jewish Sabbath. These facts are sufficient to prove the existence of Sabbath-keepers, not only in the early and purer ages of the church, but through the period of papal ascendancy. Indeed, they render it quite probable, that wherever, in the early ages of the church, the subject of the Sabbath was made a topic of popular discussion, there the seventh day found advocates and observers.

The Reformation in the sixteenth century introduced an important era in the history of Sabbath-keeping. The great point upon which that movement turned, was the doctrine of *justification by faith*—a doctrine which had been nearly lost to the world. The unfolding of it necessarily led to the discussion of many kindred topics, among which was the subject of festivals. The Church of Rome had multiplied her festivals to a burdensome extent, and had taught that the days on which they occurred were inherently more holy than other days, and that there was great merit in observing them. In their zeal to oppose this doctrine, the leading Reformers went to the other extreme of maintaining that under the Gospel all days are alike. Accordingly they rejected the Sabbath. They soon discovered, however, that it was necessary to have some fixed times and public occasions for bringing the truths of religion into contact with the minds of the people. They could not go back to the ancient Sabbath, because that might subject them to the charge of Judaizing. Hence they advanced the doctrine, that the church itself has power to appoint such festivals as are necessary to its prosperity, and may alter them to suit its convenience. The first day of the week was chosen, because it was already in common use. But it is said that John Calvin once proposed to translate the weekly festival to the fifth day of the week as an instance of Christian liberty. In process of time, these sentiments respecting the day of worship were found to operate disastrously. Hence a class of Reformers sprung up, who advocated the morality of the fourth commandment, but interpreted it so as to require only one-seventh part of time, or a day of rest after any six days of labor. This doctrine spread rapidly on the Continent, and led to a controversy about the Sabbath, which soon became the principal one of the age. At an early stage of it, we find several able and zealous defenders of the Sabbath of Jehovah. Our materials for the preparation of a history of them, however, are quite deficient, this field having never been explored as it deserves to be, or as it doubtless will be sooner or later.

Early in the sixteenth century there are traces of Sabbath-keepers

in Germany. The old Dutch Martyrology gives an account of a Baptist minister, named Stephen Benedict, somewhat famous for baptizing during a severe persecution in Holland, who is supposed by good authorities to have kept the seventh day. One of the persons baptized by him was Barbary von Thiers, wife of Hans Borzen, who was executed on the 16th of September, 1529. At her trial, she declared her rejection of the idolatrous sacrament of the priest, and also the mass. "Relative to Sunday and the holy-days, she said the Lord God had commanded to rest the *seventh* day; in this she acquiesced, and it was her desire, by the help and grace of God, to remain and die as she was, for it was the true faith and right way in Christ." In Transylvania, there were Sabbath-keepers, among whom was Francis Davidis, first chaplain of the court of Sigismund, the prince of that kingdom, and afterwards Superintendent of all the Transylvania churches. In France, also, there were Christians of this class, among whom was M. de la Roque, who wrote in defence of the Sabbath, against Bossuet, Catholic Bishop of Meaux.

The Sabbath controversy commenced in England near the close of the sixteenth century. One Nicholas Bound, D.D., of Norton, in the county of Suffolk, published a book in 1595, in which he advanced the modern notion concerning the Christian Sabbath, that it is a perpetuation of the Sabbath of the fourth commandment, but that the day specified in that commandment has been changed by divine authority from the seventh to the first day of the week. This doctrine was very taking, proclaimed as it was at a time when there was felt to be so much need of greater strictness in regard to the day of rest. According to a learned writer of that age, "In a very little time it became the most bewitching error, and the most popular infatuation, that ever was embraced by the people of England." Dr. Bound's book was suppressed by order of Archbishop Whitgift in 1599. But its suppression only led to the publication of a multitude of other works, in which every variety of opinion was expressed. While this discussion was in progress, several advocates of the seventh day arose, who vindicated its claims with great boldness and ability.

JOHN TRASKE began to speak and write in favor of the seventh-day Sabbath about the time that the Book of Sports for Sunday was published under the direction of the Archbishop of Canterbury and King James I., in 1618. He took high ground as to the sufficiency of the Scriptures to direct in religious services, and the duty of the State to impose nothing contrary to the Word of God. For this he was brought before the Star-Chamber, where a long discussion was held

respecting the Sabbath, in which Dr. Andrews, Bishop of Winchester, took a prominent part. Traske was not turned from his opinion, but received a censure in the Star-Chamber. Paggitt's *Heresiography* says that he "Was sentenced, on account of his being a Sabbatarian, to be set upon the Pillory at Westminster, and from thence to be whipt to the Fleet Prison, there to remain a prisoner for three years. Mrs Traske, his wife, lay in Maiden-Lane and the Gate-House Prisons fifteen years, where she died, for the same crime."

THEOPHILUS BRABOURNE, a learned minister of the Gospel in the Established Church, wrote a book, which was printed at London in 1628, wherein he argued "That the Lord's Day is not the Sabbath Day by Divine Institution," but "That the Seventh-day Sabbath is now in force." This book not having been replied to, he published another in 1632, entitled, "A Defense of that most ancient and sacred ordinance of God, the Sabbath Day." For this he was called to account before the "Lord Archbishop of Canterbury" and the Court of High Commission. Several lords of his Majesty's Private Council, and many other persons of quality, were present at his examination. For some reason—whether from being overawed by the character of that assembly, or from fearing the consequences of rejecting its overtures, it is not possible now to say—he went back to the embrace of the Established Church. He continued to maintain, however, that if the sabbatic institution be indeed moral and perpetually binding, then his conclusion that the seventh day ought to be kept is necessary and irresistible.

About this time we find PHILIP TANDY promulgating the same doctrine concerning the Sabbath in the northern part of England. He was educated in the Established Church, of which he became a minister. Having changed his views respecting the mode of baptism and the day of the Sabbath, he abandoned that church, and became a mark for many shots. He held several important disputes about his peculiar sentiments, and did much to propagate them.

JAMES OCKFORD was another early advocate of the Sabbath in England. He seems to have been well acquainted with the discussions in which Traske and Brabourne were engaged. Being dissatisfied with the pretended conviction of Brabourne, he wrote a book in defence of Sabbatarian views, entitled, "The Doctrine of the Fourth Commandment." This book, which must have been published about the year 1642, was burnt by the authorities of the Established Church. One Cawdrey, a Presbyterian, and a member of the Assembly of Divines,



fearing that this "Sharp confutation by fire," would be complained of as harsh dealing, wrote a review of it, which is now extant.

Several causes combined to prevent the early organization of Sabbatarian churches in England. The various laws passed to secure uniformity in worship, and to hinder the holding of religious meetings among all dissenters from the Established Church, were doubly oppressive upon those who observed their Sabbath on a different day from the mass of Christians. To this and similar causes we must attribute the fact, that there were no churches regularly organized until about 1650. Within fifty years of that period, however, there were eleven Sabbatarian churches, besides many scattered Sabbath-keepers, in different parts of the Kingdom. These churches were located at the following places:—Braintree, in Essex; Chersey; Norweston; Salisbury, in Wiltshire; Sherbourne, in Buckinghamshire; Tewkesbury, or Natton, in Gloucestershire; Wallingford, in Berkshire; Woodbridge, in Suffolk; and three in London, namely, the Mill-Yard Church, the Cripplegate Church gathered by Francis Bampfield, and the Pinner's Hall Church under the care of Mr. Belcher, whose funeral sermon, preached by Joseph Stennett, April 1, 1695, now lies before us. Eight of these churches have now become extinct, and hence a complete account of them cannot be obtained. Of the three which remain, the following is a brief historical sketch.

#### THE MILL-YARD CHURCH.

THE Mill-Yard Church is located in the eastern part of London. The time of its origin is not certainly known. The records now in possession of the church reach back as far as 1673. But as they contain no account of its organization, and refer to another book which had been previously used, it is probable that the church dates from a period considerably earlier. Indeed, there can be but little doubt, from its location and doctrinal views, that this church is a perpetuation of the society gathered by John James, the martyr, which originally met in Bull-Steak Alley, Whitechapel. We think it safe, therefore, to put down JOHN JAMES as the first pastor of Mill-Yard. On the 19th day of October, 1661, while Mr. James was preaching, an officer entered the place of worship, pulled him down from the pulpit, and led him away to the police under a strong guard. About thirty members of his congregation were taken before a bench of justices then sitting at a tavern in the vicinity, where the oath of allegiance was tendered to each, and those who refused it were committed to Newgate Prison.

Mr. James himself was examined and committed to Newgate, upon the testimony of several profligate witnesses, who accused him of speaking treasonable words against the King. His trial took place about a month afterward, at which he conducted himself in a manner to awaken much sympathy. He was however sentenced to be "Hanged, drawn, and quartered." This awful sentence did not dismay him in the least. He calmly said, "Blessed be God, whom man condemneth, God justifieth." While he lay in prison under sentence of death, many persons of distinction visited him, who were greatly affected by his piety and resignation, and offered to exert themselves to secure his pardon. But of their success he seems to have had little hope. Mrs. James, by the advice of her friends, twice presented a petition to the King, stating her husband's innocence, the character of the witnesses against him, and entreating his majesty to grant a pardon. But in both instances she was repulsed with scoffs and ridicule. At the scaffold, on the day of his execution, Mr. James addressed the assembly in a very affectionate manner. Having finished his address, and kneeling down, he thanked God for covenant mercies, and for conscious innocence; he prayed for the witnesses against him, for the executioner, for the people of God, for the removal of divisions, for the coming of Christ, for the spectators, and for himself, that he might enjoy a sense of God's favor and presence, and an entrance into glory. When he had finished, the executioner said, "The Lord receive your soul," to which Mr. James replied, "I thank thee." A friend observing to him, "This is a happy day," he answered, "I bless God it is." Then, having thanked the Sheriff for his courtesy, he said, "Father, into thy hands I commit my spirit;" and was immediately launched into eternity. After he was dead, his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set up in Whitechapel on a pole opposite to the Alley in which his meeting-house stood.

WILLIAM SELLERS was pastor of the Mill-Yard Church at the time when the present records commence, 1673. The church was then in a flourishing condition, the members were quite numerous, and strict discipline was maintained. Mr. Sellers was probably the author of a work on the Sabbath, in review of Dr. Owen, which appeared in 1671. He is supposed to have continued his ministry until 1678.

HENRY SOURSBY succeeded Mr. Sellers. He was a man of considerable controversial talent, which he exercised in defence of the Sabbath. The church records allude to a book upon the subject prepared by him, but no copy of it is now known. He ministered to the church until 1710.

Two persons named SLATER about this time preached occasionally. But as there is no notice of their having become elders, it is quite likely that they were only "Preaching brethren"—a class of persons always much encouraged in this church.

In 1711, Mr. SAVAGE became pastor of the church. He had for an assistant, or co-pastor, the venerable Mr. JOHN MAULDEN, who had long been the pastor of a Baptist church in Goodman's Fields, which he left on account of having embraced Sabbatarian principles. After the death of Mr. Maulden and Mr. Savage, there was a vacancy in the pastoral office, the preaching brethren officiating on the Sabbath, in an order prescribed at the business meetings of the church. It was during this period, in 1720, that Dr. Joseph Stennett was invited to take the pastoral care of the church. He was then pastor of a Baptist church in Exeter, and after considerable delay he declined the call.

In 1726, the Lord seems to have provided them a pastor peculiarly suited to their condition, in the person of ROBERT CORNTHWAITE. He was originally connected with the Established Church. But becoming convinced that the gospel did not prescribe any religious establishment, he identified himself with the Dissenters, and commenced preaching among the Baptists. When the Sabbath controversy came before him, he decided for the seventh day, and was chosen pastor of the Mill Yard church, which post he continued to occupy until his death, in 1754. He was a man of great mental vigor, and a firm adherent to whatever he deemed true and scriptural. He published six works relating to the Sabbath, which contributed much to draw attention to the subject, and to improve the condition of the church over which he presided.

DANIEL NOBLE, the successor of Mr. Cornthwaite, was a member of a Sabbath-keeping family. He became pious at an early age, and entered upon preparation for the ministry. His studies were pursued first in London, then under Dr. Rotheram at Kendal, and afterward at the Glasgow University. He commenced preaching occasionally at Mill Yard, in 1752, and took the oversight of the church when the pastoral office became vacant. His ministry continued until his death in 1783.

About that time WILLIAM SLATER, a member of the church, was invited to conduct the services. He was afterward ordained as a preacher, became the pastor, and discharged the duties of the office until he died in 1819. For many years after his death, the church was without a pastor, the pulpit being supplied by several ministers of other denominations, until the election of the present elder and pastor, WILLIAM HENRY BLACK, in 1840.

The Mill Yard church is indebted to the liberality of one of its early members for an endowment, the benefit of which it now enjoys. Mr. JOSEPH DAVIS was probably a member of the church at the time that John James suffered martyrdom. Being a man of considerable influence, and very bold in the advocacy of his opinions, he became obnoxious to the dominant party, and was exposed to severe persecutions. He was a prisoner in Oxford Castle for nearly ten years, from which he was released in 1673 by order of the king. Soon after being set free, he entered into business in London. Here, notwithstanding the interruption of his business occasioned by a strict observance of the Sabbath, he prospered beyond his highest expectations. He soon found himself at ease, surrounded by a happy family, and enjoying the confidence of a large circle of friends. Near the close of his life, Mr. Davis says his heart was drawn forth to do something for the pure worship of his Lord and Saviour, and to manifest that outward blessings had not been bestowed upon him in vain. He felt that "The Lord had sent him, as a Joseph, to do something for the cause of religion." Under the influence of this impression, he purchased, in 1691, the grounds adjoining the present Mill Yard church, erected a place of worship, and thus provided for the permanency of the society with which he was connected. This property was conveyed to trustees appointed by the church in 1700. In 1706, shortly before his death, Mr. Davis bequeathed his property to his son, with an annual rent-charge in favor of the Mill Yard church, together with seven other Sabbatarian churches in England. He likewise provided, conditionally, that his whole estate might afterward become the property of that church, and be vested in trustees for its benefit.

#### THE CRIPPLEGATE CHURCH.

THE congregation of Sabbatarians in London, commonly known as the Cripplegate or Devonshire Square Church, was gathered in the reign of Charles II., by the learned Mr. FRANCIS BAMPFIELD. Mr. B. was descended from an honorable family in Devonshire, and was a brother of Thomas Bampfield, Speaker in one of Cromwell's Parliaments. Having been from childhood designed for the ministry, he was at sixteen years of age sent to Wadham College, Oxford, from which he received two degrees at the end of eight years. He was soon afterward provided with a living in Dorsetshire, and was also chosen Prebend of Exeter Cathedral. Thence he was transferred to the populous town of Sherborne, where he exerted an extensive influence among the adherents to the Established Church. While there, he began to

doubt the authority of his church to prescribe forms of worship, and finally became an open non-conformist. The consequence was his ejection from the ministry, and his imprisonment in Dorchester jail, for preaching and conducting religious services contrary to law. During this imprisonment, which lasted about eight years, his views upon the subjects of baptism and the Sabbath underwent a change, and he became a firm Seventh-day Baptist. He preached his new opinions boldly to his fellow-prisoners, and several were led to embrace them. Soon after his release from Dorchester, Mr. Bampffield went to London, and there his 'Liberty to preach the Gospel continued, like his former imprisonment, about ten years.' His labors were at first in the vicinity of Bethnal Green, in the eastern part of London, where he preached and administered the Lord's Supper to a company of brethren in his own hired house. At the end of one year, on the 5th of March, 1676, to use the language of the record, they "Passed into a church state, on these two great principles, viz: Owning and professing Jesus Christ to be the one and only Lord over our consciences, and lawgiver to our souls; and the Holy Scriptures of truth to be our only rule of faith, worship, and life." Mr. Bampffield continued to labor as pastor of this church until 1682, when he was brought before the Court of Sessions on a variety of charges connected with his non-conformity. He was several times examined, and at each examination the oath of allegiance was tendered to him, which he constantly refused, because his conscience would not allow him to take it. The result was, that the Court declared him to be out of the protection of the King, his goods to be forfeited, and he to be imprisoned during life, or the King's pleasure. His constitution had always been feeble, and the anxieties of his trial, together with the privations which he endured, brought on disease, of which he died in Newgate Prison, on the 15th day of February, 1684, at the age of sixty-eight years. His funeral sermon was preached by Mr. Collins, one of his fellow-prisoners; and his body was interred, amidst a large concourse of spectators, at the burial place of the Baptist church in Glass-house Yard, Goswell street, London.

After Mr. Bampffield's imprisonment, the church was dispersed for a season. But the times becoming more favorable, they reunited in church fellowship on the 14th of October, 1686, and invited Mr. EDWARD STENNETT, of Wallingford, to take the oversight of them. He acceded to their wishes in part, and came to London at stated periods to preach and administer the ordinances. He still retained his connection with the people at Wallingford, however; and finding it difficult to serve the church in London also as he desired, he resigned



the pastoral care of them in 1689, recommending the appointment of some one to fill his place. Mr. Stennett is described as "A minister of note and learning in those times." He is distinguished as being the ancestor of the famous Stennett family, who all kept the seventh day, and were for several generations an ornament to religion, and to the cause of Protestant Dissent. The part which he took in the civil wars, being on the side of Parliament, exposed him to the neglect of his relatives, and many other difficulties. His dissent from the Established Church, deprived him of the means of maintaining his family, although a faithful and laborious minister. He therefore applied himself to the study of physic, by the practice of which he was enabled to provide for his children, and to give them a liberal education. He bore a considerable share in the persecutions which fell upon the Dissenters of his time. Several instances are recorded, in which his escape seems altogether miraculous, and affords a striking evidence of Divine interposition.

In 1690, Mr. JOSEPH STENNETT, the second son of Edward Stennett, was ordained pastor of this church. With a view to usefulness in the ministry, he early devoted himself to study, mastered the French and Italian languages, became a critic in the Hebrew, and made considerable proficiency in philosophy and the liberal sciences. He came to London in 1685, and was employed for a time in the instruction of youth. But he was at length prevailed upon, by the earnest solicitation of his friends, to appear in the pulpit, where his efforts attracted considerable attention, and led to his being called to succeed his father. His ministry was eminently evangelical and faithful. His labors were not confined to his own people; but while he served them on the seventh day, he preached frequently, if not constantly, to other congregations on the first day. Among the Dissenters of England, he maintained a high standing and exerted a powerful influence. In the reign of King William, he was chosen by the Baptists to draw up and present their address to his Majesty on his deliverance from the assassination plot. On another occasion, he was appointed by the dissenting ministers of London to prepare an address to Queen Anne, which was presented in 1706. He also prepared a paper of advice, which was presented by the citizens of London, to their Representatives in Parliament, in 1708. When David Russen published his book, "*Fundamentals without a Foundation, or a True Picture of the Anabaptists*," Mr. Stennett was prevailed upon to answer it, which he did with so much ability that his antagonist never thought fit to make any reply. The popularity which he gained by this work, led to many solicitations

from his friends to prepare a complete History of Baptism. This he intended to have done, and he was several years engaged in collecting materials for it. But the feeble state of his health prevented his carrying out the plan. Early in the year 1713 he began to decline, and on the 11th of July he fell asleep, in the forty-ninth year of his age, and the twenty-third of his ministry.

For fourteen years after the death of Mr. Stennett, the church was without a pastor, during which time the pulpit was either supplied by ministers of other denominations, or the meetings were held with the Mill Yard Church. But on the 3d of December, 1727, according to the record, "The church gave themselves up to Mr. EDMUND TOWNSEND," who continued to serve them until his death in 1763. Although not an educated man, he was a faithful and useful minister, and was much esteemed among his own people and others with whom he associated. He seems to have been sent to London as a Messenger from the church at Natton. For a while he preached to both of the London churches, in the Mill-Yard Chapel, until invited to take the pastoral care of the Cripplegate Church.

After the death of Mr. Townsend, the church was for about four years supplied by various Baptist ministers, until Mr. THOMAS WHITEWOOD was chosen pastor, in June, 1767. His race, however, was short; for after having preached three times, and administered the Lord's Supper once, he was laid aside by severe illness, of which he died in October of the same year.

At that time Dr. SAMUEL STENNETT, a great-grand-son of Edward Stennett, and son of Dr. Joseph Stennett, was pastor of the Baptist church in Little Wild Street, London. As his principles and practice corresponded with those of the Cripplegate Church—"His judgment, as is well known, being for the observance of the seventh day, which he strictly regarded in his own family"—he was solicited to accept the pastoral office. There is no record, however, of his having done so, although he performed the duties of a pastor, administered the Lord's Supper, and preached for them regularly on the Sabbath morning. The afternoon service was conducted by four Baptist ministers in rotation, among whom were Dr. Jenkins and Dr. Rippon.

This state of things continued for nearly twenty years, until, in 1785, ROBERT BURNSIDE was chosen pastor of the church. Mr. Burnside belonged to a Sabbath-keeping family, was received into the church in 1776, and was afterward educated for the ministry at the Marischal College, Aberdeen. He sustained the pastoral relation to the church forty-one years. Meanwhile he was occupied more or less in giving

instruction in families of distinction, and in preparing several works for the press, among which was a volume on the subject of the Sabbath, and two volumes on the Religion of Mankind. He died in 1826.

JOHN BRITAIN SHENSTONE succeeded Mr. Burnside. During the early part of his public life, he labored as a minister among the Baptists. For more than forty years he was connected with the Board of Baptist ministers in London, and as the senior member was pleasantly called the father of the Board. Having become convinced of the claims of the seventh day, he commenced observing it as the Sabbath in 1825. Soon after Mr. Burnside's death, he was called to the pastoral care of the church, and continued to serve them until his own death on the 12th of May, 1844. Since that time this church has been without a pastor.

#### THE NATTON CHURCH.

THE Natton Church is located near Tewkesbury, in the west of England, about ninety miles from London, and fifteen from Gloucester. The exact time of its organization is not known. It is certain, however, that it existed as early as 1660; and it is quite probable that there were Sabbath-keepers in that region as early as 1640, who were prevented, by the unsettled state of the country, and their exposure to persecution, from forming a regular church.

The first pastor of this church, of whom any satisfactory account can be given, was Mr. JOHN PURSER. He is spoken of as a very worthy man, who suffered much persecution for conscience' sake, between 1660 and 1690. He was descended from an honorable family, and was heir to a considerable estate, of which his father disinherited him because he persisted in keeping the seventh day as the Sabbath. Notwithstanding this, it pleased God to bless him in the little he had. He became a reputable farmer, as did many of the most worthy ministers of that time, and reared up a large family of children, who "All walked in his steps." The principal place of meeting in the early days of the church, was at the house of Mr. Purser, in Asston; but other meetings were held at different places within a range of twenty-five miles, for the accommodation of the widely-scattered congregation. Mr. Purser was a faithful and laborious minister amongst them until the close of his life in 1720.

About that time there were two young men in the church who gave promise of considerable usefulness—Mr. PHILIP JONES and Mr. THOMAS BOSTON. Mr. Jones was chosen pastor of the church, and

discharged the duties of that office until his death in 1770—a period of nearly fifty years.

He was succeeded by his nephew, Mr. THOMAS HILLER, who, although a Sabbatarian, became also the pastor of a first-day Baptist church in Tewkesbury. His ministry is spoken of as having been “Successful at Natton as well as at Tewkesbury.” He died a few years ago, since which time the church, now dwindled to a mere handful, has been destitute of a pastor, but has enjoyed the assistance of a worthy Baptist preacher from Tewkesbury.

It may be well here to state, that in 1718, Mr. Benjamin Purser, a son of the first pastor of this church, purchased an estate at Natton, on which he fitted up a chapel for divine worship on the Sabbath. It is a small room, with a board floor, a pulpit, one pew, a row of benches, a communion table, and a gallery. He also walled in a corner of his orchard for a place of burial. When he died, in 1765, he left the chapel and burying place to the church, together with a small annuity from his estate to all succeeding ministers.

The foregoing is a brief sketch of the only three Sabbatarian churches now remaining in England, out of the eleven which existed there one hundred and fifty years ago. Their decline has been gradual, but certain and unchecked. Sufficient causes for it may be assigned, however, without supposing any unsoundness in their doctrines. There can be little doubt, that the observance of the Sabbath upon a different day from the one commonly observed, is connected with greater inconveniences than result from embracing the peculiar doctrines of any other Christian denomination. It would not be very surprising, therefore, if in England, where the standard of piety, even among Dissenters, has been gradually adjusting itself to the notions of the Established Church, the number of Sabbath-keepers should as gradually diminish. But aside from this, there have been influences at work in the churches themselves exactly adapted to produce the results which are witnessed. From a very early period, it has been the practice of Sabbatarian preachers to accept the pastoral care of first-day churches—thus attempting to serve two masters at once, and practically proclaiming a low estimate of the doctrine by which they were distinguished. Closely connected with this, and perhaps a natural result of it, has been an almost total neglect, for a long period, to make any energetic efforts to promulgate their views. Take into account these two considerations, together with the fact that no missionary or associational organizations were ever formed to promote acquaintance and brotherly feeling among the churches, and their existence at all seems more a matter of surprise than their gradual diminution.

## AMERICAN SABBATH-KEEPERS.

The Seventh-day Baptists in America date from about the same period that their brethren in England began to organize regular churches. Mr. STEPHEN MUMFORD was one of the earliest among them. He came from England to Newport, R. I., in 1664, and "Brought with him the opinion, that the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable, and that it was an Anti-Christian power which changed the Sabbath from the seventh to the first day of the week." He associated much with the First-day Baptist Church in Newport, and soon won several members of that church to his views. They continued to walk with the church, however, for a time, until a difficulty arose in consequence of the hard things which were said of them by their brethren, such as, that the Ten Commandments being given to the Jews, were not binding upon the Gentiles, and that those who observed the seventh day were gone from Christ to Moses. In December, 1671, they came to an open separation, Stephen Mumford, William Hiscox, Samuel Hubbard, Roger Baster, and three sisters, entered into church covenant together, thus forming the first Seventh-day Baptist Church in America. William Hiscox was chosen and ordained their pastor, which office he filled until his death in 1704, in the 66th year of his age. He was succeeded by William Gipson, a minister from London, who continued to labor among them until he died in 1717, at the age of 79 years. Joseph Crandall had been his colleague for two years, and was selected to succeed him. When he died, in 1737, John Maxson was chosen pastor, in 1754, and discharged the duties of the office until 1778. He was followed by William Bliss, who served the church as pastor until his death, in 1808, at the age of 81 years. Henry Burdick succeeded him in the pastoral office, and occupied that post until a few years ago, when he died. Besides the regular pastors, this church has ordained several ministers, from time to time, who have labored with great usefulness, both at home and abroad. It has also included among its members several distinguished characters, one of whom, Richard Ward, Governor of the State of Rhode Island, is well known to history.

We may here introduce a brief notice of a sect which for awhile was somewhat identified with the history of the church at Newport. We condense the account chiefly from "*Backus's Church History of New England.*"

In the close of the year 1674, the family of Mr. James Rogers, of New London, called Mr. Crandall, from Westerly, who preached among



them, and baptized his sons, John and James, and an Indian named Japheth. This somewhat offended the Presbyterians, and Mr. Bradstreet, minister at New London, said, he hoped the next court would take a course with them. They sent to Newport, and Elder Hiscox, Mr. Hubbard, and his son Clark were sent to visit them in March, 1675, when Jonathan Rogers was also baptized, and all four of them were received as members of their church, by prayer and laying on of hands. Hereupon John Rogers' father-in-law took his wife and children; and upon her complaints against him, he was carried before their deputy governor, and committed to Hartford jail, from whence he wrote to Mr. Hubbard, April 6, 1675. September, 1676, these four members went with a boat and brought Elder Hiscox and Mr. Hubbard to New London again, when old Mr. Rogers, his wife and daughter, were all baptized and received into that church; whereupon they were called before the magistrate, but were soon released; though from that time they began to imprison the Rogerses for working on the first day of the week. And when Mr. Hubbard and Mr. Hiscox visited them again, and held worship with them, two miles out of town, on their Sabbath, November 23, 1677, and Joseph Rogers' wife had next morning given them a satisfying account of her experience, John must needs have them go up to town to baptize her there. Mr. Hubbard opposed it, but John carried the day; and while Mr. Hiscox was preaching at town, the constable came and took him, and they all went before the magistrate; where also was the minister, Mr. Bradstreet, who had much to say *about the good ways their fathers had set up*. Upon which Mr. Hubbard obtained leave to speak, and said, "You are a young man, but I am an old planter of about forty years, a beginner of Connecticut, and I have been persecuted for my conscience from this colony; and I can assure you, that the old beginners were not for persecution, but we had liberty at first." After further discourse, the magistrate said, "*Could you not do it elsewhere?*" "A good answer," said Mr. Hubbard; and so they were released, and went to Samuel Rogers' house, where his brother John put himself forward, prayed, and then went out to the water and baptized his sister; upon which Mr. Hiscox was seized again, as supposing he had done it; but John came before the magistrate, and was forward to make known his act therein; so the others were released and returned home.

Jonathan Rogers had married Naomi Burdick, grand-daughter of Mr. Hubbard; and on March 2, 1678, Elder Hiscox baptized her at Westerly, together with James Babcock, George Lamphere, and two others; and on May 5, following, Joseph Clarke wrote from thence to

his father-in-law Hubbard, that John and James, with their father, were in prison, having previously excommunicated Jonathan, chiefly because he did not retain their judgment of the unlawfulness of using medicine, nor accuse himself before authority for working on the first day of the week. Hereupon the church at Newport sent messengers to New London about this matter, who reported on their return, that "A practice was started up (out of conscience) that because the world, yea, most professors, pray in their families, mornings and nights, and before meats and after, in a customary way, therefore to forbear prayer in their families, or at meats publicly, except some one led forth upon some special occasion, saying they find no command in the word of God for it."

The church repeatedly sent and labored with them, but to little effect. Mr. Gibson went and lived and preached awhile among them at New London; but Mr. Hubbard wrote to their aged brother Thornton, who had removed from Newport to Providence, November, 1679, informing him of his late visit to that people, when he found that old Mr. Rogers had the wheel of a cart run over his leg a little below his knee, bruising it much, and had been so six weeks, but now could move it. Their judgment is not to use any means. In 1685, Mr. Hubbard wrote to Mr. Reeve, of Jamaica, that messengers were then gone from their church to New London, "To declare against two or more of them who were of us, who declined to Quakerism. I might say more; of whom be thou aware, for, by their principles, they will travel by land and sea to make disciples, yea, and sorry ones, too. Their names are John and James Rogers, and one Denham."

"From this beginning," says Backus, who wrote more than sixty years ago, "Proceeded a sect which has continued to this day, who, from their chief leader, have been called *Rogerenes*. In their dialect, and many other things, they have been like the first Quakers in this country; though they have retained the external use of Baptism and the Supper, and have been singular in refusing the use of means and medicine for their bodies. Their greatest zeal has been discovered in going from meeting to meeting, and from town to town, as far as Norwich and Lebanon, the one fourteen, and the other twenty-four miles, to testify against hireling teachers, and against keeping the first day of the week as a Sabbath, which they call the Idol Sabbath; and when the authorities have taken them up, and fined them therefor, and having sometimes whipped them for refusing to pay it, they soon have published accounts of all such persecutions, which have been the very means of keeping their sect alive."

Old Governor Saltonstall of Connecticut, who flourished in the first decade of the eighteenth century, was a man of some humor, as well as perseverance in effecting the ends he desired. Among other anecdotes told of him by the New London people, the place where he resided, is the following:—

Of the various sects existing at that time, was the one we have described. A distinguishing tenet of the sect, was the denial of the propriety and scriptural character of the form of marriage. "It is not good that man should be alone;" this they believed, and also that one wife only should cleave to her husband; but then, this, they thought, should be a matter of agreement merely, and the couple should come together, and live as man and wife, dispensing with all forms of the marriage covenant. The old Governor used frequently to call upon Rogers, and talk the matter over with him, endeavoring to convince him of the impropriety of living with Sarah as he did. But neither John nor Sarah would give up to the argument. It was a matter of conscience with them;—they were very happy together as they were;—of what use then, could a mere form be? Suppose they could thereby escape the scandal; were they not bound to take up the cross, and live according to the rules they professed? The Governor's logic was powerless.

The Governor, however, happened one day to be in Rogers' neighborhood, and accepted an invitation to dine with him. "Now, John," said the Governor, after a debate on the point, "Why will you not marry Sarah? Have you not taken her to be your lawful wife?"

"Yes, certainly," replied John, "But my conscience will not permit me to marry her, in the forms of the world's people."

"Very well. But you love her?"

"Yes."

"And respect her?"

"Yes."

"And cherish her as the bone of your bone, and flesh of your flesh?"

"Yes, certainly I do."

Then turning to Sarah, the Governor said,

"And you love and obey him?"

"Yes."

"And respect and cherish him?"

"Certainly I do."

"And will?"

"Yes."

"Then," said the Governor, rising, "In the name of the laws of God, and the Commonwealth of Connecticut, I pronounce you to be husband and wife!"

The rage and ravings of John and Sarah were of no avail; the knot was tied by the highest authority in the State.

For more than thirty years after its organization, the Newport Church included nearly all persons observing the seventh day in the States of Rhode Island and Connecticut; and its pastors were accustomed to hold stated meetings at several distant places, for the better accommodation of the widely-scattered members. But in 1708, the brethren living in what was then called Westerly, R. I., (comprehend-



HOPKINTON SEVENTH-DAY BAPTIST CHURCH.

ing all the south-western corner of the State,) thought best to form another society. Accordingly they proceeded to organize the Hopkinton Church, which had a succession of worthy pastors, became very numerous, and built three meeting-houses for the accommodation of the members in the different neighborhoods. At present there are seven churches in Rhode Island, and two in Connecticut, all in a healthy condition.

The first Seventh-day Baptist Church in New Jersey, was formed at Piscataway, about thirty miles from the city of New York, in 1705. The circumstance from which it originated, is somewhat singular and note worthy. "About 1701 one Edmund Dunham, a member of the

old first-day Church in that town, admonished one Bonham, who was doing some servile work on Sunday. Bonham put him on proving that the first day of the week was holy by divine appointment. This set Dunham to examining the point, and the consequence was, that he rejected the first day, and received the fourth Commandment as moral and therefore unchangeable." In a short time seventeen of the church sided with Mr. Dunham, formed a church, chose him as their pastor, and sent him to Rhode Island to be ordained. He served the church until his death in 1734, and was succeeded by his son, Jonathan Dunham, who died in 1777, in the 86th year of his age. Since then the church has enjoyed the labors of several worthy pastors. From this church originated the one at Shiloh, about forty miles south-west of Philadelphia, which was organized in 1737, and now embraces more members than the mother church. There are four Seventh-day Baptist churches in New Jersey, located at Piscataway, Shiloh, Marlborough, and Plainfield.

In the State of New York, there are over thirty Seventh-day Baptist churches; the following sketch of which, is arranged according to their geographical position. A church was organized at Berlin, Rensselaer County, about twenty-five miles from Albany, in 1780, which has gradually increased in numbers, and has established a branch in Stephentown. It has also led to the formation of a church several miles north in the town of Petersburg. From this neighborhood, several families moved to Adams, Jefferson County, and organized a church, from which another has since sprung up in the adjoining town of Hounsfield. A church was organized at Brookfield, Madison County, in 1797. As it increased in numbers, and gradually extended over a larger territory, two other churches were formed in the same town, which are now in a flourishing condition. Scattered around these churches in Central New York, are the churches at Newport, Herkimer County, at Verona, Oneida County, at Preston, Chenango County, at De Ruyter, Madison County, and at Scott, Cortland County. Proceeding westward, there will be found eleven churches in Alleghany County, one in Erie County, one in Niagara County, one in Wyoming County, and one in Cattaraugus County.

Other churches there are, many of them of recent origin, scattered over the south and west. There are four in Pennsylvania, four in Virginia, five in Ohio, two in Illinois, and six in Wisconsin. Besides these, there are numerous little societies of Sabbath-keepers, who are accustomed to meet weekly for prayer and conference, but who have not yet been organized into regular churches.





PAWCATUCK CHURCH.

From the statistics we present to the reader it will be seen that there are seventy churches connected with the Conference, and that the number of communicants is above six thousand. The number of ordained ministers is sixty-two, and of licentiates seventeen.

#### YEARLY MEETINGS—GENERAL CONFERENCE—ASSOCIATIONS.

A yearly meeting of the Seventh-day Baptists in America was established at an early period. In 1708, when the church in Newport, R. I., organized a part of its members into the distinct body now known as the First Hopkinton church, an annual interview was agreed upon, for a friendly interchange of sentiment, and for mutual encouragement and edification. The bounds of this confederacy gradually enlarged, as new churches were formed, until it included the early churches in Rhode Island, Connecticut, New Jersey, and New York. The churches generally appointed their ministers and several leading members to attend the meetings, who traveled for the most part at their own expense and sometimes occupied nearly a quarter of the year in this social and religious visit. The result was every way happy. It furnished an opportunity for brethren who were widely scattered, and would otherwise have been comparative strangers, to become acquainted with each other, and also served to interest them in the efforts which were being made in different sections to promote the cause of Christ.

THE FOLLOWING WERE THE STATISTICS OF SEVENTH-DAY BAPTIST CHURCHES  
NOVEMBER, 1853.

THE Eastern Association is composed of the churches in Rhode Island, Connecticut, New Jersey, and that part of New York lying east of the Hudson River. It meets during the fourth week in May of each year.

CHURCHES.	MINISTERS.	CLERKS.	POST-OFFICES.	Communi- cants.	Consti- tuted.
Newport . . .	L. Crandall . . .	E. D. Barker . . .	Newport, R. I.	28	1671
Piscataway . . .	Halsey H. Baker. . .	I. H. Dunn . . .	New Market, N. J.	103	1705
1st Hopkinton. . .	C. M. Lewis, D. Coon	E. W. Babcock . . .	Potter Hill, R. I.	440	1708
Waterford . . .	L. C. Rogers 1 . . .	D. P. Rogers . . .	New London, Ct.	103	1784
Berlin . . . . .	W. Satterlee, J. B. Maxson 1 . . .	Wm. Green . . .	Berlin, N. Y.	292	1780
Shiloh . . . . .	W. B. Gillett, J. Davis G. R. Wheeler	Ellis A. Davis . . .	Shiloh, N. J.	250	1737
Marlborough . . .	David Clawson . . .	E. A. Crossley . . .	Shiloh, N. J.	118	1811
Petersburg . . .	A. Estee, T. A. Maxson 1	Daniel L. Wells . . .	Petersburgh, N. Y.	97	1829
2d Hopkinton . . .	Henry Clarke . . .	Christopher Brown	Hopkinton, R. I.	117	1834
3d Hopkinton . . .	Joel Greene . . .	J. P. Palmer . . .	Rockville, R. I.	209	1835
Westerly . . . . .	Daniel Coon . . .	J. W. Bliven . . .	Westerly, R. I.	65	1837
Plainfield . . . .	J. Bailey, . . .	T. S. Alberti . . .	Plainfield, N. J.	108	1838
Pawcatuck . . . .	A. B. Burdick. . .	J. Maxson. . .	Westerly, R. I.	176	1840
South Kingston . .	. . . . .	G. C. Holland. . .	Perryville, R. I.	20	1843
New York . . . . .	T. B. Brown, G. B. Utter	Geo. B. Utter . . .	New York City	47	1845
Greenmanville . .	S. S. Griswold . . .	Wm. E. Maxson . . .	Mystic Bridge, Ct.	51	1851

The Central Association embraces those churches in New York lying between the Hudson River and the Small Lakes. Its annual meeting is held during the second week in June.

CHURCHES.	MINISTERS.	CLERKS.	POST-OFFICES.	Communi- cants.	Consti- tuted.
1st Brookfield . .	Wm. B. Maxson . .	Asa West . . .	Leonardsville, N. Y.	208	1757
DeRuyter . . . .	J. R. Irish, J. C. Rogers 1	B. G. Stillman . .	DeRuyter, N. Y.	119	1816
Scott. . . . .	E. Burdick, T. Dye, 1 J. B. Babcock, 1 I. G. W. Green 1	L. P. Babcock, E. H. Potter	Scott, N. Y.	108	1820
1st Verona . . . .	C. Chester. . .	H. Sherman . . .	Verona Mills, N. Y.	73	1820
Adams . . . . .	J. Summerbell . .	A. M. Whitford . .	Adams Gentre, N. Y.	190	1822
2nd Brookfield. .	Joshua Clarke . .	D. P. Curtis . . .	Brookfield, N. Y.	172	1823
3d Brookfield . .	Eli S. Bailey . . .	B. Burdick . . .	So. Brookfield, N. Y.	117	1823
Truxton . . . . .	. . . . .	E. R. Davis . . .	DeRuyter, N. Y.	24	1824
Otselic . . . . .	. . . . .	. . . . .	South Otselic, N. Y.	44	1830
Lincklaen . . . .	R. G. Burdick. . .	Schuyler Olin. . .	DeRuyter, N. Y.	143	1831
Preston . . . . .	. . . . .	. . . . .	Oxford, N. Y.	47	1834
2d Verona . . . .	. . . . .	A. G. Burdick. . .	State Bridge, N. Y.	22	1837
Newport . . . . .	. . . . .	. . . . .	Newport, N. Y.	17	1838
Hounsfield . . . .	Enoch Barnes . . .	Benjamin Maxson .	Stowell's Corners, NY	41	1841
Watson . . . . .	Wm. G. Quibell, H. Stillman 1	E. R. Davis . . .	Watson, N. Y.	100	1841
Richland . . . . .	. . . . .	. . . . .	South Richland, N. Y.		1845
Diana . . . . .	. . . . .	. . . . .	Pitcairn, N. Y.		1846
Pinckney . . . . .	. . . . .	. . . . .	East Rodman, N. Y.		1848

In the column for ministers, 1, stands for licentiate.

The Western Association includes the churches in Western New York and Pennsylvania. Its annual meeting occurs during the fourth week in June.

CHURCHES.	MINISTERS.	CLERKS.	POST-OFFICES.	Communi- cants.	Consti- tuted.
1st Alfred . . .	N. V. Hull . . .	D. R. Stillman . . .	Alfred Centre, N. Y.	392	1816
Friendship . . .	B. F. Robbins . . .		Nile, N. Y.	84	1824
Wirt . . .	L. Andrus . . .	M. Maxson . . .	Richburg, N. Y.	75	1827
1st Genesee . . .	H. Cornwell . . .	E. R. Crandall . . .	Little Genesee, N. Y.	152	1827
Clarence . . .	R. Babcock . . .	S. Hunt . . .	Clarence, N. Y.	44	1828
Hayfield . . .	R. Green, A. A. F. Randolph	T. H. Dunn . . .	Meadville, Pa.	56	1829
2d Alfred . . .	J. Kenyon, A. Bur- dick, P. C. Witter, l	C. D. Langworthy, F. W. Hamilton	Alfred, N. Y.	189	1831
Persia . . .	L. M. Cottrell . . .	N. Randall, Jr. . .	Gowanda, N. Y.	36	1832
Hebron . . .	H. W. Babcock . . .	W. H. Hydern . . .	Hebron, Pa.	65	1833
Independence . . .	T. E. Babcock . . .	A. C. Burdick . . .	Independence, N. Y.	152	1834
Scio . . .	C. Rowley, l . . .	L. G. Witter . . .	Wellsville, N. Y.	34	1834
2d Genesee . . .	P. S. Crandall . . .	W. E. Hornblower . . .	Cores, N. Y.	52	1834
Amity . . .		D. B. Stillman . . .	Scio, N. Y.	30	1834
3d Genesee . . .	H. P. Green . . .	J. S. Crandall . . .	West Genesee, N. Y.	61	1843
Pendleton . . .		W. P. Longmate . . .	Pendleton, N. Y.	20	1844
Ulysses . . .	H. W. Babcock . . .	S. A. Slade . . .	Ulysses, Pa.	37	1845
Hartsville . . .	H. P. Burdick . . .	Geo. Hood . . .	Alfred, N. Y.	77	1847
Darien and Cow- lesville . . .	Rowse Babcock . . .	R. Williams . . .	Alden, N. Y.	37	1851
Cussewago . . .	Morris Cole, l . . .	C. Waldo . . .	Edinboro, Pa.	28	1853

The Virginia Association embraces the churches in Virginia, and meets during the first week in September.

CHURCHES.	MINISTERS.	CLERKS.	POST-OFFICES.	Communi- cants.	Consti- tuted.
Lost Creek . . .	Samuel D. Davis, J. S. Davis, l	Levi Bond, Jr. . .	Lost Creek, Va.	83	1805
New Salem . . .	Peter Davis . . .	Wm. B. Davis . . .	New Salem, Va.	92	1745
Middle Island . . .	Ezekiel Bee . . .		West Union, Va.	23	1832
Hughes' River . . .	Asa Bee . . .	Jesse M. Lowther . . .	White Oak, Va.	22	1834
Woodbridgetown . . .			Woodbridgetown, Pa	5	

The Ohio Association includes all the churches in Ohio, and holds its annual meeting during the first week in October.

CHURCHES.	MINISTERS.	CLERKS.	POST-OFFICES.	Communi- cants.	Consti- tuted.
Jackson . . .	Simeon Babcock, B. Clement, l, M. Bab- cock, l	J. G. Maxson . . .	Montra, O.	86	1840
Port Jefferson . . .	John Davis . . .	E. V. Ailes . . .	Pratt, O.	20	1840
Stokes . . .		Job Kennedy . . .	Lewiston, O	30	1842
Northampton . . .	Simeon Babcock . . .	Eli Forsythe . . .	Montra, O.	56	1843
Scioto . . .				19	1842

The North-Western Association is composed of the churches in Wisconsin and Illinois, and its annual meeting is held during the fourth week in September.

CHURCHES.	MINISTERS.	CLERKS.	POST-OFFICES.	Communi- cants.	Consti- tuted.
Milton . . .	V. Hull, S. Coon, D. Babcock, R. C. Bond, W. H. Redfield, l	Edwin S. Dunn . . .	Milton, Wis	182	1840
Albion . . .	James Weed, l . . .	T. F. West . . .	Albion, Wis.	131	1843
Walworth . . .	O. P. Hull . . .	N. L. Bassett . . .	Walworth, Wis.	57	1847
Berlin . . .	Julius M. Todd . . .	D. E. Lewis . . .	Berlin, Wis.	13	1850
Christiana . . .	Z. Campbell . . .	W. H. H. Coon . . .	Utica, Wis.	55	1856
Farmington . . .	L. A. Davis, J. Hill, S. Pavison, L. D. Ayars		Farmington, Ill.	47	1849
Dakota . . .		C. Thorngate . . .	Dakota, Wis.	21	

In the column for ministers, l, stands for licentiate.

About the year 1800, the churches observing the Sabbath having greatly increased in numbers, and being not altogether agreed in doctrinal sentiments, the question arose whether union and prosperity among them might not be promoted by a somewhat more formal ecclesiastical organization. The question was under consideration for two or three years, and resulted in the formation of the General Conference. This body was composed of delegates from the churches, and its object was to counsel and advise them in cases of difficulty which might be referred to it. A meeting was held each year, at a place previously agreed upon, and this place so chosen that the annual meetings might take a circuit of the denomination. The Conference has continued, with some modifications, to the present time. At a meeting in Shiloh, N. J., in September, 1846, a resolution was passed that its meetings should be hereafter held triennially, instead of annually.

The division of the denomination into *Associations* took place in 1835. It was thought by many, about that time, that the Conference had too much business to transact, and that the denomination was too widely scattered to justify the continuance of a *general* meeting every year. They therefore proposed a division of the churches into two Conferences, according to their geographical position. When the subject came up for action, however, it was thought advisable to continue the General Conference, but to divide the denomination into associations, which should meet each year, transact the business of the churches within their own bounds, and appoint delegates to represent them in the Conference. Five associations have been formed in partial accordance with this plan—the Eastern, embracing the churches in Rhode Island, Connecticut, and New Jersey, and those in New York east of the Hudson river; the Central, embracing those in the State of New York west of the Hudson river and east of the small lakes; the Western, embracing the churches in Western New York and Pennsylvania; the Virginia Association, embracing all the churches in Virginia, and one in Pennsylvania; the Ohio, embracing all in that State; and the Northwestern, embracing the churches in Wisconsin and Illinois.

#### SOCIETIES, INSTITUTIONS, ETC.

The Seventh-day Baptists, as a denomination, have always been forward to engage in the benevolent enterprises of the day. They have repeatedly taken action, in their ecclesiastical bodies, against slavery, and in favor of temperance and other moral reforms. They have also had among them for a long time societies for missionary purposes, and to promote the circulation of religious tracts and books.

The SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION was organized in 1842. Its object is to disseminate the gospel at home and abroad. In carrying out this object, it has employed men from time to time to labor with the feeble churches in this country, and to preach to the destitute wherever an opportunity should offer. It has also sent four missionaries—Messrs. Solomon Carpenter and Nathan Wardner, with their wives—to preach Christ among the heathen. These laborers in the foreign field sailed from New York in January, 1847, and are located at Shanghae, where they have built a chapel and dwelling-house, organized a church, and are now prosecuting their labors with encouraging prospects. A mission in Palestine has also been determined upon, and William M. Jones and Charles Saunders, with their wives, have been designated for that field.

THE AMERICAN SABBATH TRACT SOCIETY was organized in 1843. Its object is "To promote the observance of the Sabbath, as originally instituted, enjoined in the Decalogue, and confirmed by the precepts and example of Christ and the Apostles." This it is laboring to do by the circulation of tracts and books. It has now a series of fifteen stereotyped tracts, of which editions are published according to the means and demands of the Society. Besides these, it has several publications not connected with the series, but all relating to the subject of the Sabbath. It has also recently issued a work in "Defense of the Sabbath," written by George Carlow, and originally published in London in 1724.

THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY, was organized in 1849, for the purpose of giving permanence to the periodical publications of the denomination. It now issues a weekly paper called *The Sabbath Recorder*, a monthly called *The Sabbath School Visitor*, and a quarterly magazine of history, biography, and statistics, called *The Seventh-day Baptist Memorial*.

The Seventh-day Baptists have two LITERARY INSTITUTIONS, designed to encourage and furnish the means of securing a thorough education. The first, called the De Ruyter Institute, is located at De Ruyter, Madison Co., N. Y., and was founded in 1837, at an expense of between twenty and thirty thousand dollars. The other is located at Alfred, Alleghany Co., N. Y., and called the Alfred Academy and Teachers' Seminary. They have also several smaller academies, located in different sections of the denomination.

Few words will suffice to conclude this article. In the light of the foregoing it will be seen, that from the time when Seventh-day Baptist principles were represented in this country by a single man a'



Newport, R. I., to the present time, their progress has been slow but sure. Many obstacles have stood in their way. Those who have embraced them have been subject to no small personal inconvenience, and often to opposition and reproach from persons bearing the Christian name and professing better things. They have been oppressed by law, and shut out from not a few social and literary privileges which they might otherwise have enjoyed. The consequence has been, that thousands who were trained up in the observance of the Sabbath, and who believed in heart that the practice was accordant with Scripture, have abandoned it; while thousands of others, who were convinced of its claims, have refused to embrace it. Only the few, who felt that duty was theirs and consequences God's, have dared to adhere strictly to the divine commandment. Yet the number of such has gradually increased, and the prospect before them has gradually brightened. They believe the day is now dawning in which their principles will be examined with more candor, and allowed to work their natural effects upon the minds of men.

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Before putting a final period to this article, we would acknowledge our great obligations for the larger portion of it to the Rev. G. B. Utter, of New York, the able senior editor of "*The Sabbath Recorder*." On an application to him for aid, he kindly placed in our hands a document, which he had drawn up for another purpose, a few years ago, correcting and continuing it to the present time; we found it so good and complete, that with a few additions, we place it before the reader.

## SEVENTH-DAY GERMAN BAPTISTS.



N Cocalico Township, Lancaster county, sixty miles north-west of Philadelphia, Pennsylvania, may be found one of the earliest interior settlements of the State. It is a village containing about twenty houses, several stores, two taverns, and a paper mill. It is an irregular enclosed village, lying in a triangle formed by the turnpike, the old Reading road, and the Cocalico creek. The whole village belongs to a singular community, called the German Seventh-day Baptists; and contains the first Protestant Monastery ever established on this Continent; with which is connected, and belonging to the same parties, about one hundred and forty acres of land, a grist mill and saw mill. Of this remarkable community, who originally belonged to the German First-day Baptists, or Tunkers, of whom we have elsewhere spoken, we proceed to give some account. For our facts we are very greatly indebted to Dr. W. M. Fahnestock, an excellent physician at Bordentown, N. J., who is more fully acquainted with them than any other man, and whose kind communications we gratefully acknowledge.

About the year 1694, a controversy arose in the Protestant churches of Germany and Holland, in which vigorous attempts were made to reform some of the errors of the church, and with the design of promoting a more practical, vital religion. This party, at the head of which was the pious Spener, Ecclesiastical Superintendent of the Court of Saxony, was opposed violently, and after having bestowed upon them, in ridicule, the epithet of *Pietists*, they were suppressed in their public ministrations and lectures, by the Consistory of Wittemberg. Notwithstanding they were prohibited from promulgating publicly, their views and principles, it led to inquiry among the people. This state of things continuing, many learned men of the different Universities left Europe, and emigrated to America, whilst others remained

and persevered in the prosecution of the work they had commenced with so much diligence. In the year 1708, Alexander Mack, of Schuishem, and seven others in Schwardzenau, Germany, met together, regularly, to examine carefully and impartially, the doctrines of the New Testament, and to ascertain what are the obligations it imposes on professing Christians; determining to lay aside all preconceived opinions and traditional observances. The result of their inquiries terminated in the formation of the society now called Tunkers, or First-day German Baptists. Meeting with much persecution as they grew into some importance, as all did who had independence enough to differ from the popular church, some were driven into Holland, some to Creyfels in the Duchy of Cleves, and the mother church voluntarily removed to Serustervin, in Friezland; and from thence emigrated to America in 1719; and dispersed to different parts as we have already seen, to Germantown, Skippeck, Oley, Conestogo, and elsewhere. They formed a church at Germantown in 1723, under the charge of Peter Becker. The church grew rapidly in this country, receiving members from the banks of the Wissabickon and from Lancaster County; and soon after a church was established at Muehlbach, (Mill Creek) in this county. Of this community was one Conrad Beissel, a native of Germany. He had been a Presbyterian, and fled from the persecutions of that period. Wholly intent upon seeking out the true obligations of the word of God, and the proper observance of the rites and ceremonies it imposes, stripped of human authority, he conceived that there was an error among the Tunkers, in the observance of the first day for the Sabbath, that the *Seventh day* was the command of the Lord God, and that *that day* was *established and sanctified*, by the Great Jehovah, *forever!* And no change, nor authority for change ever having been announced to man, by any power sufficient to set aside the solemn decree of the Almighty—a decree which he declared he had sanctified forever!—he felt it to be his duty to contend for the observance of that day. About the year 1725, he published a tract entering into the discussion of this point, which created some excitement and disturbance in the Society at Mill Creek; upon which he retired from the settlement, and went secretly, to a cell on the banks of the Cocalico, which had previously been occupied by one Elinilech, a hermit. His place of retirement was unknown for a long time to the people he had left; and when discovered, many of the Society at Mill Creek, who had become convinced of the truth of his proposition for the observance of the Sabbath, settled around him, in solitary cottages. They adopted the original Sabbath—the *Seventh day*—for public

worship, in the year 1728; which has ever since been observed by their descendants, even unto the present day.

In the year 1732, the solitary life was changed into a conventical one, and a Monastical Society was established as soon as the first buildings established for that purpose were finished—May 1733. The habit of the Capauchins, or White Friars, was adopted by both the brethren and sisters, which consisted of a shirt, trowsers, and vest, with a long white gown or cowl, of woollen web in winter, and linen in summer. That of the sisters differed only in the substitution of petticoats for trowsers, and some little peculiarity in the shape of the cowl. Monastic names were given to all who entered the cloister. Onesimus (Israel Eckerlin,) was constituted Prior, who was succeeded by Jabez, (Peter Miller;) and the title of *Father*—spiritual father—was bestowed by the Society upon Beissel, whose monastic name was Friedsham; to which the brethren afterwards added Gottrecht—implying together *Peaceable, Godright*. In the year 1740, there were thirty-six single brethren in the cloister, and thirty-five sisters; and at one time the Society, including the members living in the neighborhood, numbered nearly three hundred.

The first buildings of the Society, of any consequence, were *Kedar*, and *Zion*—a meeting-house and convent; which were erected on the hill called Mount Zion. They afterwards built larger accommodations, in the meadow below, comprising a Sisters' House called *Saron*, to which is attached a large Chapel, and "*Saal*," for the purpose of holding the *Agapas*, or Love Feasts,—a Brothers' House called Bethania, with which is connected the large meeting room, with galleries, in which the whole Society assembled for public worship; in the days of their prosperity, and which are still standing, surrounded by smaller buildings, which were occupied as printing office, bake house, school house, and almony, and others for different purposes; on one of which, ■ one story house, the town clock is erected.

The community was a republic, in which all stood upon perfect equality and freedom. No monastic vows were taken, neither had they any written covenant, as is common in the Baptist churches. The New Testament was their confession of faith, their code of laws, and their church discipline. The property which belonged to the Society, by donation, and the labor of the single brethren and sisters, was common stock, but none were obliged to throw in their own property or give up any of their possessions. The Society was supported by the income of the farm, grist mill, paper mill, oil mill, fulling mill, and the labor of the brethren and sisters in the cloister

The principles of the Seventh-day Baptist Society of Ephrata, which few seem to understand, though they have been published in the German language, with full explanations and commentaries, about a century ago, may be summed up in a few words, namely :

1. They receive the Bible as the only rule of Faith, covenant, and code of laws for church government. They do not admit the least license with the letter and spirit of the Scriptures, and especially the New Testament—do not allow one jot or one tittle to be added or rejected in the administration of the ordinances, but practise them precisely as they are instituted and made an example by Jesus Christ in his word.

2. They believe in the divinity of the Lord Jesus Christ, and the trinity of the Godhead ; having unfurled this distinctive banner on the first page of a hymn book which they had printed for the Society as early as 1738, namely, “ There are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one. And there are three that bear witness in earth, the Spirit, and the Water, and Blood ; and these three agree in one.”

3. They believe that salvation is of grace, and not of works ; and they rely solely on the merits and atonement of Christ. They believe, also, that that atonement is sufficient for every creature—that Christ died for all who will call upon his name, and offer fruits meet for repentance ; and that all who come unto Christ are drawn of the Father.

4. They observe the original Sabbath, believing that it requires an authority equal to the great Institutor, to change any of his decrees. They maintain that as he blessed and sanctified that day forever, which has never been abrogated in his word, nor is any scripture to be found to warrant that construction, that it is still as binding as it was when it was announced amid the thunders of Mount Sinai. To alter so positive and hallowed a commandment of the Almighty, they consider would require an explicit edict from the great Jehovah. It was not foretold by any of the prophets, that with the new dispensation there would be any change in the Sabbath, or any of the commandments. Christ, who declared himself the Lord of the Sabbath, observed the seventh day, and made it the day of his especial ministrations ; nor did he authorize any change. The apostles have not assumed to do away with the original Sabbath, or given any command to substitute the first for the seventh day. The circumstance of the disciples meeting together to break bread on the first day, which is sometimes used as a pretext for observing that day, is simply what the seventh-day people do at this day. The sacrament was not administered by Christ, nor by the apostles, on the Sab-



bath, but on the first day, counting as the people of Ephrata still do, the evening and the morning to make the day.

5. They hold to the Apostolic Baptism—believer's baptism, and administer trine immersion, with the laying on of hands and prayer, while the recipient yet remains kneeling in the water.

6. They celebrate the Lord's Supper at night in imitation of our Saviour; washing at the same time each others' feet, agreeably to his command and example, as is expressly stated in the thirteenth chapter of the Evangelist John, fourteenth and fifteenth verses. This is attended to on the evening after the close of the Sabbath, the Sabbath terminating at sunset of the seventh day, thus making the Supper an imitation of that instituted by Christ, and resembling also the meeting of the apostles on the first day to break bread, which has produced much confusion in some minds in regard to the proper day to be observed.

Celibacy they consider a virtue, but never require it, nor do they take any vows in reference to it. They never prohibited marriage and lawful intercourse between the sexes, as is stated by some writers, but when two concluded to be joined in wedlock, they were aided by the Society. Celibacy was urged as being more conducive to a holy life, for Paul saith—"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." And again: "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things of the world, how he may please his wife. There is this difference between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. I say therefore to the unmarried and widows, it is good for them if they abide even as I." And they also consider that those who sacrifice the lusts of the flesh, and live pure virgins for Christ's sake, will be better fitted, and will enjoy the first places in glory. St. John, in the Revelations, says—"I looked, and lo, a lamb stood on Mount Zion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads: And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and I heard the voice of harpers harping with their harps: and they sang as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the

Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and unto the Lamb." This was a fondly cherished subject, and was constantly inculcated. It may be considered the ground of the institution at Ephrata, whose prosperity and advancement was dependent upon its being properly appreciated. It was sedulously kept before them, by their ministers, in its brightest colors; and all the Scripture, which is not a little, was brought to bear upon it, to inspire them with perseverance and faithfulness. It promised capabilities which others could not possess in the divine life, and also held out the brighter rewards of heaven. It was a prolific subject for many of their hymns, which seemed to hallow and sanctify virginity. I have seen one, an occasional hymn—for they multiplied new hymns for every particular meeting or celebration—one which is very beautiful, indeed, and which was a prophecy respecting Ephrata—a prophecy which has been verified. It invokes in eloquent terms, steadfastness of purpose among the brethren and sisters of the cloister, and laments the downfall, in prospect of any declension, in most affecting strains.

They do not approve of paying their ministers a salary. They think that the Gospel was sent without money and without price, and that every one called to preach the word should do it from love of the cause, and in this matter to follow the advice and example of Paul. However, they never had any scruples in affording their ministers such support of life as they possess themselves, and gave them the same support the other brethren enjoyed. Individual members may give as presents, what to them seemeth fit, in money, goods, etc.; and whenever he travels for religious purposes, if needy, he is supplied with money out of the treasury to bear his expenses.

These are the great and leading tenets and principles of the Seventh-day German Baptists of Pennsylvania. There are many other minor points of not sufficient importance to enumerate in detail, and may better be adverted to in replying to some errors which writers have fixed upon them, and which cannot properly be considered as tenets and principles, but only as peculiarities. I cannot, here, go into an exposition of the peculiar views of this people, nor enter into the minutiae of the manner of performing all the ceremonies and ordinances. I would merely remark in regard to their regular worship, that they commence with a hymn, then prayers, (kneeling,) and after a second hymn, the minister requests one of the brethren (any one) to read a chapter out of the Scriptures, which they are at liberty to choose from any part of the Bible; he then expounds the chapter, tracing its bearings and historical connection with the prophets and the New Testa-

ment; after which the Exhorters enforce the duties which it inculcates, and should any member, brother or *single* sister be able to improve the subject still farther, or have any remarks relative to the topic to make, they are at perfect freedom to express them. Prayer and singing, with the reading of a psalm, instead of a *benediction*, concludes the service.

It is not one of their customs to wear long beards, as is frequently said of them; this is more the case with the Tunkers and Mennonists. They are often represented as living on vegetables, the rules of the society forbidding meats, for the purpose of mortifying the natural appetite, and also as lying on wooden benches, with billets of wood for their pillows, as an act of penance. The true reason and explanation of the matter is, that both were done from considerations of economy. Their circumstances were very restricted and their undertaking great. They studied the strictest simplicity and economy in all their arrangements; wooden flagons, wooden goblets, turned wooden trays, were used in administering the communion; and the same goblets are still in use, though they have been *presented* with more costly ones. Even the plates from which they ate, were octangular pieces of thin poplar boards, their forks and candlesticks were of wood, and also every other article that could be made of that material was used by the whole community. After they were relieved from the pressure of their expensive enterprise in providing such extensive accommodations, they enjoyed the cot for repose, and many other of the good things of life; though temperance in eating and drinking, was scrupulously regarded. And it may be well to remark, that there were not any ardent spirits used in the building of the whole village; the timber of which was hewn, and all the boards sawed by hand during the winter months. The society was a social community, and not a cold, repulsive, bigoted compact; being sometimes represented as reserved and distant, and not giving an answer when addressed on the road. Morgan Edwards, in his "*Materials towards a History of the American Baptists*," published in 1770, bears a different testimony: he says—"From the uncouth dress, the recluse and asthetic life of these people, sour aspects and rough manners might be expected; but on the contrary, a smiling innocence and meekness mark their countenances, and a softness of tone and accent adorn their conversation, and make their deportment gentle and obliging. Their singing is charming; partly owing to the pleasantness of their voices, the variety of the parts they carry on together, and the devout manner of performance." And of Beissel he gives the following character, which he had from one who knew him well. "He was very strict in his morals, and practised self-denial to an uncommon degree.

Enthusiastic and whimsical he certainly was, but an apparent devoutness and sincerity ran through all his oddities. He was not an adept in any of the liberal arts and sciences, except music, in which he excelled. He composed and set to music, in three, four, six, and eight parts, a folio volume of hymns, and another of anthems. He published a dissertation on the Fall of Man, in the mysterious strain; also a volume of letters. He left behind him several books in manuscript, curiously written and embellished." One writer has made a remark as invidious, as it is unfounded, on the sisterhood, in stating that "The sisters it would seem, took little delight in their state of single blessedness, and two only, aged and ill-favored ones, we may suppose, continue steadfast in the renunciation of marriage." They never had to renounce matrimony on entering the Convent, and but four or five of the whole number that have been in the cloister, in the period of one hundred and three years, left and were married. One of these married a gentleman in the city of Philadelphia, and afterwards much regretted her change, as did all others who left the "*Stillen einsamkeit*." The rest continued steadfast in their state of single blessedness, and now, save those remaining in the Convent, lie beside each other in the beautiful cemetery in the foreground of the village.

These little things would not be considered worthy of any notice out from fresh currency which has been given them by a late popular work. We conclude our notice of the gratuitous aspersions, by a few words in reply to the charge of their denying the doctrine of original sin, and the eternity of punishment. They do not hold that Adam's fall condemns indiscriminately all born souls, for many are born and die without sinning; but they admit and teach that in the fall of Adam all disposition to good and holiness was lost, and that the whole race inherit a natural innate depravity, which will lead them to sin, and prove their sure condemnation, unless they repent, and are born again of the Holy Spirit. Beissel wrote a book on this subject, which is as curious as it is ingenious. He enters into long disquisitions on the nature of Adam and his capabilities before the fall; explaining many things of the fall, and with it elucidating several parts of the Scriptures, which have escaped, and would easily escape the attention of men of less profundity of genius. His views are somewhat mysterious, yet deep and ingenious, but in the present day would be deemed little more than refined speculations, sublimated into visions. But none go to deny the depravity of the human heart, and the sad consequences which the fall of Adam has entailed on every succeeding generation, unless each creature be regenerated and born again through the sanctifying influence

of the Holy Spirit. They do not believe in universal salvation in the usual acceptation of that term,—they teach the sure reward of submission and obedience to the requisitions of the Lord, through the mercy of God in Christ Jesus; and believe fully in the punishment of transgression—for “The wages of sin is death”—death to the joys of heaven, and an exclusion from the presence of the Lord—cast into utter darkness, where there is weeping and wailing and gnashing of teeth—where the fire is never quenched—where the worm never dieth. The idea of a universal restoration did exist among some in the early days, and it is to be attributed to attempts to explain the fifteenth chapter of the first epistle to the Corinthians, and the twentieth chapter of the Revelations, and reconcile some other parts of the Scriptures. It, however, is never taught as a doctrine, but is always approached with the greatest caution and delicacy, by their pastor in private conversations with the members who desire to be instructed upon this subject, and who invariably admonishes them to be diligent in making their calling and election sure—to be prepared for the first resurrection, and not depend on a second.

Though they considered contention with arms and at law unbecoming professors, yet they were decided Whigs in the Revolution, and have, unfortunately had to defend themselves too frequently in courts of justice. To set an example of forbearance and Christian meekness, they suffered themselves for a long time to be wronged and plundered, until forbearance was no longer a virtue. In the French war of 1756, the door of the Cloister, including the chapels, meeting-room, and every other building, were opened as a refuge for the inhabitants of Tulpehocken and Paxton settlements, then the frontiers, from the incursions of the hostile Indians, all of whom were received and kept by the society during the period of alarm and danger. Upon hearing of which a company of infantry was despatched by the Royal Government from Philadelphia to protect Ephrata; and on representation of the character of the Society, by the commissioners who were sent to visit the place, the Government made them a present of a pair of very large glass communion goblets, which was the only recompense they would receive. At an earlier period they attracted the attention of the Penn family, and one of the young ladies, in England, commenced a correspondence with the Society. Governor Penn visited them frequently, and, desirous of giving them a solid evidence of his regard, had a tract of *five thousand acres* of land surrounding Ephrata, surveyed and conveyed to them, as the Seventh-day Baptist Manor, but they refused to accept it—believing that large possessions were cal-



culated to engender strife, and that it is more becoming to Christian pilgrims and sojourners not to be absorbed in the gains of this world and the accumulation of property. After the battle of Brandywine the whole establishment was opened to receive the wounded Americans, great numbers of whom were brought here in wagons, a distance of more than forty miles; and one hundred and fifty of whom died, and are buried on Mount Zion. Their doors were ever open to the weary traveller, and all visitors were cordially received and entertained while they tarried, as is done in the Hospices of Europe. All supplies were given to the needy, even their own beds, and to stripping their own backs, to afford some shelter from the "Peltings of the pitiless storm," to those who were exposed to the weather in inclement seasons.

Many of the brethren being men of education, they established at a very early period, a school, which soon gained for itself an honorable reputation, many young men from Philadelphia and Baltimore being sent there to be educated. A Sabbath school was also instituted for religious instruction, which flourished many years, and was attended with some remarkable consequences. It produced an anxious inquiry among the juvenile population, who attended the school, which increased, and grew into what is now termed a revival of religion. The scholars of the Sabbath school met together every day before and after common school hours, to pray and exhort one another, under the superintendence of one of the brethren. The excitement ran into excess, and betrayed a zeal not according to knowledge; which induced Friedsham to discourage an enterprise which had been commenced and was partly under way, namely to erect a house for their especial use, to be called *Succoth*. Ludwig Hœcker, or Brother Obed, as he was designated, who was the teacher of the common school, projected the plan of holding a school in the afternoon of the Sabbath, and who, in connexion with some of the other brethren, commenced it, to give instruction to the indigent children who were kept from regular school by employments which their necessities compelled them to be engaged at during the week, as well as to give religious instruction to those of better circumstances. It is not exactly known in what year the Sabbath school was commenced. Hœcker came to Ephrata in the year 1739, and it is presumed that he began soon after he took up his residence among them. The materials for the building were furnished, as is recorded, in the minutes of the society, in the year 1749. After the battle of Brandywine, the Sabbath school room, with others, was given up for a hospital, which was occupied as such some time; and the school was never afterwards resumed. Hœcker at that period was sixty years of age.

By 1777, the society began to decline, not from causes alleged by some writers, want of vigor in the successor of Beissel, who died 1768; for his successor, Peter Miller, was a man of much greater powers of mind, and had the management of the establishment during Beissel's time; and to whose energy and perseverance is mainly attributable the great prosperity of the institution in its early days. The institution was one of the seventeenth century, and in accordance with European feelings, most of the members being natives of Germany. The state of public opinion at Beissel's death was widely different from what it was during the first fifty years after it was established, in relation to politics and government, and with this march of intellect different sentiments were entertained in regard to religious institutions. It was commenced as a social community in the midst of a wilderness—the hand of improvement made the desert bloom as a rose, and at *that* time (1768) it was surrounded by a dense population. These circumstances, connected with incessant persecution—the turmoil and contention into which it was thrown and constantly kept by some of its envious neighbors, were the principal causes of its decline.

At an early period they established a printing office, one of the first German presses in the State, which enabled them to distribute tracts and hymns, and afterwards to print several large works, in which the views of the founder are fully explained. Many of these books have been lost and destroyed. In the revolutionary war, just before the battle of Germantown, three wagon loads of books, *in sheets*, were seized and taken away for cartridges. They came to the paper-mill to get paper, and not finding any there they pressed the books in sheets.

Music was much cultivated; Beissel was a first rate composer and musician. In composing sacred music he took his style from the music of nature, and the whole comprising several large volumes is founded on the tones of the Æolian harp—the singing is the Æolian harp harmonized. It is very peculiar in its style and concords, and in its execution. The tones issuing from the choir imitate very soft instrumental music; conveying a softness and devotion almost superhuman to the auditor. Their music is set in four, six, and eight parts. All the parts save the bass, are led and sung exclusively by females, the men being confined to bass, which is set in two parts, the high and low bass—the latter resembling the deep tones of the organ, and the first in combination with one of the female parts, is an excellent imitation of the concert-horn. The whole is sung on the falsetto voice, the singers scarcely opening their mouths, or moving their lips, which throws their voice up to the ceiling, which is not high, and the tones, which seem to be

more than human, at least so far from common church singing, appear to be entering from above, and hovering over the heads of the assembly. Their singing so charmed the Commissioners who were sent to visit the Society by the English government, after the French war, that they requested a copy to be sent to the royal family in England; which was cheerfully complied with, and which I understand is still preserved in the British Museum. About twelve months afterwards a box was received about three or four feet long, and two or two and a half wide, containing a present in return. What the present was is not now certainly known, none having seen it but Friedsam and Jalez, who was then Prior, and into whose care it was consigned. It was buried secretly by him, with the advice of Biessel. It is supposed from a hint given by Jalez, that it was images of the king and queen, in full costume, or images of the Saviour on the Cross, and the Virgin Mary; supposing, as many in this country have erroneously thought, that the people of Ephrata possess many of the Catholic principles and feelings. The king, at whose instance they were sent, was a German, and we may presume that he considered that they retained the same views as the monastic institutions of Europe. They have nearly a thousand pieces of music, a piece being composed for every hymn. This music is lost entirely now, at Ephrata—not the music books, but the style of singing. It is, however, still preserved and finely executed, though in a faint degree, at *Snowhill*, near the Antidam creek, in Franklin County, where there is a branch of the Society, and which is now the principal settlement of the German Seventh-day Baptists.

They greatly outnumber the people at Ephrata, and are in a very flourishing condition. There they keep up the institution as originally established at Ephrata, and are growing rapidly. Their singing which is weak in comparison with the old Ephrata choir, and may be likened to the performance of an overture by a musical box with its execution by a full orchestra in the opera house, is so peculiar and affecting that when once heard, it can never be forgotten. I heard it once at Ephrata, in my very young days, when several of the old choir were still living, and the Antidam choir met with them. And some years since I sojourned in the neighborhood of *Snowhill*, during the summer season, where I had a fine opportunity of hearing it frequently and judging of its excellence. On each returning Friday evening, the commencement of the Sabbath, I regularly mounted my horse and rode to that place, a distance of three miles, and lingered about the grove in front of the building, during the evening exercises, charmed to enchantment. It was in my gay days, when the fashion and ambition of the world

possessed my whole breast, but there was such a sublimity and devotion in their music, that I repaired with the greatest punctuality to this place, to drink in those mellifluous tones, which transported my spirit for the time, to regions of unalloyed bliss—tones which I never before nor since heard on earth, though I have frequented the English, the French and Italian opera—that is music for the *ear*—the music of Beissel is music for the *soul*—music that affords more than natural gratification. It was, always, a delightful boon to me, enhanced by the situation of the Cloister, which is in a lovely vale just beyond the South Mountain. During the week I longed for the return of that evening, and on the succeeding morning was again irresistibly led to take the same ride, if I did not let it be known on the evening that I was on the ground, for whenever it was discovered, I was invited and kept the night in the Cloister—to attend morning service, at which time I always entered the room, and there was their preaching; but as often as I ventured I became ashamed of myself, for scarcely had these strains of celestial harmony touched my ear, than I was bathed in tears,—unable to suppress them, they continued to cover my face during the service; nor in spite of my mortification could I keep them away. They were not tears of penitence, for my heart was not subdued to the Lord, but tears of ecstatic rapture, giving a foretaste of the joys of heaven.

I have spoken of Ephrata as it was, not as it is. True, old Ephrata still stands—its weather beaten walls, some of which are upwards of an hundred years old, and crumbling to pieces, rendering it more interesting from its antiquity. Many traces of the olden time remain, but its life has departed. There are, however, many delightful associations connected with its mouldering walls, and like some of the dilapidated castles, which are apparently falling to the ground, deserted, and given to the rooks and owls, yet it contains many habitable and comfortable apartments.

As early as 1758, there was a branch of this Society established at the Bermudian Creek, in York County, about fifteen miles from the town of York; some of the members of which still remain, though they have been without preaching for many years. Another was established in 1763, in Bedford County, which still flourishes, and many members of the present Society are scattered through the Counties of the interior of the State, so that the truth which was left has not become extinct, but is still extending, which is particularly the case at Snowhill; and hope is still entertained that the little one may become a thousand and the small one a great nation.

A few years ago, the German Seventh-day Baptists were placed

in a situation in which, with all their dislike to law, they felt that the great principles of religious freedom demanded an appeal to Caesar. Prior to that period, Sunday was regarded in the eye of the law as a holy day, and an Act of the Pennsylvania Legislature, passed in 1794, fined those who pursued their secular callings on it. Harmless and inoffensive as the German Sabbatarians had ever been, there were found those who brought them before the magistrates with a view to their being fined. For some time this was submitted to, but at length it was brought before the Supreme Court of the State. Thaddeus Stevens, the Counsel employed by these Baptists, took ground: 1st. That Christianity is *not*, as generally assumed, the common law of the land, and 2nd, That the law of 1794, under which they were prosecuted, is *unconstitutional*, inasmuch as it sets up and enforces Sunday as a *sacred—a holy day—a religious* institution. The difficulty was felt, and the final decision of the Court was, that the Legislature was incompetent to give religious preference to any sect, but was competent to ordain a *civil rest day*, which might be established on any day of the week at the pleasure of the Legislature; thus, stripping, so far as human law is concerned, the day of rest of all sacredness. A subsequent law of the Legislature took away the temptation to inform against the violators of the law, by throwing the whole of the fine into the County treasury, instead of dividing it, as heretofore, with the informer. Since that period the Seventh-day Christians of the State have pursued their own path without annoyance.

We regret that we can present no statistics of this body, as they never kept a register of their members; but some further particulars of it may be expected from an historical volume, which, we learn from Dr. Fahnestock, he is about to commit to press. Dr. Baird says, "They are not believed to exceed a few hundreds in number, and their ministers may be as many as ten or twelve."



## THE GERMAN BAPTISTS OR TUNKERS.



**S** M A L L Christian church was organized in the year 1708, at Scharzenau, in Germany. Its first constituents were Alexander Mack and his wife, John Kipin and his wife, George Grevy, Andreas Bloney, Lucas Fetter, and Joanna Nethigeim. They had been educated as Presbyterians, except Kipin, who was a Lutheran, and being neighbors, they consorted together to read the Bible, and to edify one another in the way they had been brought up, for as yet they did not know that there were any Baptists in the world. However, believer's baptism and a congregational church soon gained upon them, insomuch that they had determined to obey the Gospel in these matters. They desired Alexander Mack to baptize them; but he deeming himself in reality unbaptized, refused. Upon which they cast lots to find who should be administrator. On whom the lot fell has been carefully concealed. They were baptized in the river Eder, near Scharzenau, and then formed themselves into a church, choosing Alexander Mack to be their minister. They increased fast, and began to extend their branches to Merienborn and Epstein, having John Naass and Christian Levy to be their ministers in the new churches. But they were quickly driven from these places by persecution, and some of them went to Holland, and others to Creyfelt. Soon after the mother church at Scharzenau voluntarily removed to Serustervin, in Friezeland, and from thence emigrated to America; and in 1729 those of Creyfelt and Holland followed their example. Thus all this class of churches sprang from the little church at Scharzenau, which began in a place where no Baptists had ever been before known; nor, so far as we can ascertain, have there been any since.

One word may here be said in reference to their name. Like many other bodies of Christians, they have received their leading name from their enemies; *Tunkers*, or, as pronounced in England, *Dunkers*, is a term which signifies *Dippers*, the word really comes from *Tunken*, to put a morsel in sauce; derisively this is calling them *sops*. Another name which also in derision has been given them, is that of *Tumblers*,

from the manner in which they perform baptism, which is by putting the person, while kneeling, head under water, somewhat resembling the motion of the body while in the act of tumbling. For themselves they have assumed the name of *Brethren*, grounding it on the text, "One is your Master, even Christ, and all ye are brethren." Matt. xxiii. 8.

The first twenty families of this community landed in Philadelphia, in 1719, and soon dispersed themselves, some to Germantown, some to Skippack, others to Oley, and others still to Conestoga and elsewhere. As this dispersion prevented the regular meetings for public worship, they soon exhibited a very declining state, and personal religion had, in many instances, almost disappeared. But in the year 1722, Messrs. Baker, Gomery, and Gantz, with the Trauzs, visited their scattered brethren, and their labors were followed by a great revival of religion, insomuch that societies were formed wherever a number of families were within reach of each other. But they soon again became cold, and at the end of three years, they had relapsed into their former condition. In 1729, about thirty-nine persecuted families arrived from Germany, by whose means they were again quickened, and their numbers everywhere increased. These thirty-nine families came from the same church at Schwarzenau, of which the first party had been members.

It is a matter of regret that the German Baptist brethren altogether neglect any records of their proceedings, and are opposed even to publishing their numbers, lest it should seem to savor of pride; on this account it is very difficult to give the information which might be desired. We know, however, that in Pennsylvania they have not less than forty organized congregations, numbering in the aggregate about three thousand communicants. Nine of these communities are west of the Alleghany mountains, and the remainder are in the Middle and Eastern sections. They extend to Germantown and Philadelphia. In Ohio, they had, several years since, forty-six regularly organized congregations, many of them very large. They are more numerous in this State than in any other, and it is said by one of their own ministers that piety is more prosperous among them in Ohio than elsewhere. Virginia and Indiana have each about twenty churches. Illinois, Kentucky, Tennessee, Iowa, North Carolina, New Jersey, and New York contain also a few churches. Maryland, next to Pennsylvania, probably contains more of this class of religionists than any other Atlantic State.

The late Rev. Morgan Edwards, of Philadelphia, to whom we have already been indebted for information, once said, "God will always have a visible people on earth, and these are his people at present above any other in the world!" On account of their meekness and hatred of

war and slavery, together with ■ reuunciation of all sorts of violence, they have been called "The harmless Tunkers."

The late Rev. Elhanan Winchester, from England, in his "*Dialogues on Restoration*," published in 1787, gave them this character—"They are industrious, sober, temperate, kind, charitable people; envying not the great, nor despising the mean. They read much, they sing and pray much; they are constant attendants upon the worship of God; their dwelling-houses are all houses of prayer; they walk in the commandments and ordinances of the Lord blameless, both in public and private. They bring up their children in the nurture and admonition of the Lord. The law of kindness is in their mouths; nor sourness or moroseness disgraces their religion; and whatsoever they believe their Saviour commands they practise, without inquiring or regarding what others do."

It was probably on account of this testimony being borne in their favor by Mr. Winchester, that they were charged by many with being *Universalists*, a statement which they deny, and often testify against the opinions of that body. It is certain, however, that Winchester's writings were well received by many of them, and that in 1790 a party of Universalists, led by one John Ham, a man of great talents and popular address, separated from the Tunkers, since which there has been no connection between them. We believe that the class of Tunkers who seceded, are now to be found in Kentucky, the southern part of Illinois, Missouri, and Iowa.

In reference to their theological tenets, they have never, we believe, published in this country any confession of their faith and practice; and though they have but little intercourse with the Mennonites, they mutually agree in appealing to the Confessions of Faith published in Holland more than two centuries ago. The Tunkers, however, object to a few of their articles. "They believe," says the Rev. Philip Boyle, of New Windsor, Maryland, one of their bishops, "That God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him; and that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life: and that God sent his Son into the world, to seek and to save that which was lost, believing that he is able to save to the uttermost all that come unto God through a crucified Redeemer, who tasted death for every man, and was manifested to destroy the works of the devil. And although it has been testified, that they hold general redemption as a doctrine, still it is not preached among them in general, as an article of faith. It has

probably been held forth by those who felt themselves, as it were, lost in the love of God; and, perhaps, on this account, they have been charged with holding the sentiments of the Universalists, which they all deny. They conceive it their duty to declare the whole counsel of God, and therefore they feel themselves bound to proclaim his threatenings and his judgments against the wicked and ungodly; yet in accordance with their general principles, which are *love and good-will*, they are more frequently led to speak of the love and goodness of God towards the children of men."

Though in general the German Baptists maintain the same principles as did their fathers, they themselves confess that there is not the same degree of vital piety among them which there was at the close of the eighteenth century. This is owing, as they think, to the fact that many of them have become wealthy, and that they have, to a considerable extent intermarried with other denominations.

The peculiarities of their mode of baptism have been already referred to; it may here be added, that in imitation of the Greek church, they practise trine immersion, with laying on of hands, while the person is in the water; which may be easily done, as the party kneels down to be baptized, and continues in that posture till prayer has been offered, and hands have been laid on. They lay their candidates forward in the water, instead of backward, as the Baptists generally do. They have published several works in defence of baptism, which present the general arguments of the Baptists, with, however, but little proof of learning.

The teachers and deacons of the German Baptists, are all chosen by vote, and their bishops are selected from among their teachers, after they have been fully tried and found faithful. They are ordained by prayer and the laying on of hands, which is a very solemn and affecting ceremony. It is said by Dr. Benedict, that the title of Bishop did not originally exist among them; but was, as it has been with some other communions, an afterthought, though in very early times. They have nothing, however, of the ecclesiastical machinery of the denomination called Episcopalians. It is the duty of the *bishops* to travel from one congregation to another, not only to preach, but to set in order the things that may be wanting; to be present at their love-feasts and communions, and when teachers and deacons are elected, or chosen, or when a bishop is to be ordained, or when any member who holds an office in the church is to be excommunicated. As some of the congregations have no bishops, it is also the duty of the bishop in the nearest congregation to assist in keeping an oversight of such congregations.



An *Elder* among the Brethren, is, in general, the first and eldest chosen teacher in the congregation where there is no Bishop; it is the duty of this officer to keep a constant oversight of the church by whom he has been chosen as a teacher. Further, it is connected with his office to appoint meetings, to baptize, to assist in excommunication, to solemnize marriages, to travel occasionally in order to render assistance to the bishop, and in certain cases to perform all the duties of that high office.

The duty of the *teachers* is to exhort and preach at any time of their regular stated meetings; and, by the request of a bishop or elder to perform the rites of marriage and baptism.

It is the duty of the visiting brethren, or more properly *deacons*, to keep a constant oversight of the poor widows and their children; to afford them such assistance as may from time to time be necessary; and to assist in making at least an annual visit among all the families or members in their respective congregations, and there to exhort or comfort each other, as well as to reconcile all differences that may from time to time occur in the community. It is also a part of their office to read the Scriptures, to pray, and even exhort, if it be needful, at their regular meetings of worship.

In reference to church government, they act in general accordance with the regular Baptists, with indeed a few exceptions. Such as not requiring from their ministers a liberal education, nor affording them a pecuniary support, excepting occasionally, in the way of presents. Every brother is allowed to stand up in their meetings and speak by way of exposition and exhortation; and when, by these means, they find a man eminent for knowledge, and possessing aptness to teach, they elect him as their minister, and ordain him with fasting, prayer, and laying on of hands. They also require their deacons, and aged women whom they appoint as *deaconesses*, to use their gifts on these occasions. Their acquaintance with the Bible is admirable, as well as their general meekness and piety. In travelling to preach, they usually go two together, and very frequently one speaks in the German language, and the other in English, to the same congregation. They discharge all the duties of the ministry to all who request them, without fee or reward. Some of their ministers, though many of them are very poor, leave their families for many weeks in succession, and travel at their own expense, to preach the Gospel to those who need it.

Every year, about Whitsuntide, the Brethren hold an annual meeting, which is attended by the bishops and teachers, as well as the other members who may be sent from their congregations as representatives



At these meetings, the Rev. Mr. Boyle tells us, there is, in general, a committee of five of the oldest bishops chosen from those who are present, who retire to some convenient place to receive and hear such cases as may be referred to them by the teachers and representatives from the various congregations, which are afterwards discussed and decided upon; and their decisions, with their reasons, are published, both in the German and English languages, and circulated throughout the United States. As soon as convenient after their reception, these are read to the congregations, and thus they preserve a unity of opinion and sentiment throughout the whole body.

The Brethren have some peculiarities in their manners, which may not form a part of their religion, but which they mutually agree to practise. They use great plainness of speech and dress, like the Friends, or Quakers; and will neither take an oath nor engage in war or fighting; they will not go to law, and seldom take interest for the money they lend to their poorer brethren. The bishops, teachers, and deacons are required, or at least expected, to wear their beards, as it is considered by them that these emblems remind them of the primitive fathers, and of the vow of the Nazarites, as being especially devoted to God. They live to a very great extent on vegetable food, anoint the sick with oil in the name of the Lord, and celebrate the Lord's Supper with its ancient attendants, love-feasts, washing the feet, and the kiss of charity. On the whole they manifest great simplicity of character, and are highly estimable members of society.

For the reasons already assigned, we have been unable to obtain full statistics of their present condition; but in the "*Baptist Almanac for 1854*," they are estimated to have 150 churches; 200 ministers, and 8,000 members. The census returns of 1850 state that they have 52 church edifices, capable of accommodating 35,075 worshippers, and of the value of \$46,025. If these items of information are correct, nearly one hundred of their churches must worship in school rooms, in borrowed church buildings, or in private houses. This was formerly the case among them almost universally.

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For aid in the preparation of this article we are indebted to the writings of the Rev. Drs. Benedict and Evans, and of the Rev. Messrs Boyle, Burrows, and Edwards.

## THE FREEWILL BAPTISTS



CONSIDERABLE difficulty is connected with writing the history of this people; chiefly because they themselves do not appear to have collected and preserved the materials without which the historian cannot fulfil the duties of his office. Two classes of Freewill Baptists not many years ago existed in this country, each for a while unknown to the other, which are now happily united; neither party, however, carried their history back very far into the last century, nor do they seem to have more than a very slight idea that

their parentage may be traced back to a very early period of New England Ecclesiastical History. As, however, we have surveyed the whole field, we shall venture to assert that without any profound reasoning, or any considerable labor of the imagination, we shall see that the Freewill Baptists of America are the lineal descendants of venerable men who in England maintained the battle for freedom, in common with their brethren of a somewhat different creed, and to the whole family of Baptists from the sixteenth century downwards the world yet owes a mighty debt.

It will be readily seen that we identify this body of Christians with the General Baptists of England; or rather with that portion of them called the New Connexion, who took that name when they formed a new confederacy for the advancement of evangelical truth, from which a very large portion of the old churches had departed, in the year 1770. It is true, that in one point, and that a prominent one, they widely differ. We believe that all the Freewill Baptists of this country open their communion to members of other Christian churches, whether in their view baptized or not; whereas we believe that not a single church belonging to the New Connexion of General Baptists in Eng-

land receive others to the Lord's table than those who have been immersed. Some of the older churches did so receive other Christians to their fellowship, as do some of the Old Body, or rather the shadow of a body, at the present time. Having thus cleared our way, we will go back at once to the period when the Baptists separated from their Pedobaptist brethren after the Reformation, and established churches of their own.

As early as 1545, a people in England began to be called Anabaptists; for old John Foxe, in his *Martyrology*, tells us that Henry the Eighth, in his prorogation of the Parliament that year, said to them, "What love and charity is there among you, when one calls another heretic and *Anabaptist*; and he calls him again Papist, Hypocrite, and Pharisee?"

"From the severities," says Ivimey, "Exercised against the Baptists in the reigns of Mary and Elizabeth, their numbers were greatly reduced; many of them also left the kingdom. But an event took place in Holland, which tended to revive them, and ultimately to increase them in England. Among the banished Puritans, a Mr. John Smyth, who had been a clergyman in the church of England, embraced the sentiments of the Baptists, and founded a church at Leyden. After his death in 1610, many of his people returned home and founded a church in London of the Arminian sentiments; or in other words on the great principle that Christ died for the *general* redemption of mankind. In about 1653, other Baptist churches were founded in London, which were of the Calvinistic opinions, from which circumstance they were called from their more restricted view of redemption *Particular Baptists*. By the beginning of the reign of Charles the First, these two classes of Baptists had become numerous. In 1646, they had forty-seven churches in London; and if Dr. Featly, a warm adversary, may be relied on, 'they baptized hundreds of men and women in rivulets about London, and in some arms of the Thames.'"

The Baptists, under which term we include both the General and the Particular, appear always to have been enemies to persecution for conscience' sake; and never aimed as a body to be comprehended in the national establishment.

As early as the year 1589, Dr. Some, a high church partisan, wrote a treatise against some of the noted Puritans; and took occasion to show their agreement in some things with the Anabaptists. To prove the latter to be heretics, he says, "They say 'the civil power has no right to make and impose ecclesiastical laws:' and that the high commission court is an unchristian usurpation." By objecting to the magistrates

enacting and imposing laws in the church of Christ, it is evident they understood the principle on which genuine dissent is founded, which is, *No Imposition*. In a work published in 1615, they say, "Every man has a right to judge for himself in matters of religion; and to persecute any one on that account is illegal and antichristian." And again in a petition presented to King James the First, in 1620, "To persecute men for their conscience's sake, is contrary to the law of Christ; these cruel proceedings do noway become the character and goodness of the Christian religion, but are the marks of Antichrist, and what they themselves condemn in the Papists."

In an address presented by the Baptists to the king, parliament, and people for toleration, at the time of the Savoy Conference, after the Restoration, they say, "We have written some arguments which we humbly offer to all men, to show how contrary to the gospel of the blessed Jesus, and to good reason it is for any magistrate, by outward force, to impose anything in the worship of God, on the consciences of those whom they govern; but that liberty ought to be given to all such as disturb not the public peace, though of different persuasions in religious matters. If magistrates," they add, "In the days of the gospel, have power, by outward force, to *impose* anything in the worship of God on the conscience, then all magistrates, in all countries, have the same power. Then, if we lived in Turkey, must we receive the Alcoran; if in Spain, be Papists; in England sometimes Papists, as in Henry the Eighth's time, Protestants in Edward the Sixth's, Papists again in Queen Mary's, and Protestants again in Queen Elizabeth's; and so for ever as the authority changes religion, we must do the same: but God forbid! for nothing is more absurd." Crosby informs us that he had been told, that while the Presbyterians were pleading hard for such concessions from his Majesty as they thought would bring about a union, the Lord Chancellor told them his Majesty had received petitions from the Anabaptists, who desired nothing more than to worship God according to their consciences. At which they were all struck dumb, and remained a considerable time in silence. "Were Britain," says a late writer, "To erect a statue of gold to the memory of the first patrons of this sentiment, she would but imperfectly discharge the debt she owes to those who have been the source of her wealth, her strength, and her glory." The opinion of Bishop Burnett respecting the Baptists in the reign of James the Second deserves attention. "The Anabaptists were generally men of virtue, and of universal charity, and as they were far from being on any treating terms with the church of England, so nothing but a universal toleration could make them capable of favor or employment."

As in public matters, and on great ecclesiastical principles, the Particular and the General Baptists were entirely agreed, it is not necessary here again to detail the great facts which have passed under review in our account of the Associated Baptists, in this volume. We will transcribe from a pamphlet by Joshua Wilson, Esq., of London, published a few years since on the civil question of marriage an account which he gives of the stand taken by the General Baptists. He says: "They esteemed marriage as highly important to society, and thought that it ought to be under the cognizance of the civil magistrate; and had the State made regulations concerning it, unconnected with religious ceremonies, they would cheerfully have complied with them. But in the 'form of matrimony directed by the service book,' they found, as they thought, much of superstition and popery, which they believed themselves obliged to witness against. They could not conceive, for instance, why the ring must be laid on the service book, and pass through the hands of the priest, before it was fit for the use intended; unless it was supposed to have gained some secret efficacy, or peculiar sanctification by the operation. The introduction also of the sacred Three, on this occasion, shocked them; for they thought it dangerous to speak a word, much less perform a ceremony, in the name of Father, Son, and Holy Ghost, which he had not commanded. Nor could they understand how to worship their wives. To worship any creature in the sacred name of God appeared to them very suspicious; and though they acknowledged that there was a kind of civil worship due to superiors, yet, as the law of God and nature had made the man the superior in marriage, they 'saw no occasion to unman themselves to gratify a ceremony.'

"They therefore usually solemnized their marriages amongst themselves in a manner very similar to that now adopted by the Quakers. When two persons, qualified according to the law of God and their country with respect to the degrees of affinity, and their freedom from all other engagements, had agreed to unite in the marriage state, it was required that they should give notice of such intention to the church of which they were members, a sufficient time before the nuptials, that proper inquiries might be made respecting the circumstances. If no objection appeared, the parties, accompanied by their friends, and the pastor of the society, or some other minister, repaired to the meeting, appointed by previous notice, for this purpose; and there, in the presence of the congregation, joining their hands, they declared that, from that day they took each for husband and wife, mutually engaging to treat each other with all the affection and fidelity which that relation required. They afterwards signed a certificate of the transaction,



drawn up on a paper properly stamped, which was attested by the signatures of as many of the company present as was thought convenient. The minister then concluded the meeting by giving suitable exhortations to the newly-married couple, and offering up a solemn prayer to God for his blessing on the union. The marriage was also entered upon the records of the society, and properly attested.

The seventeenth century presented some curiosities of Baptist literature. We here give the titles of two singular volumes on baptism :

“Blackwood’s Storming of Antichrist in his Two Last and Strongest Garrisons of Compulsion of Conscience and Infant Baptism, 1644.”

“Fisher’s (Sam. A. M.) Christendom Unchristened, and New Christened; or Good Old way of Dipping and Inchurching of Men and Women after Faith and Repentance, Vindicated by the Two-Edged Sword of the Spirit, 1653.”

The *Old General Baptists* have, in some of their churches, three distinct orders separately ordained—Messengers, Elders, and Deacons; and their General Assembly, when a sermon is preached, and the affairs of the churches are taken into consideration, is held annually in London, on the Tuesday in the Whitsun week; and they afterwards dine together with cordiality. They have thus met for nearly a century and a half. Dr. John Gale, a learned General Baptist, had a famous controversy, in the beginning of the last century, with Dr. Wall, vicar of Shoreham, who defended the practice of baptizing infants by immersion. In addition to Dr. Gale, they can boast of the learned Thomas Grantham, Dr. James Foster, and many other men of extensive literary acquirements.

The following fact is a specimen of many which might be referred to, which illustrate the sufferings unjustly inflicted on the old fashioned Baptists of England.

A singular grave and stone, in an orchard at a village called Seaton, in the county of Rutland, was visited by two General Baptist ministers a few years since. We give a portion of their description.

The stone lay flat on the earth, and appears never to have been erect. The following is a literal copy of the inscription :

HERE LYETH THE BODY OF JOHN OSBORNE ESQUIRE A SERVANT OF  
JESUS CHRIST BEING AGED ABOVE 84 YEARS HE DECEASED IN THE 7 MONTH  
1668 AT OKEHAM PRISON WHERE HE WAS ABOVE\* YEARS UNLAWFULLY  
IMPRISONED AND UNIUSTLY DETAINED FOR DENYING MAINTAINANCE TO A  
FALSE MINISTER OR THE PAROCHIAL CLAIM OF TYTHES.

\* The number of years that he was in prison was so defaced as not to be read but it appeared to be less than ten.

On another stone, apparently a foot stone, is the following :—

GREAT IS THE TRUTH AND PREVAILETH THE NAME OF THE RIGHTEOUS SHALL BE HAD IN EVERLASTING REMEMBRANCE.

There is not the shadow of a doubt that this man was a General Baptist; and it is very probable that the estate on which he was interred was his own. It is also very probable that there was a chapel connected with the premises, as there is a bank called "Chapel bank," to this day, and a few years ago a large carved stone, apparently a head stone of a window, was found on the premises.

Peace be to the memory of this champion of the truth, that truth which will very soon triumph not only over that system which he strove against, and resisted unto death, but also over every system of error and delusion. Had the good man lived a few years hence, there is every reason to hope he would not have been unlawfully imprisoned, and unjustly detained, for denying maintenance to a false minister, or the parochial claim of tythes.

It is a fact very generally known, that by the middle of the eighteenth century a very large portion of the General Baptists had become Arians, and some of them, indeed Socinians. Very many of their churches had been reduced almost to a state of invisibility, four of them in London had to unite in one, which even then was not large, and probably does not now number a hundred and fifty persons. Change or ruin was inevitable. Under these circumstances the late Rev. Dan Taylor, of London, the son of one General Baptist minister, and the brother of another, himself a man of acute mind, a clear thinker, and possessing many of the qualifications of a leader, commenced, with three or four of his brethren, what they called "*The New Connection of General Baptists*." It had its origin in 1770, of some five or six churches, was founded on *Baxterian* views of divine truth, rather than *Arminianism*, and soon began to show the signs of prosperity which it has since attained.

If we here give a sketch of an eminently useful General Baptist minister of the last century, we shall gratify the reader, because it will show him somewhat of the ecclesiastical character of England, and the class of men by whom, under God, a mighty work was performed.

Joseph Donisthorpe, when a Leicestershire boy at school, was reading in his class the chapter in John's gospel, which describes the arrest, judgment, and sufferings of the Redeemer. He was much affected by the description there given of his agony in the garden, and the treatment he met with from the Jews and Romans. It was his turn to read the sixteenth verse of the nineteenth chapter: "Then delivered

he him therefore unto them to be crucified. And they took Jesus and led him away." He could not proceed in his reading, for his feelings choked his utterance. "Go on, boy," cried the master; "What's the matter with the lad? Go on, I say." "Why, master, they're going to kill him now!" cried poor Joseph, and a torrent of tears relieved his little sympathizing heart. It will be readily believed that after this lad became a minister of Christ, he would dwell with peculiar emphasis on the sufferings of the Saviour, and it will be no matter of surprise that his labors were followed with large success.

At fourteen, Joseph was bound apprentice to a blacksmith, and soon after became deeply concerned for the salvation of his soul. He read the Scriptures, and found the law of God demanded a perfect obedience, which finding himself unable to perform, he was filled with dreadful apprehensions of the wrath of God, and trembled at the approach of death, judgment and eternity.

Unable to think of any method to escape from this dreadful situation, he applied to a neighboring clergyman. This man appears to have been ill qualified to instruct him. He assured Mr. D. that he had nothing to fear, as he was an honest man and gave to every one his due. "If such a man as you fail," said he, "God help thousands." This, however, did not satisfy Mr. D., he still continued to importune the parson, who at last told him plainly, "Take my advice, make yourself easy, continue to attend your church, and if all be not right at last, I will bear the blame."

Mr. D. did not depend much upon this friendly substitute. His anxiety continued, and was greatly increased by an incident that occurred about this time. It was customary for the principal inhabitants of the place, each in his turn, to invite his neighbors to a feast. *Joe Donny*, as Mr. D. was then familiarly styled, being of a pleasant conversation, and generally respected, was always invited to these jovial meetings. He went and returned disguised in liquor, for which he suffered severely in his conscience, and resolved not to go again, but on the next invitation, went and fell into the same sin. The clergyman already mentioned, who seldom failed to be present on these occasions, was one night accosted by his companions thus, "Mr. Parson, you have been at many a hearty feast with us, when will you invite us to one with you?"—"As soon as you please," he replied, "only give me time to get a barrel of ale ripe." The day was therefore appointed, and they all repaired to the clergyman's house. Mr. D. having business in the country, arrived several hours later than the rest, and by that means avoided intoxication; and had an opportunity of observing

to more advantage, the scene before him. His companions were in quick succession rendered senseless, and laid on the straw in the stable, to sleep off the effects of their intemperance. None remained at the festive board, but Mr. D. and the master of the house. The former, struck with the beastly scene, asked his host, "Now, shepherd, what do you think of the sheep?"—"Never mind the sheep," replied the clergyman in a gay tone of defiance. "Either drink or knock under." This profane answer produced a most serious effect on his guest. He saw the danger of trusting to such a guide in the concerns of eternity. He broke off all connections with his gay acquaintance, and resolved to study the Scriptures of truth for himself. Some awful dreams soon after, increased his despondency, and joined to his growing acquaintance with the purity of the Divine law, and the justice of the great Lawgiver, drove him to the very brink of despair.

One afternoon, as he was returning from a neighboring market town, his mind was deeply affected with his lost condition, and so sensible was he of his own guilt and vileness, that he wondered how Providence could suffer such a wretch to live on the earth. He suddenly recollected those words of the apostle. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."—1 Tim. I. 15. This new view of the Gospel way of salvation, removed his fears, and raised him to a height of joy more easily conceived than described. He sat down on the first stile in his road, and indulged himself a long time in tracing the important consequences of the great truths which had then first beamed on his mind. Redemption for a lost world by the blood of Christ, appeared at once so stupendous and gracious a scheme, that it filled his whole soul with the most lively sentiments of admiration and gratitude. Believing that he was *the only person on earth* to whom this grand scheme was known, he immediately determined, from motives of the purest benevolence, to communicate the good news to his fellow sinners. He did not entertain the least doubt but it would be received with rapture by all mankind, but especially by the clergy, who, as he supposed, were totally ignorant of it, though it was their peculiar business to instruct others in the way to heaven.

Full of these views, he hastened home, and immediately began to put his kind designs into execution, by imparting to his wife the discovery which he had made in the fields. Instead of receiving it joyfully, as he expected, she burst into tears, apprehending that his intellects were deranged. Observing, however, that he attended to his business with his usual regularity, she began to listen with more attention, and appears to have been his first convert.

His neighbors soon shared his benevolent attention. He imparted the glad tidings of salvation by Christ to his customers and their servants, when they came to his shop, to all with whom he had occasion to converse, and almost to every person he met in the street. Some heard him with respect, and compared his assertions with the holy Scriptures; others reviled, mocked, and persecuted him. *The Normanton Blacksmith*, and his new doctrine, soon became the common subjects of conversation. Numbers flocked to his house on an evening after the labor of the day, to examine these strange discoveries. These discussions were frequently resumed for some time, and there is reason to believe they were blest to the everlasting salvation of many. Some, however, instead of embracing the truth, and applying it to their own consciences, disputed concerning it with one another, and especially with Mr. D. This obliged him to defend it as well as he could; and frequent occasions of this nature made him study this subject, furnished him with many arguments both from reason and Scripture in its support, and rendered him ready in the application of them.

One evening, sitting on his own kitchen table, which raised him above his neighbors, whom he had accommodated with all the chairs he possessed, he began to describe the lost state of man by nature,—his utter inability to deliver himself from this dreadful situation, and the certainty and completeness of salvation by Christ, supporting the whole by numerous passages of Scripture, and urging it with much zeal upon the consciences of his attentive hearers. Full of his subject, and animated with a strong desire to make others as happy as he was himself, he undesignedly engrossed the whole conversation, and held on, with a fluency and earnestness that prevented a reply, for nearly two hours. At the close of this address, he was startled at the idea that he had been *preaching*. This had never before entered his mind; for though he thought it his duty to acquaint his fellow-creatures with the love of God, yet he designed to do it only by occasional conversation, and had not the most distant intention of becoming a public minister. His benevolence produced his first sermon, and from the attention with which it was heard, he was encouraged to proceed.

These frequent and warm discussions on the subject of salvation by faith, ■ subject that had not been heard of in that neighbourhood for ages preceding, gave great offence to the farmers and tradesmen on whom Mr. D. depended for employment. They were sorry that he “Should make such ■ fool of himself,” as they thought fit to term it, and determined to compel him to desist. They went, therefore, in a body to his house, and in ■ friendly manner advised him to leave off ex-



posing himself and disturbing the village. Finding expostulation not likely to succeed, they threatened him, that if he did not comply with their wishes, they would take all their work from his shop, and hinted that they had procured another workman to serve them. On this trying occasion he behaved at once with firmness and propriety. "Gentlemen," said he, "are you pleased with my work?" "Yes," they replied, "we find no fault with that." "And are," he resumed, "my charges reasonable?" "Yes," they rejoined, "we are satisfied in these respects; our complaints are of a different nature." "These, gentlemen," continued Mr. D., "are the duties which I owe to you. What concerns God and my conscience you have nothing to do with; God forbid that I should obey you rather than him. The cause is his; and if you deprive me, for the sake of his cause, of the means of procuring a livelihood, I have no doubt that he will support both it and me." Seeing him thus determined, they called for his books, discharged their several debts, took away their work unfinished as it was, and left him without any visible resource. These circumstances were certainly discouraging. He had seven small children, and hoped soon to have eight. His confidence, however, did not forsake him. His chief anxiety was on his wife's account. Her spirits sunk when she viewed their present family, and the approaching time of expense and trouble, and for a few days she gave way to great despondency. But not many days after the business had been taken away, as she was employed in the concerns of her family, she was deeply struck with our Saviour's important question, "What shall it profit a man, if he gain the whole world, and lose his own soul?" She stood for some minutes, musing on this passage; then leaving her work, went to her husband, and told him of the subject of her meditation, declaring that, as she was convinced it was the cause of God for which her husband was suffering, she felt willing and able cheerfully to trust herself in the hands of Providence. This unexpected declaration, removed his anxiety, and restored his mind to peace. He embraced her with transports of joy; and the transaction made so deep an impression on his feelings, that thirty years afterwards, when his wife had been a long time dead, and his children were all provided for, the recollection of it frequently melted him into tears.

Though Mr. D. had a steady confidence in the care of Providence, yet he did not expect supernatural support. He esteemed it his duty to consider by what means he could, with the greatest probability of success, attempt to supply the wants of his family. As he was a good hand at jobbing, the first plan that occurred to his thoughts was to

travel about the adjacent villages with his tools in a leather bag, and mend pots, repair and clean clocks, watches, etc. This scheme recommended itself chiefly by the opportunities it would probably afford him of making known the Gospel to a greater number in these journeys than he could have done in a shop. But before he could make the necessary preparations for carrying his itinerant designs into execution, Providence furnished him with work at home. A person from London, being on a visit to his friends, had brought with him specimens of several kinds of iron wares in which he dealt; supposing that they might be made at a cheaper rate in the country than in town. He inquired for a person likely to manufacture them, and his friends mentioned Mr. D., hinting at the same time that they did not much like him. "What is amiss," said the gentleman. "Is he not an honest man, and a good workman?" "Had we not thought him both," replied his friends, "we should not have named him: but he makes a great noise in the county about religion." "Oh," said he, "if that be all, pray send for him. If a man uses us well in trade, we Londoners do not trouble our heads about his religion." Mr. D. was accordingly sent for, proposed his terms, and received an order for a considerable quantity of goods. When Mrs. D., who was absent on a visit to her friends, returned, and on approaching the house, heard the well-known sound of her husband's hammer, she ran into the shop, and hastily exclaimed, "Are the customers come back again?" "No," said he, "God has sent me a friend from afar;" and then related the whole transaction. Such an evident appearance of the interposition of divine Providence, caused Mrs. D. to reflect with some severity on her past anxiety; and strengthened the faith of both. Mr. D. executed the order, received payment for it, and a new order for a like quantity. But other work had come in, and before he could set about the London goods, he accidentally observed in a newspaper the name of his employer in the list of bankrupts. This appeared to him another instance of the care of his Heavenly Father, who had supplied his wants in the time of need, and prevented him from suffering any loss by the unexpected failure.

He now turned his attention chiefly to the making and repairing of clocks and watches. His ingenuity, perseverance, and industry, soon made him master of that business, and procured him employment sufficient for himself, his three sons and several apprentices. His success in business was so great, that he not only provided things honest in the sight of all men, but also used hospitality towards his brethren, and preached the Gospel without charge. About this time he formed

an acquaintance with David Taylor, a servant of the late Countess of Huntingdon, and several other plain, yet zealous men, who pitying the almost heathenish darkness of many of their neighbors, had latterly began to preach the Gospel in several neighboring villages; and although they met with opposition, and sometimes with severe persecution, yet they succeeded in turning many from the error of their ways. These were formed into a Christian church, taking the Scriptures only as their authority and guide. By regarding that blessed book, they soon saw that their practice of baptizing infants was not to be found in its sacred pages, and that the baptism of believers only, by immersion, was the practice of Jesus Christ and his Apostles.

When these honest though illiterate people had determined from Scripture evidence, in favor of believer's baptism, they found themselves at a loss how to proceed, unconnected as they were with any other professors of the same sentiments, and unwilling to enlist themselves under the banner of any other party, they could not procure a baptized person to administer the ordinance to them. Mr. D., however, with his usual address and spirit, boldly ventured to cut the knot which he could not untie.

He and another of the preachers went down first into the water, and baptized each other, and thus qualified themselves, in their own opinion at least, to administer the ordinance to their companions. Mr. D. may therefore be esteemed as the founder of the General Baptist Churches in the Midland districts of England, as most of those churches arose from these beginnings.

In 1760, the church had increased to such a number, that it was thought best to separate into several churches. This was comfortably effected, and, in the year 1766, Mr. D. removed to Loughborough, where, (with his co-pastor Mr. Grimley,) and at Leake, Quorndon, Leicester, Widmerpool, Grimston, and Kirby Woodhouse, until the year 1774, he preached the Gospel of salvation. Most of these places lie at a considerable distance from Loughborough; and the hour of preaching was generally six or seven o'clock in the evening. He had therefore, frequently twice or thrice in the week, to ride seven or ten miles in the night. Although nearly seventy years of age, he supported these arduous exercises not only with cheerfulness, but with the spirit and vivacity of youth. He was blest with extraordinary health and strength and spent them with pleasure in the service of the best of masters.

But his labors now drew towards a close. On the last Tuesday in May, 1774, at seven o'clock in the evening, he went to deliver a lecture in the meeting-house in Loughborough; he prayed with his usual fervor;

but in reading the second hymn he faltered in his speech, and sunk down into the pulpit. The lines he was reading were

“ The land of triumph lies on high,  
There are no fields of battle there ;  
Lord, I would conquer till I die,  
And finish all the glorious war.”

Lines remarkably suited to be the last on the lips of one who had been in so eminent a manner a “ Good soldier of Jesus Christ.” His friends immediately went up to his assistance, and conveyed him to a neighboring house ; but before any of the family could arrive he was speechless. He was taken home in a chaise, and medical assistance immediately procured. It was, however, too late. He lay in a state of torpor and inactivity, unable to speak though apparently sensible, till the same time on the next Tuesday evening, and then expired aged seventy-two years.

In person Mr. D. was tall, stout, and well made ; had a pleasing serious countenance, and looked well in the pulpit. His usefulness will never end, and his name will long be precious.

Although we have ample materials lying before us for a History of the Body in England, we may not use them in a volume like this. Suffice it therefore to say, that they have in that land at the present time nearly two hundred churches, comprising an aggregate of twenty thousand members ; that they have a theological institution, several periodicals, foreign and home missionary societies, and exhibit many evidences of increasing prosperity. The Rev. Joseph G. Pike, of Derby, the author of many highly useful works which have been reprinted in this country, is one of their ministers, and secretary of their Foreign Missionary Society.

But it is time to proceed to the history of the Body in this country. We have seen more than one claim on Roger Williams as belonging to the General or Freewill Baptist Body, and the facts seem to have been that he was somewhat general in his views of Redemption, and that his theological system was of an *eclectic* character, made up from the Calvinists, with whom he had been previously identified, the Six-principle Baptists, and the General Baptists, a few of the two latter of whom had from time to time emigrated from England. Their churches were never numerous, but they were respectable and useful. At one period they certainly, amidst all their sufferings, zealously labored to increase their number ; so that we learn from a New York writer that “ In the year 1709 a Mr. Wickenden, of Providence, Rhode Island, one of their

ministers, came and preached in this city, and here suffered three months imprisonment, occasioned according to the best information which can be obtained, by his having preached without a *license* from an officer of the crown. In 1712, Mr. Wightman, of Groton, Connecticut, visited this city, by the invitation of Mr. Nicholas Ayres, who had providentially heard him before; and continued his visits for about two years. His place of preaching was Mr. Ayres' dwelling-house. Under his ministry many became serious, and some professed a hope in Christ, among these was Mr. Ayres, his host. Of these, seven males and five females were baptized by Mr. Wightman, in 1714, and who are the first known to have been baptized in the city. Having apprehensions from the mob, they, with the administrator, assembled at the water side in the night, when the females were baptized; but during the administration of the ordinance to them, those words addressed by Christ's brethren to him, 'No man doeth any thing in secret when he himself seeketh to be known openly.' John vii. 4, were so impressed upon the mind of Mr. Ayres, as to convince him that it was not his duty to be baptized in that secret manner. He mentioned his impression to the six brethren standing with him, and they all agreed to put off their design until morning. In the morning, Mr. Ayres waited on the governor, William Burnett, Esq., related the case to him, and solicited protection. The governor promised that the request should be granted, and was as good as his word; for at the time appointed, he, accompanied by many of the gentry of the city, attended at the water, and the ordinance was performed in peace. The governor as he stood by was heard to say, "This was the ancient manner of baptizing, and is, in my opinion, much preferable to the practice of modern times."

In 1724, a church of twelve members was organized in New York city, and Mr. Ayres became its pastor. They purchased lots and built a house of worship in Gold Street. But after about eight years existence, the church, consisting then of twenty-four members, being left without a pastor, and under great pecuniary embarrassments, was disbanded. Mr. Ayres and his associates are reputed to have been *Arminians* in doctrine. He died in Newport, Rhode Island

A variety of circumstances existed, which we cannot here particularize, which tended to lessen the number of these Freewill Baptist brethren, and to induce many who were not fully acquainted with the facts to suppose all such persons and such doctrines to be entirely extinct. But before the close of the last century occurrences were going on in two separate States tending to revive and greatly to extend the doctrines which have always been professed by the Freewill Baptists. A brief narration of these facts shall now be given.



The year 1749 gave birth in New Castle, New Hampshire, to BENJAMIN RANDALL. From a child he is said to have been the subject of deep religious impressions, and to have been accustomed to much serious meditation. Brought under the ministry of the distinguished George Whitefield, when in his twenty-second year, Benjamin became deeply convinced of sin, and was soon after soundly converted to God. Becoming satisfied of the general correctness of Baptist views, he was, in 1776 baptized, and united with the Calvinistic Baptist church in Berwick. Soon after this time he began to preach, and within the first year his ministry was honored with a very considerable revival, and this in his native town. He was a man of strong mental power, and though his education did not bear a classical character, he was a good English scholar, aspired after general and religious knowledge, had a strong capacity for discrimination, and was remarkable for the perseverance with which he pursued whatever he undertook. These qualifications singularly fitted him for the work to which God called him, and to become a proficient in biblical literature and practical theology. He possessed what a living preacher has well called "A passion for souls," and labored incessantly to disseminate what he considered as "A full and free salvation." In New Castle and adjoining towns, and as far as New Durham, where he soon after settled, he preached what were then considered "New doctrines."

No long time elapsed before he was considered by his old friends as having departed from the faith of the Gospel, and several meetings were held to oppose his anti-Calvinistic opinions. At one of these, held 1779, at the close of the ample discussion, it was announced by the leading minister, that "He had no fellowship with brother Randall in his principles." To which Mr. Randall immediately responded. "It makes no difference to me, who disowns me, so long as I know that the Lord owns me; and now let that God be God who answers by fire; and let that people be God's people, whom he owneth and blesseth." In this way was he disowned, and seemed for a while to stand by himself alone.

But things did not long remain so. In the same year the church in London and Canterbury, with its minister, and the church in Stratford and its minister, protested against Calvinism, and became independent of their former ecclesiastical connections, and in a short time afterwards, they were united with Mr. Randall. By these ministers he was ordained in March. 1780, and June 30th, of the same year, he organized in New Durham, the first Freewill Baptist Church of a very modern date.

Every one is aware, that at the period when Mr. Randall and his colleagues began their labors evangelical religion was in a very depressed state; and especially was this the fact in New England, where the workings of the standing order, and the growing prevalence of Unitarianism were producing their natural results. Among the Baptists, too, it must be admitted, there was much of false Calvinism, with its pernicious effects. Whitefield had done something to excite attention, but having to scatter his labors over Great Britain and these colonies, he could not accomplish all that was needed, nor what his expansive heart desired. Randall and his brethren, when they saw these things felt their hearts stirred within them, and thirsting for the glory of God in the salvation of sinners, they preached every where that men should repent, and published a full and free salvation for all who would receive it. Revivals were extensive; new churches were organized, and in spite of nicknames and persecutions, the word of the Lord had free course, ran, and was glorified.

In 1781, Mr. Randall made his first eastern tour, and preached on each side of the Kennebec river. Preaching frequently two sermons a day, besides travelling over roadless districts. At the end of four years his followers organized a quarterly meeting, where at points most convenient, two or three days were devoted to preaching, prayer and conference. The state of all the churches thus became known to the rest, plans of usefulness were discussed, and necessary business was harmoniously transacted. In connexion with these quarterly meetings, a Ministerial Conference was held, in which their doctrinal views were compared, the Scriptures were illustrated, and holy instruction was imparted to the younger ministers. By the help of circulars which emanated from these meetings to the churches, their members were stirred up to spirituality of mind and to pious activity.

Evangelical labors eminently distinguished the early history of the Freewill Baptists. Though their ministers had each the pastoral care of a particular church, among whose members they made their home, all travelled over a considerable region of country to make known the Gospel of Christ. Doors were every where opened, which no man could shut. Notwithstanding they had many adversaries, these devoted servants of the Redeemer entered these open doors, and were eminently prosperous in their labors. In one year Randall himself travelled more than twelve hundred miles, and attended more than three hundred meetings. The churches became numerous; new quarterly meetings were organized, and in New Durham, June 10, 11, 1792, was held their first *yearly* meeting. This embraced all the quarterly meetings,

and presented an opportunity for all parts of the Connexion to be directly heard from and represented once a year.

In 1808, after the devoted and efficient labors of twenty-eight years, Elder Randall, such is the general title given to this minister, was called from his labors to his reward. He had labored with extraordinary success, and not the least part of his successful efforts was that of having introduced to the ministry a number of young men whose labors were abundant and honorable, whose "Record is on high," and whose names shall long be dear to vast numbers.

It will not be supposed that a new body of Christians thus originated, surrounded with such circumstances, and opposed by some other Christian bodies, would have attained to such a height without severe trials of faith and patience. A few of the ministers and churches at one period imbibed Arian or Unitarian principles, and others maintained the doctrine of the sinner's annihilation; but the general body of the members of the churches and ministers remained firm to the great doctrines of Christianity, and a secession followed the discovery of erroneous doctrines being introduced among them. Harmony was restored, and the whole Christian world saw that the Freewill Baptists would "Not bear those who were evil."

The large and rapid increase of the denomination made it necessary, as the yearly meetings in the different States and Territories had become numerous, to have one *General Conference* in which they should all be represented. This was organized in 1827, and was first an annual, then a biennial, and now a triennial association. It is composed of delegates appointed by the now nearly thirty yearly meetings, to whom are referred the general interests of the body at home and abroad. From the period we have just named the progress of the body has been much accelerated; intelligence, both in the ministry and the churches has vastly increased; the college and the press have been added to their former instrumentalities of usefulness, and the whole aspect of things is even more pleasing than ever before.

We have already intimated that about the period of the origin of this body, another movement was going on in another State to extend the same general views of divine truth; and to this movement we have now to invite the attention of the reader; and if our digression should seem somewhat long, we still entreat the patience of our friends, assuring them that in the end they will see in the construction of our present article we have not forgotten its *unity*.

The labors of George Whitefield, were as successful in Rhode Island and in Connecticut as they were in other places. He was

bitterly denounced from some of the high seats of learning, and from many of the pulpits, but God prospered his ministry. For himself, as is well known, that eminent man formed no societies; he considered his work to be that of preaching the gospel; to others was reserved the labor of organizing churches and appointing a ministry. Many, who took the name of "*Separates*," organized themselves into societies in Connecticut and Rhode Island, all of which in the end became Baptist churches. In 1785 these churches united in an association called "The Groton Union Conference." In 1790, it numbered ten churches, nine ministers, and one thousand five hundred and twenty-one communicants. Besides these, there were four churches unconnected with the Conference.

Some difficulties and differences were of course found in the district, and in the midst of these a new church was organized in the town of Westerly, R. I. This was in 1750. Mr. Stephen Babcock was ordained its pastor, by the Rev. Messrs. Sprague and Pain, the former of whom was a Baptist, and the latter a Pedobaptist. This church was one of the ten which belonged to the Groton Conference. All of them were Calvinistic, and gradually adopting the principle of strict communion, united with the Stonington Association, with the exception of the church at Westerly, which had previously espoused Arminianism, and withdrawn from the Conference.

Just before the close of the last century, Mr. Benajah Corp, a member of the Westerly church, who had recently begun to preach, removed to Stephentown, Renssalaer County, in the State of New York. Here he began to preach with great energy, a revival of religion followed, and a number of converts wished to be organized into a church. A council was called from Rhode Island and Connecticut; which was attended by Mr. Babcock, of Westerly, and an Elder Crandall, who ordained Mr. Corp the pastor of the church which they had organized. It does not appear that any farther correspondence was ever maintained between these ministers. Elder Corp and his church met with great opposition, nevertheless the vine grew and flourished. Not long after these occurrences, a Mr. Nicholas Northrup, who had been a sailor, and who had now become a member of the church, began to preach, and was, by the request of the church, ordained by Elder Corp, without any assistance from other ministers. Thomas Talman, who had been one of Burgoyne's soldiers, was called by the grace of God and baptized; he also commenced preaching, and was ordained by Elders Corp and Northrup. Soon after this a new church was organized in Florida, now called Ames, Montgomery County, New York, and George Elliot was ordained its pastor.



GEORGE WHITEFIELD.





But our limits will not allow us to detail the events which transpired in rapid succession; though we may remark, in passing, of these first ministers, that Elder Corp settled in Russia over a church which had been raised by him in a very powerful revival in 1799. In June, 1800, another church was formed, over which Elder Corp remained pastor till his death in 1838. During this time, however, his labors in travelling, organizing churches, and ordaining ministers were great. He was eminently useful, was much beloved, and was distinguished for tenderness of spirit and powerful appeal. He died full of years and success. Northrup was for many years the officiating pastor of the church at Stephentown, and Talman raised several churches in Canada, which were afterward united in a conference. "These all died in faith."

A circumstance occurred in the very early part of this century which deserves here to be noticed. John Farley, a young man of vigorous intellect, and of ready habits of thought, commenced preaching in 1801, and was ordained in 1803. At this period persecution ran high, especially against this young minister. The settlers on the Mohawk river were chiefly Dutch, and greatly devoted to the Dutch church, in which, however, at that time, religion did not much prosper. They called him John the Baptist, and took every means to annoy and oppose him. But finding their efforts vain, and that his converts were rapidly increasing, they applied to their minister to put him down; he, however, very wisely kept in the distance. At length three lay gentlemen, Major Cassler, Colonel Bellinger, and Judge Rosecrants, were induced to meet him in a private disputation; but being effectually silenced, they were compelled to quit the contest. After this Farley travelled extensively, and revivals every where followed him; and many churches were organized by him.

By the year 1803, the churches were become so numerous,\*that it was important to hold a general meeting or conference, composed of delegates from the several churches, which was held annually for many years. Devotion seems to have been one of its prominent objects, though the licensing and ordination of ministers by the request of the churches, the discussion of the best plans of usefulness, and other matters of business were attended to. The brethren who assembled at these meetings disclaimed any power to revoke the decisions of individual churches. Councils, with advisory powers, were also appointed to deliberate in matters of difficulty. The name of Free Communion Baptists had already been adopted.

The progress of the Body now became considerable. Canada, Vermont, Pennsylvania, New Jersey, Virginia, and the Carolinas, to-

gether with churches among the Indians at Brothertown and Stockbridge, had more or less of union and correspondence with each other. At length, in 1821, the question began to be agitated whether it was not desirable to unite with the Freewill Baptists. Their differences were small, and some individual churches had already adopted this course; but for the present, on inquiry, it was ascertained, that difficulties existed as to the union of the two *bodies*, and for a season the design was held in abeyance. A seminary for the advancement of education was established at Clinton, county of Oneida, in the State of New York, and after a while it was removed to larger buildings at Whitestown, in the same State.

In 1840, the statistics of the Free Baptists, by which name they were now called, appear to have been one General Conference, four yearly conferences, nine quarterly meetings, fifty-one churches, and two thousand four hundred and seventy communicants. They now again seriously discussed the propriety of uniting with the Freewill Baptists, which, as there was a great majority in favor of the measure, was very happily consummated in 1841, by which act, as a separate denomination, they have ceased to exist.

In taking our final leave of them as a body, it may be important to record, that though in the outset their ministers were generally without education, in their latter days this was greatly remedied; partly by their own institution, partly by some of their ministers being trained in the Colleges of other sections of the church, and partly by not a few of them being self-educated men; so that on the matter of education they were little behind any of their brethren. They were men of zeal, which they testified in their opposition to slavery, intemperance, and secret societies, and in their love to Foreign Missions. The Rev. Jeremiah Phillips was sent out by them to labor among the Hindoos. Their church government was congregational, and their councils possessed no authority, nothing more than advisory influence, and so high was their regard for ministerial purity, that they adopted a rule that "If any elder in our connection be expelled for perjury, habitual drunkenness, theft, fornication, or adultery, he shall not be restored to his official station." In a word, the Free Communion Baptists did a good work, and must ever live in grateful remembrance.

We now return from this digression to look at the Freewill Baptists since they received this large accession to their number.

Their general doctrines and usages must have been too well understood from the preceding pages, to render it necessary here more fully to explain them; especially as they appear to be gradually approxi-

inating to their brother baptists. In doctrine they verge towards Arminianism, in discipline they are independent or congregational, and in their public organizations are exceeding zealous against intemperance and slavery. They maintain a frequent correspondence with the General Baptists of England, and have exchanged delegates at their public meetings. If they are not distinguished by their wealth, or by the rapid extension of their numbers or principles, they are as a body well worthy of esteem as one of the tribes of our Israel.

YEARLY MEETINGS.	No. Q. Ms.	No. of Churches.	Ordained Preachers.	Licensed Preachers.	Increase.	Decrease.	Number of Communicants.
New Hampshire . . . . .	8	132	135	12	182		9751
Maine Western . . . . .	4	77	60	6		403	3928
Kennebec . . . . .	7	107	94	7		21	5358
Penobscot . . . . .	7	89	69	9	5		3117
Vermont . . . . .	7	75	57	6		295	2503
Rhode Island and Massachusetts	3	42	41	4		405	4102
Holland Purchase . . . . .	6	50	46	11	189		1934
Genesee . . . . .	5	37	27	6		81	1552
Susquehanna . . . . .	4	35	24	9	21		1058
New York and Pennsylvania . .	4	32	27	5	50		843
St. Lawrence . . . . .	3	21	6	3		69	601
Union . . . . .	3	18	17	6		4	819
Central New York . . . . .	4	31	29	3		17	1550
Pennsylvania . . . . .	3	11	12		100		434
Ohio and Pennsylvania . . . . .	7	49	42	7	16		1978
Ohio Northern . . . . .	5	29	20	8		236	834
Ohio . . . . .	2	11	10	9	36		528
Ohio River . . . . .	3	25	13	3	156		1389
Marion . . . . .	4	22	13	3			801
Indiana . . . . .	2	12	7	2	8		377
Northern Indiana . . . . .	3	24	16	1		22	497
Michigan . . . . .	8	61	42	8	167		1588
St. Joseph's Valley . . . . .	3	10	6	3		2	188
Northern Illinois . . . . .	3	24	17	3		104	601
Central Illinois . . . . .	3	15	10	5		24	321
Wisconsin . . . . .	8	56	40	2	69		1360
Iowa . . . . .	3	14	9	2	26		198
Freewill and Free Communion Baptists yearly meetings of							
West Canada . . . . .	2	19	7	1			665
Quarterly Meetings . . . . .	5	18	20	9	79		399

We have introduced the preceding table, to show the strength of his body, and where that strength chiefly lies. We are sorry to see

that it so slowly progresses. It will be seen that at present the Body includes twenty-eight yearly meetings, 1,146 churches, 916 ordained preachers, 153 licentiates, and 50,364 communicants.

#### PUBLIC INSTITUTIONS.

THE FREE WILL BAPTIST PRINTING ESTABLISHMENT, is a chartered institution, located at Dover, New Hampshire, where most of the books and periodicals of this religious body are published.

THE MORNING STAR, ■ weekly religious paper, and the organ of the denomination, is published by the Printing Establishment, at \$1,50 a year, the profits of which, as well as the profits of the other publications of the Printing Establishment, are devoted to the interests of the denomination.

THE MYRTLE, ■ Sabbath school paper, is also published by the Printing Establishment semi-monthly.

FREE WILL BAPTIST FOREIGN MISSION SOCIETY.—Dexter Waterman, Unity, Maine, President—Elias Hutchins, Dover, N. H., Corresponding Secretary—O. B. Cheney, Augusta, Me., Recording Secretary—William Burr, Dover, N. H., Treasurer—Maxcy W. Burlingame, New Market, Auditor. The Society has three missionaries in the Province of Orissa, India, viz.: Elders Jeremiah Phillips, Ruel Cooly, and Benjamin B. Smith, with their wives, and one Female Assistant, Lovina Crawford. Brother Phillips is stationed at Jellasure, and brothers Cooley and Smith at Balasure. Sister Crawford is assisting in the Khund school at Balasure. Receipts last year \$6,980.

FREE WILL BAPTIST HOME MISSION SOCIETY.—Thomas Perkins, New Hampton, N. H., President—Silas Curtis, Pittsfield, N. H., Corresponding Secretary—P. S. Burbank, New Hampton, N. H., Recording Secretary—William Burr, Dover, N. H., Treasurer. Receipts last year, \$3,314.

FREE WILL BAPTIST EDUCATION SOCIETY.—P. S. Burbank, President—A. R. Bradbury, Portsmouth, N. H., Recording Secretary—O. B. Cheney, Augusta, Maine, Corresponding Secretary—William Burr, Dover, N. H., Treasurer.

FREE WILL BAPTIST FEMALE MISSION SOCIETY.—Mrs. V. G. Ramsey, Lawrence, Mass., President Mrs. O. E. Sinclair, Sandwich, N. H., Recording Secretary—Mrs. M. M. Hutchins, Dover, N. H., Corresponding Secretary.

FREE WILL BAPTIST ANTI-SLAVERY SOCIETY.—Silas Curtis, Pittsfield, N. H., President—J. J. Butler, Whitestown, N. Y., Corresponding Secretary—D. P. Cilley, Boston, Mass., Recording Secretary—William Burr, Dover, N. H. Treasurer.



BIBLICAL SCHOOL, at Whitestown, New York.—John J. Butler and John Fullonton, Teachers. No charge is made for tuition.

LITERARY INSTITUTIONS.

NEW HAMPTON INSTITUTION, at New Hampton, N. H.—Benjamin Stanton, A. M., Principal and Teacher of Latin, Greek, and Modern Languages; Rev. I. D. Stewart, Teacher of Mathematics and English Branches.

Female Department.—Mrs. Catherine P. Stanton, Principal, and Teacher of Intellectual and Moral Philosophy; Clara Stanton, Teacher of Latin, Italian, Drawing, and Geology; Mary S. Latham, Teacher of French, Drawing, History and Botany; Frances A. Smith, Teacher of Mathematics and Natural Philosophy; Mary J. P. Watson, Teacher of Vocal and Instrumental Music.

SMITHVILLE SEMINARY, at North Scituate, R. I.—Hosea Quinby, A. M., Principal; D. J. B. Sargent, A. B., Teacher in the Male Department; Miss Kate Harris in the Female; Mr. H. C. Shelden, in Instrumental Music, and Mr. J. S. Quinby in Vocal Music and Oil Painting.

WHITESTOWN SEMINARY, at Whitestown, New York.—John Fullonton, A. M., Teacher of Natural Philosophy and Mathematics. ———, Principal and Teacher of Languages; James S. Gardiner, A. B. Teacher of Mathematics and Natural Sciences.

PARSONSFIELD SEMINARY, at Parsonsfield, Me.—Samuel Farnham, A. M. Principal. Miss Margaret A. Libbey, Preceptress.

GEAUGA SEMINARY, at Chester, Ohio. ———, Principal.

MICHIGAN CENTRAL COLLEGE, at Spring Arbor, Michigan.—E. B. Fairfield, President and Professor of Mathematics and Natural Philosophy; James Dascomb, M. D., Professor of Chemistry, Anatomy, and Physiology; Rev. Charles H. Churchill, Professor of the Greek and Hebrew Languages and Music; Rev. Ransom Dunn, Professor of Mental and Moral Philosophy and Natural Theology; L. J. Thompson, Frank Tallant and L. B. Potter, Tutors; Miss Marcy E. Williams, Principal of the Female Department.

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For the preparation of this article we have consulted Rev. Drs. Benedict and Evans, and Rev. Messrs. Burbank, Ivimey, Williams, and Winks,



THE MAYFLOWER. (*From a Model in Pilgrim Hall.*)

## THE

## CONGREGATIONALISTS.



THE course which Henry VIII., pursued as an ecclesiastical Reformer, was in harmony with his character. So long as interest impelled he assailed popery in its strong-holds. The supremacy of the pontiff was discarded, monastic institutions were abolished, the exorbitant wealth of the clergy was scattered among a rapacious and impoverished aristocracy, the word of God was translated into the vernacular tongue, and many vestiges of ancient superstition were removed from the land. But the system which he established was of the same nature as that which he displaced. The supremacy of the pope was supplanted by that of the king; and if infallibility was not claimed, the proceedings taken could only be justified on that principle. The right of private judgment was as sternly denied as in the worst days of popery, and the fires of perse-

cution were enkindled by a bigotry as intolerant and brutal as the man of sin ever displayed. The fact is, and impartial history records it, the reformation of Henry was a struggle for power, and not for principle—the reckless daring of a mind which would have subverted all law, and extinguished all virtue, for the gratification of its selfish passions. Religion was an engine of state policy which the monarch employed to heighten his power and confirm his despotism. The radical error of the reformers was their admission of the magistrate's right to legislate for the Church. By making the faith of a nation dependent on the will of a king, they hazarded a thousand evils, amongst the least of which was the reaction which this principle involved on the accession of Mary. The immediate effects of a vicious principle, may appear to be beneficial, but its ultimate tendencies are invariably pernicious. Had Cranmer and his associates exhibited religion in its primitive simplicity and honour; had they denounced its subjection to the State as incompatible with its nature, and injurious to its success; had they, while scrupulously rendering unto Cæsar the things which were Cæsar's, rendered unto God that which was his; in a word, had they trusted to the mysterious power with which Christianity is allied, rather than to the patronage of their prince, they might have exposed themselves to dangers which for a time they escaped, but they would have redeemed religion from reproach, and would have preserved her from those corrupting associations which have enfeebled her energies, and rendered her an object of mistrust, if not of contempt. The power of religion consists in her purity and meekness. She is adapted to the sympathies and wants of mankind; and when unfettered by human aid, and freed from the insult of kingly patronage, she will win her way to the confidence and gratitude of mankind.

“Slander herself,” as Dr. Bennett has well remarked, “wrote the first records of the Congregationalists,” or as they have generally been called in England, till recently, *Independents*. Old Thomas Fuller, who was himself an Episcopalian, and no friend to the new sect, acknowledges that “Little can be known of them, but from pens which avowedly wrote against them.” Various malignant reflections have been thrown out against these persons, on account of the person who is supposed to have been the first promulgator of their principles. But amidst the ferment of religious contentions, the most impetuous spirits will sometimes gain the precedency, in point of time, and publicity, while they are yet far behind others in the maturity or firmness of their principles. It is generally supposed that the idea of Independency, by which is meant that every separate assembly of professing Christians are en-

tirely, in their worship and discipline, independent of all others, having full power to control and direct every thing in connexion with themselves—first occurred to one who had not wisdom to carry out his plan; but it is more probable, that many were at the same time secretly cultivating the principle which was first announced in England by Robert Brown, from whom the body were at first called *Brownists*.

We have said that these principles were first announced in England by Brown, but they existed in the public mind many ages before he lived; for we entirely agree with Archbishop Whately, when he says, "It appears plainly from the sacred narrative, that though the many churches which the Apostles founded were branches of one spiritual brotherhood of which the Lord Jesus Christ is the heavenly Head,—though there was one Lord, one faith, and one baptism, for all of them; yet they were each a distinct independent community on earth, united in the common principles, on which they were founded, and by their mutual agreement, affection, and respect; but not having any one recognized head on earth, or acknowledging any sovereignty of one of these societies over others."

And who was Robert Brown, of whom much has been said by way of disparagement? He was descended from an ancient and honorable family in Rutlandshire, of the eminence of which family it is related that one of his ancestors was by a charter of King Henry the Eighth, indulged with the singular privilege of "Wearing his cap in the presence of the King and his heirs, or any lords spiritual or temporal; and not to put it off, but for his own ease, or pleasure." Robert himself was a native of the town of Northampton, near the centre of England, which was long afterwards honored as the residence of the distinguished Congregationalist, Dr. Philip Doddridge. Brown was educated at *Corpus Christi College*, Cambridge. Amidst the confusion which reigns in his history, it is difficult to speak with certainty; but he seems to have chosen for the first scene of his ministerial labors, the city of Norwich, where many Dutch emigrants were settled. Here, in the year 1580, he diffused his views of Independency, both among natives and foreigners, with diligence and zeal. He has been reviled as an intolerant bigot, for denying the Church of England to be a true church, her ministers to be rightly ordained, or her sacraments valid. But all this is no more than has been retorted on those who have separated from the hierarchy of England, by elegant scholars of the nineteenth century, which is thought to be so much more enlightened and liberal than the age in which Brown lived.

Induced, probably, by opposition, he removed to Middleburgh,



in Zealand, where he formed a church upon his own plan. It was not long, however, before he returned to England, where he was assisted in the diffusion of his sentiments by a man named Harrison. Brown, after having been, by his own declaration, confined in thirty-two prisons, in some of which he could not see his hand at noon, conformed to the Establishment, and died, with a very indifferent reputation, rector of Achurch, a small village in his native county. But his principles were immortal; and so rapid was their extension, that Sir Walter Raleigh said in the Parliament of the thirty-fifth year of Elizabeth:—"I am afraid there are nearly twenty thousand of these men; and when they are driven out of the kingdom, who shall support their wives and children?" The field of their labors was rendered fertile by their blood. Elias Thacker and John Copping were executed at St. Edmunds' Bury, for the crime of dispersing what were termed schismatical pamphlets, containing the principles of the Brownists. But several more of these people being imprisoned, the justices, at the quarter sessions, were moved by their complaints, and gained the triumph of mercy over the cruel measures of the bishops.

While persecuted for renouncing that communion with the Establishment which other Puritans yet maintained, the Independents were joined by many eminent men, who risked all that was dear in life, in support of what to them appeared the true Christian polity. Among these was a great man of the name of Barrow, who became so eminent among them, that they were frequently called *Barrowists*. Ainsworth, too, a name as dear to learning as to religion, the rabbi of his age, who wrote the "*Annotations on the Pentateuch*," was one of their number, and was, with others, compelled to retire to Holland, where a church was formed, of which he was chosen teacher.

In 1592, fifty six men of this sect were apprehended while holding a secret assemblage for religious worship, in a large room in the parish of Islington, then a village two or three miles from London, but which now is not far from the centre of that vast metropolis. The place of meeting was that in which the persecuted protestants had often worshipped during the reign of Queen Mary. These persons were committed to the dungeon in Newgate, the Fleet, Bridewell, and other prisons in London. One of their number states that their persecutors "Would allow them neither meat, fire, nor lodging, nor suffer any, whose hearts the Lord would stir up for their relief, to have any access to them; purposing, belike, to imprison them to death, as they have done seventeen or eighteen others, in the same noisome jails, within these six years." Most of these men were needy, with families



depending on their industry for subsistence. Their offence was declared to be unbailable, and according to the bad usage of those times, a jail delivery, instead of coming at brief and certain intervals, was an event which the Government managed to evade in particular cases, so as to punish, by means of imprisonment to any extent, denying to the imprisoned their right to an open, a legal, and a speedy trial. Many, accordingly, died in prison, and the prayer of the men who had been apprehended at Islington was,—“We crave for all of us but the liberty either to die openly or to live openly in the land of our nativity; if we deserve death, it beseemeth the majesty of justice not to see us closely murdered, yea, starved to death with hunger and cold, and stifled in loathsome dungeons; if we be guiltless, we crave but the benefit of our innocence, that we may have peace to serve our God and our prince, in the place of the sepulchres of our fathers.”

Among the persons thus apprehended, were Henry Barrow, already referred to, and John Greenwood. In the records of the proceedings against these recusants, the former is described as a “Gentleman,” the latter as “Clerk.” Barrow wrote the petition from which we have just quoted. The indictment against these two excellent men charged them with holding and promulgating opinions which impugned the Queen’s supremacy; with forming churches, and conducting religious worship contrary to law; and with having indulged in libellous expressions concerning some eminent persons. On these grounds sentence of death was passed on them; and in pursuance of that sentence, they were both conveyed from Newgate to Tyburn, the usual place of execution.

Arrived at that place, the rope was fastened to the beam and placed about their necks, and in that state they were allowed for a few moments to address the people collected around them. Those moments they employed in expressing their loyalty to the Queen, their submission to the civil government of their country, and their sorrow if they had spoken with irreverence or with improper freedom of any man. They reiterated their faith in the doctrines for which they were about to suffer death, but entreated the people to embrace those opinions only as they should appear to be the certain teaching of Holy Scripture. When they had prayed for the Queen, their country, and all their enemies and persecutors, and were about to close their eyes on the world, the proceedings were suddenly stayed, and it was announced that her Majesty had sent a reprieve. The revulsion of feeling which ensued may be imagined. Consciousness of life suddenly flowed back to hearts from which it had seemed to have passed away, and men as good as dead

again began to live. The breathless people shared in this reflux of emotion. The condemned men gave expression to their joy as became them—the people did so in loud acclamations; and, as the victims were re-conducted from the suburbs of the metropolis to Newgate, the populace in the lanes and streets, and from the windows of the houses, hailed their return as a happy and righteous deliverance. On that day, Barrow sent a statement of these occurrences to a distinguished relative, having access to Elizabeth, pleading that, as his loyalty could no longer be doubtful, he might be set at liberty, or at least be removed from the “Loathsome jayle” of Newgate. But early on the following morning, the two prisoners were again summoned from their cells. All that had taken place on the preceding day proved to have been a mockery. It was not true that the bitterness of death had passed. They had again to gather up the strength of nature which might enable them to meet that stroke from the hands of a public executioner, and thus, mentally at least, it was their hard lot to undergo the penalty of a double dissolution. They were now conveyed to the same spot with more secrecy, and were there disposed of in the manner in which society has been wont to dispose of marauders and cut-throats. We might easily fill our pages with even still more affecting illustrations of the tyranny of those times—the “Days of the good Queen Bess,” in England, and *under a Protestant government!* But we forbear. Who does not, however, entirely accord with the testimony of Lord Brougham, when speaking, a few years ago, in the British Parliament, of this class of persons:—They “Are much to be respected, indeed, for their numbers, but far more to be held in lasting veneration for the unshaken fortitude in which, at all times, they have maintained their attachment to civil and religious liberty; and, holding fast by their principles, have carried to its utmost pitch the great doctrine of absolute toleration; men to whose ancestors this country will ever acknowledge a boundless debt of gratitude as long as freedom is prized among us; for they, I fearlessly confess it,—they, with whatever ridicule some may visit their successes, or with whatever blame others; they, with the zeal of martyrs, the purity of early Christians, the skill and courage of the most renowned warriors, obtained for England the free constitution which she now enjoys.”

But we must pass on, however strong the temptation to linger by the way. It is certain that even among the populace of England better views were beginning to prevail; and no wonder, for the best men of the land were ready to teach other principles, and did teach them, even in the highest places of the land. Here is the testimony of

Sir Harry Vane :—"To liberty, in matters of religion, all the nations of the world have an indefeasible right and title by the blood of Christ, who, by the purchase and virtue of his death and resurrection, is *become the sole Lord and Ruler in and over the conscience*—for to this end Christ died, rose, and revived, that he might be Lord both of the dead and the living ; and that every one might give an account of himself in all matters of worship under God to Christ alone, as their great Master, unto whom they stand or fall in judgment ; and in those things they are not to be oppressed or brought before the judgment seats of men ! Why shouldst thou set at nought thy brother in matters of his faith and conscience, and herein intrude on the proper office of Christ, since we are all to stand at the judgment seat of the Son of Man, whether governors or governed, and by his decision only are capable of being declared with certainty to be either in the right, or in the wrong."

None can be surprised that these long harassed people, who could only hope that at some distant time things would be better in England, should begin, very generally, to think of voluntary exile as their wisest expedient. Even this course, however, was beset with difficulty. They could escape only by secret means ; to be detected was to fall into the snare they were so anxious to avoid. But the thought of the religious freedom which might be enjoyed in Holland was so welcome, that for that object numbers became willing to separate from their native land, and to brave the dangers of attempting to withdraw it. Attempts were made in 1602, on the part of a considerable company to embark for Holland, but vile treachery on the part of the captain who had engaged to convey them to that land, led to still greater insults and cruelty than they had previously known.

In the following spring, Mr. Robinson, a clergyman who had embraced the system of this church, and who had become its pastor, with his friends, resolved on making another attempt of this nature. They made an arrangement for this purpose with a Dutch captain ; and their plan now was, that the men should assemble on a large common, between Grimsby and Hull, a place chosen on account of its remoteness from any town ; while the women, the children, and the property of the parties, were to be conveyed to that point of the coast in a bark. The men made their way to the place of rendezvous in small companies, by land. But the bark reached its destination a day before the ship. The swell of the sea was considerable, and as the females were suffering greatly from that cause, the sailors ran the bark into the shelter of a small creek. The next morning the ship arrived, but through some negligence on the part of the seamen, the vessel contain-

ing the women, their little ones, and the property, had run aground. The men stood in groups on the shore, and that no time might be lost, the captain of the ship sent his boat to convey some of them on board. But by this time, so considerable a gathering of people in such a place, and in a manner so unusual, had attracted attention; information had been conveyed to persons of authority in the neighborhood; and as the boat which had taken the greater part of the men to the ship was proceeding again towards the shore, the captain saw a large company, armed with swords and muskets, and consisting of horse and foot, advancing towards the point where the bark was still ashore, and where the few remaining men had grouped together. Fearing the consequences of his illicit compact, the captain returned to the ship, hoisted sail, and was speedily at sea. Robinson—honest and able general as he was in every sense—had resolved to be the last to embark. He was a witness, accordingly, of the scene of distress and agony which ensued. The outburst of grief was not to be restrained. Some of the women wept aloud, others felt too deeply, or were too much confused, to indulge in utterance of any kind; while the children, partly from seeing what had happened, and partly from a vague impression that something dreadful had come, mingled their sobs and cries in the general lamentation. As the sails of that ship faded away upon the distant waters, the wives felt as if one stroke had reduced them all to widowhood, and every child that had reached the years of consciousness, felt as one who in a moment had become fatherless. But thus dark are the chapters in human affairs in which the pious have often to become students, and from which they commonly have had to learn their special lessons. The ship soon encountered foul weather, and after being driven far along the coast of Norway, all hope of saving her being at one time abandoned. she at length safely reached Holland. In the meantime persecution at home was found to have become a more tedious and odious affair than formerly, and it so happened, in consequence, that by the year 1608, Robinson and the remainder of his company succeeded in leaving their native country, and in obtaining a quiet settlement in Leyden.

In that city, the church under the care of John Robinson increased until it numbered more than three hundred members, consisting almost entirely of English exiles. Robinson himself was greatly respected by the clergy of Leyden, and by the Professors of the University, and on more than one occasion the pastor of the Congregational church in that city gave public proof that his piety, his amiableness, and his eminently practical understanding, were allied with sound scholarship, and with much intellectual vigor and acuteness. He succeeded, also,



in communicating much of his own well regulated temper to his charge; so that we have good reason to believe no church in Europe, during that age exhibited more of the wise simplicity of a primitive church, or of the correctness of habits by which we suppose the first churches to have been distinguished.

But, as Dr. Vaughan has remarked, there are affinities between certain seeds and certain soils, and where these are wanting, the husbandman may labor never so wisely, and will reap only a small return. It is with the mental in this respect as with the physical. This fact was illustrated in connection with Robinson's church in Holland. In his hands the system was exhibited with every advantage, but the Hollanders were not to be attracted by it. On the contrary, the intermarriages between the exiles and the Dutch, and the necessity laid upon many young persons to quit the homes of their parents, with other causes, tended to diminish their numbers; so, that after the lapse of ten years, it began to be seen that if some new course were not taken, the principles of the settlers, so far, at least, as Holland was concerned, were likely to become extinct; and, which was more painful still, there was as little prospect as ever of those principles finding any shelter in England. The old spirit reigned, and did not subside till it had murdered multitudes, including Prynne, Burton, and Bastwick.

“ Methinks I see them; that triumvirate  
 Whom the full storm of Laud's prelatic rage  
 Lash'd in its bigot fury. On a stage  
 Compact of malice and infernal hate,  
 Each calmly contemplates the cruel fate  
 Brute argument assigns him. Righteous, sage,  
 And cheerful converse, doth meanwhile engage  
 Them with the multitudes that, thronging, wait  
 With earnest, eager countenance, about  
 The baleful scaffold. As the victims bleed,  
 Each gory drop falls pregnant with the seed  
 Of a stupendous harvest. Without doubt,  
 By those stern tears, that hot tempestuous shout.  
 Tyrants must fall,—prelates must have their meed.”

Under these circumstances, these noble Christians turned their thoughts towards that part of America comprehended under the general name of Virginia. There, if they should join the colony already established, they must submit to the government of the Church of England. If they should attempt a new plantation, the horrors of a wilderness and the cruelties of its savage inhabitants were presented to their view. It was answered that the Dutch had begun to plant within these limits,



and were unmolested ; that all great undertakings were attended with difficulties, but that the prospect of danger did not render the enterprise desperate ; that, should they remain in Holland, they were not free from danger, as a truce between the United Provinces and Spain, which had subsisted twelve years, had nearly expired, and preparations were making to renew the war ; that the Spaniards, if successful, might prove as cruel as the savages ; and that liberty, both civil and religious, was altogether precarious in Europe. These considerations determined their views towards the uninhabited parts of North America, claimed by their native prince as part of his dominions ; and their hope was that by emigrating hither, they might make way for the propagation of the Christian religion in a heathen land, though to use a phrase of their own, " They should be but as stepping stones to others," who might come after them.

These things were first debated in private, and afterwards proposed to the whole congregation, who, after mature deliberation, and a devout address to Heaven, determined to make application to the Virginia Company in London, and to inquire whether King James would *grant* them liberty of conscience in his American dominions. John Carver and Robert Cushman were appointed their agents on this occasion, and letters were written by Mr. Robinson and Mr. Brewster, their ruling elder, in the name of the congregation, to Sir Edwin Sandys and Sir John Worstenholme, two principal members of the Virginia Company.

In those letters they recommended themselves as proper persons for emigration, because they were " Weaned from the delicate milk of their own country, and so inured to the difficulties of a strange land, that no small things could discourage them or make them wish to return home ; that they had acquired habits of frugality, industry, and self-denial, and were united in a solemn covenant, by which they were bound to seek the welfare of the whole company, and of every individual person." They also gave a succinct and candid account of their religious principles, and practices for the information of the king and his council.

The answer which they received was as favourable as they could expect. The Virginia Company promised them as ample privileges as were in their power to grant. It was thought prudent not to deliver their letter to the king and council ; but application was made to Sir Robert Naunton, Secretary of State, who employed his interest with Archbishop Abbot, and, by means of his mediation, the king promised to connive at their religious practices, but he denied them toleration

under the great seal. With this answer, and some private encouragement, the agents returned to Holland.

It was impossible for them to transport themselves to America without assistance from the merchant adventurers in England. Further agency and agreement were necessary. The dissensions in the Virginia Company were tedious and violent, and it was not till after two whole years that all the necessary provisions and arrangements could be made for the voyage.

In the beginning of 1620, they kept a solemn day of prayer, when Mr. Robinson delivered a discourse from 1 Samuel xxiii. 3, 4, in which he endeavored to remove their doubts and confirm their resolutions. It had been previously determined that a part of them should go to America and prepare the way for the others; and that, if a major portion should consent to go, the pastor should go with them, otherwise he should remain in Holland. It was found, on examination, that, though a major part were willing to go, yet they could not all get ready in season; therefore the greater number being obliged to stay, they required Mr. Robinson to stay with them. Mr. Brewster, the ruling elder, was appointed to go with the minority, who were "To be an absolute church of themselves, as well as those that should stay, with this proviso, that as any should go over or return, they should be reputed as members without farther dismission or testimonial." The others were to follow as soon as possible.

In July they kept another day of prayer, when Mr. Robinson preached to them from Ezra viii. 21, and concluded his discourse with an exhortation which breathes a noble spirit of Christian liberty, and gives a just idea of the sentiments of this excellent divine, whose charity was the more conspicuous because of his former narrow principles, and the general bigotry of the reformed ministers and churches of that day.

On the 21st of July the intended passengers quitted Leyden to embark at Delft-Haven, to which place they were accompanied by many of their brethren and friends, several of whom had come from Amsterdam to take their leave of them. The evening was spent till very late, in friendly conversation; and the next morning, the wind being fair, they went on board, where Mr. Robinson on his knees in a most ardent and affectionate prayer, again committed them to their divine protection, and with many tears they parted.

"Their faith," says Vaughan, "Knew nothing of chance, nothing of creative power. It filled all places with God; and regarding all agencies as depending on him, it induced a fearlessness of many and of the things that were supposed to be dependent on his favor or his wrath.

. . . The elements of nature and the revolutions of time, the pressure of every breeze, and the balancing of every contingency, were in their apprehension, part of a vast and unalterable apparatus of means, every movement of which was leading to some religious achievement, and was an approach nearer to those great ends in which the Redeemer of the world should obtain his reward and be satisfied. While they meditated on these things, time often disappeared in the vastness of eternity, and the earth, with its transitory interests, faded into vanity before the brightness of a celestial kingdom—an internal and boundless space.”

With the proceeds of their own estates, put into a common stock, and the assistance of the merchants, to whom they had mortgaged their labour and trade for seven years, two vessels were provided. One in Holland, of sixty tons, called the *Speedwell*, commanded by a Captain Reynolds, which was intended to transport some of them to America, and there to remain in their service one year, for fishing and other uses. Another, of one hundred and eighty tons, called the *Mayflower*, was chartered by Mr. Cushman in London, and sent round to Southampton, in Hampshire, whither Mr. Carver went to superintend her equipment. This vessel was commanded by a Captain Jones, and after discharging her passengers in America, was to return to England. Seven hundred pounds sterling were expended in provisions and in stores, and other necessary preparations, and the value of the trading venture which they carried was seventeen hundred pounds. Mr. Weston came from London to Southampton to see them despatched. The *Speedwell*, with the passengers, having arrived there from Leyden, and the necessary officers being chosen to govern the people and take care of the provisions and stores on the voyage, both ships carrying one hundred and twenty passengers, sailed from Southampton on the fifth day of August, 1620.

They had not sailed many leagues down the channel before Reynolds, master of the *Speedwell*, complained that his vessel was too leaky to proceed. Both ships then put in at Dartmouth, where the *Speedwell* was searched and repaired; and the workmen pledged her sufficient for the voyage. On the twenty-first of August they put to sea again, and having sailed in company about one hundred leagues, Reynolds renewed his complaints against his ship, declaring that by constant pumping, he could scarcely keep her above water, on which both ships put back to Plymouth. Another search was made, and no defect appearing, the leaky condition of the ship was judged to be owing to her general weakness, and she was pronounced unfit for the voyage. About twenty of the passengers went on shore. The others,

with their provisions, were received on board the *Mayflower*, and on the sixth of September, the company, consisting of one hundred and one passengers, besides the ship's officers and crew, took their last leave of England, having consumed a whole month in these vexatious and expensive delays.

"Behold," says Dr. Horace Bushnell, "the little *Mayflower* rounding, now, the southern cape of England—filled with husbands and wives and children, families of righteous men, under 'covenant with God and each other' 'to lay some good foundation for religion:'—engaged both to make and to keep their own laws, expecting to supply their own wants and bear their own burdens, assisted by none but the God in whom they trust. Here are the hands of industry! the germs of liberty! the dear pledges of order! and the sacred beginnings of a home!"

The true causes of these misadventures to which we have referred, did not then appear. One was that the *Speedwell* was overmasted, which error being remedied, the vessel afterward made several safe and profitable voyages. But the principal cause was the deceit of the master and crew, who having engaged to remain a whole year in the service of the colony, and apprehending hard fare in their employment, were glad of such an excuse to rid themselves of the bargain.

The *Mayflower*, Captain Jones, proceeded with fair winds in the former part of her voyage, and then met with bad weather, and contrary winds, so that for several days no sail could be carried. The ship labored so much in the sea that one of her main beams sprung, which renewed the fears and distress of the passengers. They had then made about one-half the voyage, and the chief of the company began a consultation with the commander of the vessel whether it were better to proceed or return. But one of the passengers having on board a large iron screw, it was applied to the beam, and forced it into its place. This successful effort determined them to proceed.

No other particulars of this long and tedious voyage are preserved, but that the ship being leaky, and the people closely stowed, were continually wet; that one young man, a servant of Samuel Fuller, died at sea; and that one child was born and called *Oceanus*; he was the son of Stephen Hopkins.

On the ninth of November, at break of day, they made land, which proved to be the white sandy cliffs of Cape Cod. This land fall being further north than they intended, they immediately put about the ship to the southward, and before noon found themselves among shoals and breakers. Had they pursued their southern course, as the weather was

fine, they might, in a few hours more, have found an opening, and passed safely to the westward, agreeably to their original design, which was to get to Hudson's river. But having been so long at sea, the sight of any land was welcome to women and children; the new danger was formidable; and the eagerness of the passengers to be set on shore was irresistible. These circumstances coinciding with the secret views of the master, who had been promised a reward by some agents of the Dutch West India Company if he would not carry them to Hudson's river, induced him to put about to the northward. Before night the ship was clear of the danger. The next day they doubled the northern extremity of the Cape Race Point, and, a storm coming on, the ship was brought to anchor in Cape Cod harbor, where she lay perfectly secure from winds and shoals.

This harbor being in the forty-second degree of north latitude, was without the territory of the South Virginia Company. The charter which these emigrants received from them of course became useless. Some symptoms of faction, appearing at the same time, among the servants, who had been received aboard in England, purporting that when on shore they should be under no government, and that one man would be as good as another, it was thought proper by the most judicious persons, to have recourse to natural law; and that before disembarkation, they should enter into an association, and combine themselves in a political body, to be governed by the majority. To this they consented; and after solemn prayer and thanksgiving, a written instrument being drawn, they subscribed it with their own hands, and by a unanimous vote chose John Carver their governor for one year.

Government being thus regularly established on a truly republican principle, sixteen armed men were sent on shore, as soon as the weather would permit, to fetch wood and make discoveries. They returned at night with a boat load of juniper wood, and made report, "That they found the land to be a narrow neck, having the harbour on one side, and the ocean on the other; that the ground consisted of sandhills, like the Downs in Holland; that in some places the soil was black earth 'a spits' depth;' that the trees were oak, pine, sassafras, juniper, birch, holly, ash, and walnut; that the forest was open and without underwood; that no inhabitants, houses, nor fresh water were to be seen." This account was as much as could be collected in one Saturday's afternoon. The next day they rested.

Our limits will not allow us here to enter into details. Suffice it to say, that several weeks' observation and experience convinced them that this was not a suitable place for a settlement, and



therefore shattered as was their vessel, and severe as was the winter, they again set sail, and on Friday, December 8th, 1620, in the morning they found a small uninhabited island, within the entrance of a spacious bay. Here they stayed all the next day (Saturday) drying their clothes, cleaning their arms, and repairing, as well as they could, their vessel. The following day being the Christian sabbath, they rested.

On Monday, December 11th, they surveyed and sounded the bay, which is described to be "In the shape of a fish-hook; a good harbour for shipping, larger than that of Cape Cod; containing two small islands without inhabitants, innumerable store of fowls, different sorts of fish, besides shell-fish in abundance. As they marched into the land, they found corn fields and brooks, and a very good situation for building." With this joyful news they returned to the company, and on the 16th of December the ship came to anchor in the harbour, with all the passengers, except four who died at Cape Cod.

Having surveyed the land as well as the season would permit, in three days, they pitched upon a high ground on the south-west side of the bay, which was cleared of wood, and had formerly been planted. Under the south side of it was "A very sweet brook, in the entrance of which the shallop and boats could be secured, and many delicate springs of as good water as could be drank." On the opposite side of the brook was a cleared field, and beyond it a commanding eminence, on which they intended to lay a platform and mount their cannon.

They went immediately to work laying out house lots and a street; felling, sawing, riving, and carrying timber; and before the end of December, though much interrupted by stormy weather, by the death of two, and the sickness of many of their number, they had erected a store-house, with a thatched roof, in which their goods were deposited under a guard. Two rows of houses were begun, and, as fast as they could be covered, the people, who were classed into nineteen families, came ashore, and were lodged in them. On Lord's Day, the 31st of December, they attended divine service for the first time on shore, and named the place *Plymouth*, partly because the harbour was so called in Captain Smith's map, published three or four years before, and partly in remembrance of the very kind and friendly treatment which they had received from the inhabitants of Plymouth, the last port of their native country from which they had sailed.

Who of our readers can look back to this event, grand and glorious as it has been in its results, without thinking of the beautiful lines of the late W. B. Tappan, written after receiving from his brother a piece of the Plymouth Rock on which the Pilgrim fathers first set their feet?

“ For this, from granite cliffs that hem  
 The old Bay State, my brother ! thanks ;—  
 I prize it more than curious gem,  
 Or cluster from the coral banks ;  
 It minds me of the love I knew  
 In boyish days, and speaks of you.

This fragment from New England's shore,  
 Of noble spirits telleth me ;  
 I see them now ! those men of yore—  
 The elder sons of Liberty !  
 They tread this soil as once they trod,  
 Exiles from chainless Mind and God.

These are the iron men that broke  
 Ground, where the Indian's war fire curled !  
 These spurned the princely, priestly yoke—  
 These are the fathers of a world.  
 Omen of God's own image say !  
 Can glorions men thus pass away !

No, never !—Send expansive sight  
 From Labrador to Carib's sea—  
 That vision so sublime and bright,  
 Of regions teeming with the free,  
 Shows but the influence of the men  
 Who sought the sands of Plymouth then.

A thousand spires that look above,  
 A thousand towns where plenty reigns,—  
 A people knit by virtuous love,  
 Who course those streams and till those plains ;  
 We point to these and loudly cry  
 Can minds that wrought such doings die ?

No, never !—Each traditioned spot  
 Tells where they wept, or sank to rest ;  
 Yet were such silent, or forgot  
 The place their pilgrim footsteps pressed—  
 Their names should live, nor Time would mock  
 The record of the Plymouth Rock.”

Who can be offended if, on such a subject, full in its very nature of the most sublime poetry, we should transfer to this page another beautiful poem, from the elegant pen of Mrs. Amelia B. Welby ?—

“ When first the lonely Mayflower threw  
 Her canvas to the breeze,  
 To bear afar her pilgrim crew,  
 Beyond the dark blue seas,

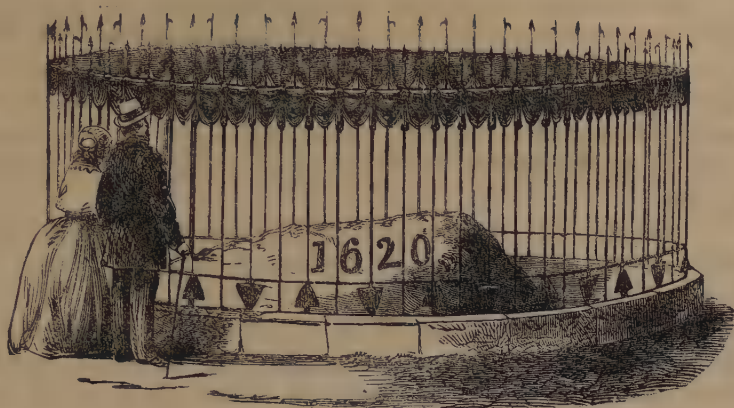
Proud Freedom to our land had flown,  
 And chose it for the brave ;  
 Then formed the nation's corner stone,  
 And set it by the wave,  
 Then when the pilgrims anchored there,  
 Their stepping stone might be  
 That consecrated rock of prayer,  
 The bulwark of the free.

And there they stood—each pilgrim brow  
 Was wan with grief and care,  
 And bent each manly form, but oh—  
 Another sight was there ;  
 Fond woman with her sweet sad face,  
 All trembling, pale and chill ;  
 But oh ! there was in that lone place  
 A sight more touching still—  
 The cheek of childhood pale with fear  
 And hushed its voice of glee :  
 And they are gone, but we are here,  
 A bulwark for the free.

Our pilgrim sires are gone, yet still  
 A nation in its pride  
 Hath poured o'er every vale and hill,  
 In a bright unbroken tide ;  
 And still their sons shall flood the land,  
 While that old rock appears.  
 Like a pilgrim's spirit born to stand  
 The mighty wreck of years ;  
 And oh ! while floats the wind and wave,  
 That hallowed rock shall be  
 The threshold of the good and brave,  
 The bulwark of the free."

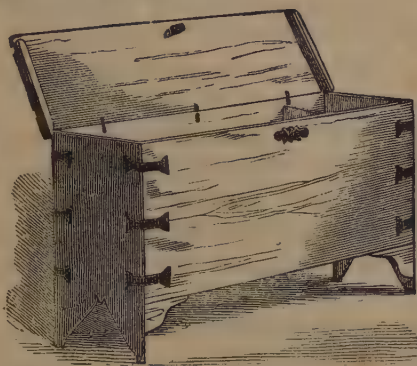
We rejoice to say, that even while we write, we learn that efforts are being made to erect a splendid granite monument on, or near the Plymouth Rock, where the Pilgrim fathers and mothers first landed on our shores. The citizens of Plymouth, have subscribed for this worthy object, seven thousand dollars. We are informed that ten thousand people visited the rock last summer, [1853,] and that of this large number, but a very few could have found it without a guide. The rock, and the spot where it originally stood, are now private property, and we are glad that measures are being taken to restore them to the same position and general appearance they had when the pilgrims first set foot there.

Cordially do we concur with Governor Pond, of Connecticut, who thus expresses his views on the subject :—



PLYMOUTH ROCK.

“The erection of a monument in memory of the Pilgrim Fathers, should be treated as a national and individual concern, for, in view of their sufferings, and the countless blessings enjoyed by our nation, who should not willingly aid in erecting a memorial in honor of these men, who sacrificed their comforts and their lives, to plant here those glorious institutions, the results of which are unequalled prosperity in the new, and the wonder of the old world? What American, native or adopted, can contemplate a memorial rearing its head to the clouds, and founded on Plymouth Rock, and withhold support and sympathy from an enterprise prompted by gratitude and patriotism, and, I trust, approved by Heaven?”



ELDER BREWSTER'S CHEST.



STANDISH'S DINNER POT.

In Plymouth is yet to be found various curious memorials of the Puritan fathers and their voyage, two of which we have presented to the reader.

As we become intensely interested in the subject, we are reminded that it may be well to turn to the Report made by the Rev. Dr. Reed, of London, in 1836, to the Congregational Union of England and Wales, who had deputed him and the late Rev. Dr. Matheson, to visit their sister churches in this land. After speaking of the kind manner in which he was invited to Plymouth, and received there, Dr. Reed says:—

“But the rock—the rock! I had a feverish desire to see it, and could not well address myself to any second thing till I had. Mr. Robins sympathised with the feeling, and kindly led us to the spot, all the time making such explanations as might cool down our enthusiasm. This was considerate; for if the impression were to be taken from the present appearance only, it must be weak indeed. It is in the most unpoetical predicament imaginable. You look for a bold piece of rock work, standing out in the ocean, distinct and alone, great in its own greatness; instead of which it is already under your feet; small pieces, for the use of the small craft, have been carried out over it and beyond it, and you require to examine the spot you occupy, before you are assured that it is substantial rock. But what of all this? it was the rock,—the very rock still, which first offered a resting place to the foot of the weary pilgrim; which was first anointed by his tears and prayers, and which introduced him to “A wealthy place,” where he might dwell unscathed by the fires of persecution, and irresponsible to man in “The things that are God’s.” We might indeed, complain of the neglect and misdoings of the good people in this matter; but for me it did not need to be adorned with the palisade, the chisel, or the inscription, to make it interesting. I stood on it, and trembled as I stood. I know of no spot more sacred on earth, except the One spot where the Holy One suffered, “The just for the unjust.”

Would our limits allow, we should be glad to give a hasty sketch of the Puritans as they stand before our mental vision, adorned with the innocence and majesty attendant on them as moral heroes, in whose holy cause heaven itself took a deep interest, and the results of whose character and conduct will stamp their impress on the world through all time.

We confess that we have little sympathy with Macauley in his eloquent delineation of the character of these extraordinary men, as contained in his well-known essay on Milton. He viewed them almost entirely through the representations of their enemies. It is true, he had judgment enough to know that much misrepresentation hovered round the subject, and he, therefore, willingly concedes to them talent,



learning, and an ardent devotion to freedom; but then he describes them as "Half-maddened by glorious or terrible illusions," speaks of "Their groans and their whining hymns," laments "The absurdity of their manners," and "Dislikes the sullen gloom of their domestic habits." To say nothing of this somewhat strange combination of contrarieties, we venture to dispute the correctness of the portrait altogether. They may have been somewhat rigid, but they were not gloomy; they were severe, but not enthusiastic. They lived in the fear of God, and "Endured as seeing Him who is invisible." They always acted with a view to the whole of their existence, and as remembering that what they did, bore its results, on millions yet unborn. Could they have foreseen their influence on posterity, and especially on this country, they could have done few things better than they did. The rejection of the reforms they proposed was the worst deed of an evil time, and their expulsion from the inclosures of the Establishment was an event which even yet will prove suicidal. We venerate their names and admire their conduct, while we would wish to breathe their spirit, and, as far as circumstances may call for it, to imitate their example. Let our children be taught to trace the conduct of the Pilgrim Fathers to the principles which induced them first to labor for the freedom of the consciences of their countrymen from oppressive tyranny; and when they failed in this, the same high and holy principles induced them to brave difficulties of every kind, and even to meet death with serenity in founding a state which should secure freedom to their children, and furnish a model for the world. It is true that their views did not all exactly harmonize, and that they sometimes indulged in disputes which appeared to an indifferent spectator, both as to their objects and their results, of small moment; but in all this they showed their mental freedom, and proved to us the value and importance of free discussion.

It cannot be inappropriate to say here, that in 1853 a grand celebration was held at Plymouth, in commemoration of the landing of the Pilgrim Fathers. Everything appropriate and impressive was arranged by those who felt a special interest in the matter, and they admirably succeeded in their object. A dinner, speeches, music, and a grand procession distinguished the occasion. A view of the procession was secured by an artist, with which our readers will be gratified. For his pleasure we will also transcribe the inscription on one of the flags:

"While in the waste of ocean  
One hoary rock shall stand,  
Be this its latest legend—  
Here was the Pilgrim's land."

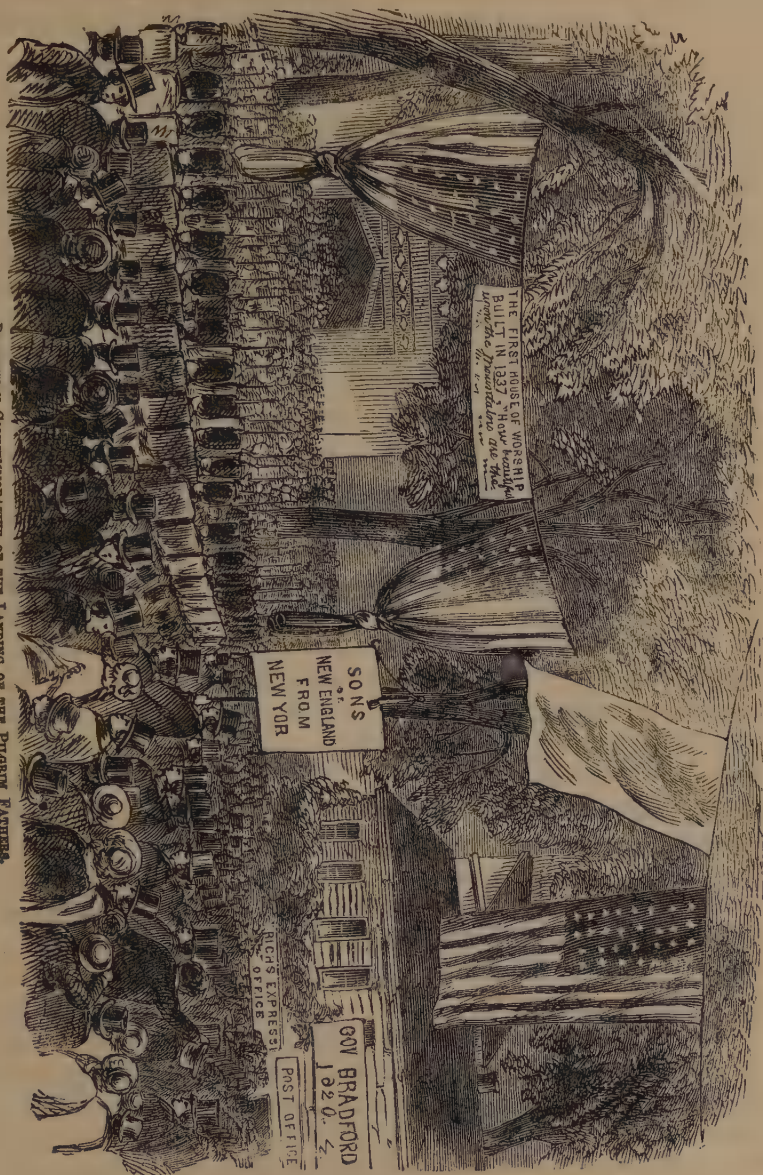
We will, too, find room for another :—

“All the tears and heart-breakings of that memorable parting at Delft Haven had the happiest influences on the rising destinies of New England.”

“The practical aim or ideal of our fathers,” says Dr. Bushnell, in his eloquent Oration on “*The Fathers of New England*,” “In their migration to the new world, was religion. This was the star of the East that guided them hither. They came as to the second cradle-place of a renovated Messiahship. They declare it formally themselves, when they give, as the principal reason of their undertaking, ‘the great hope and inward seal they had of laying some good foundation for the propagating and advancing the kingdom of Christ in these remote parts of the world.’”

“It appears, however, that they had a retrospective reference, in their thoughts, as well as the prospective expectation here stated. Thus, it is affirmed by Mr. Hildersham, who had full opportunity to know their precise designs, that the colonists, as a body, before coming over, ‘Agreed in nothing further than in this general principle—that the reformation of the church was to be endeavored according to the word of God.’ But precisely what, or how much they intended by this, will be seen nowhere else, with so great clearness, as in the ever-memorable parting address which Robinson made to the Pilgrims, at their embarkation. Here we behold the real flame of their great idea. He said —

‘I charge you before God and his blessed angels, that you follow me no further than I have followed Christ. And if God shall reveal anything to you, by any other instrument of his, be as ready to receive it as you ever were to receive anything by my ministry : for I am confident that God hath more truth yet to break forth out of his holy word. I cannot sufficiently bewail the condition of the Reformed churches, who have come to a period in religion, and will go no further than the instruments of their reformation. The Lutherans cannot be driven to go beyond Luther ; for whatever part of God’s will he hath further imparted by Calvin, they will rather die than embrace it. And so also the Calvinists stick where Calvin left them—a misery much to be lamented. For though they both were shining lights in their times, yet God hath not revealed his whole will to them. Remember now your church covenant, whereby you engage with God and one another to receive whatever light shall be made known to you from his written word. For it is not possible that the Christian world is so lately come out of such thick anti-Christian darkness, and that full perfection of knowledge should break forth at once.’



PROCESSION COMMEMORATIVE OF THE LANDING OF THE PILGRIM FATHERS.





"A most remarkable passage of history, in which this truly great man is seen asserting a position, at least two whole centuries in advance of his age. His residence abroad, among so many forms of opinion and of order, had quickened in his mind the germ of a true comprehensive movement. He also perceived the impossibility that the full maturity of truth and order should have burst forth in a day, as distinctly as a philosophic historian of the nineteenth century. The Reformation, he was sure, was no complete thing—probably it was more incomplete than any one has yet been able to imagine. And then he had the faith to accept his own conclusion. Sending out the little half flock of his church, across the wide ocean, he bade them go to watch for light; and there, in the free wilderness of nature, unrestrained by his own teachings, to complete, if possible, the unknown measure of holy reformation.

"This was the errand he gave them, and in this we have the fixed ideal of their undertaking. And they meant by 'reformation,' all that God should teach them and their children of the coming ages, by the light that should break forth from his holy word—all that was needed to prepare the purity and universal spread of Christian truth, and open to mankind the reign of Christ in its full felicity and glory. They fixed no limits. It might include more than they at present thought, or could even dare to think. Still they had courage to say—'let the reformation come in God's measures, and as he himself will shape it.' And for this they entered, with a stout heart, upon the perils and privations of their most perilous undertaking. Doubtless they had the natural feelings of men, but they were going to bear the ark of the Almighty, and could not painfully fear. Robinson had said—and he knew what was in them—'it is not with us as with other men, whom small things discourage, and small discontents cause to wish themselves home again.' Confidence most sublime! justified by a history of patience equally sublime."

"Glory enough," adds Dr. Bushnell, "is it for our sublime Fathers, to have filled an office so conspicuous in the preparation of results so magnificent. I am not unaware of the defects in their character. Nay, I would rather see and confess, than to hide them; for, since we cannot be gods ourselves, it is better to be descended of a race of men than of gods. But, when I consider the unambitious sacrifice they made of their comforts and their country, how little they were moved by vagrant theories and projects of social revolution, how patient of hardships, how faithful to their convictions, how little they expected of men, how confidently they trusted their unknown future to God, and then, what honor God has put upon them, and what greater honor he is preparing for their name, before the good and the free of



the blessed ages of the future ; I confess that I seem even to have offended in attempting to speak their eulogy. Silence and a bare head are a more fit tribute than words. Or, if we will erect to them a more solid and yet worthier monument, there is none so appropriate as to learn from them, and for ourselves to receive, the principle they have so nobly proved, that—THE WAY OF GREATNESS IS THE WAY OF DUTY.”

After their arrival in New England, Robinson kept up a friendly correspondence with them, and when any of them went to Europe, they were received by him with the most cordial welcome. The difficulties which then attended a voyage across the Atlantic, the expense of an equipment for a new colony, and the hardships necessarily incident to a plantation in a distant wilderness, proved a burden almost too great for those who came over. They had a hard struggle to support themselves here, and pay the debts which they had contracted in England, whilst those who remained in Holland were in general too poor to bear the expense of a removal to America without the help of their brethren who had come before them. These things prevented Mr. Robinson from gratifying his earnest desire to visit his American brethren, and their equally ardent wish to see him, till he was removed by death to a better country, in 1625. Truly was he beloved in life, and lamented in death.

Intent, as the settlers were on raising their places of abode, their labor proceeded slowly. The season of the year left them only short days, and often on those days were only brief intervals between the storms of sleet and snow, that could be so employed. Nearly all were suffering from fevers, and coughs, and general sickness, brought on by long exposure to unaccustomed hardships. As the cold increased, disease strengthened, and deaths became frequent. The comparatively healthy were little able to bestow the required attention on the sick, and every funeral was as if the dying had been called to the burying of the dead. At one season there were not more than seven persons capable of performing such offices. Among those who were the earliest cut off, was a son of Carver, the Governor. His own sickness and death soon followed, and then his affectionate wife sunk broken-hearted to the grave. Carver was a man of a noble and generous nature. He had sold considerable estates, and had assigned the whole value to the benefit of his companions. In all their trouble, no man descended more readily to the humblest service, in behalf of the meanest. The mourning colonists buried him with such military honours as they could command, discharging several volleys of musketry over his grave. William Bradford, the subsequent historian of the colony, was chosen his successor.



GOVERNOR CARVER'S CHAIR.

But in the course of this melancholy winter, of the hundred and one settlers, fifty were removed by death!

In March the cold abated, the wind came from the south, and the birds sung pleasantly in the woods. The Mayflower now left the harbour, and returned to England. But after so many had fallen victims to exposure and climate, the remainder were in danger of perishing from want. In the autumn new emigrants arrived. They came without provisions. The Pilgrim families could not see them die of hunger, and during six months they all subsisted on half allowance only. "I have seen men stagger," says Winslow, "By reason of faintness for want of food." At one juncture, it appeared to be their doom that famine should destroy them. They were saved by the compassion of fishermen, whom foul weather had driven to their coast. Nor did these things soon end. Even in the third year of their settlement, their provisions were so far spent, that in their own language, "They knew not at night where to find a bit in the morning." It is said that in the spring of 1623, they were reduced to the last pint of corn. That precious pittance we are told, was parched, and distributed equally among them, and yielded them five grains a piece. In the summer of that year they had no corn whatever, during a space of three or four months. When some of their old friends from Leyden arrived to join them, a piece of fish, with a cup of spring water, but without bread,

was the best supply to which they could bid them welcome. Yet their hearts drooped not. The God who had tried them, would not forsake them. Such was their faith, and such has become their history.

One cause of this protracted suffering was the common property system, on which the settlement had been founded. Even in a colony of Pilgrims, such a merging of the individual in the general interest was found to be too large a demand on the self-denial of human nature. Religion and philosophy may dream of communities as prospering on such a basis, but it will be all a dream. Amidst the extreme privations of the spring of 1623, it was resolved that this policy should be abandoned. Each family was in future to possess its own piece of land, and to reap the fruit of its own toil. Contentment and general activity were the result. Even women and children went into the work of the field, and before many more springs had passed, the corn raised in the neighborhood of New Plymouth, became an important article of traffic.

Happily, the danger of the colonists from the Indians in those early days was not considerable. Had they proceeded, according to their original intention, to the Hudson river, the tribes in possession of those parts were so powerful as to leave little room to doubt that the fate of so feeble a company would have been to perish by the weapons of the natives. But in the neighborhood of New Plymouth, the tribe which had for some time peopled that district had been of late almost wholly swept away by the ravages of the small-pox—an apt illustration of that freedom from disease which some romantic speculators on the history of society are disposed to reckon among the many felicities of savage life. Is it not strange that these sentimental votaries of primitive barbarism are never seen making any attempt towards returning to the state to which they pay such worship? They load our civilization with every sort of abuse, and still they cling to it—cling to it, in all its forms, with a tenacity inferior only to that with which they cling to life. It would be amusing were some of these amiable personages for once to become consistent; but, unfortunately, there is little prospect of such a consummation—this, however, by the way. Some small groups of Indians hovered at intervals in the neighborhood of New Plymouth from the time when the Pilgrims took up their abode in it; but it was not until the 16th of March, about three months after their landing, that the first conference took place between the strangers and a native. On that day, an Indian, who had learned a little English from some English fishermen, entered the town; his bow and arrows were in his hand, but his manner, while erect, and self possessed, was peaceful. He exclaimed, and repeated the exclamation—“Wel-

come English!" The name of this man was Samoset; the country of his tribe extended to about five day's journey distant. The settlers showed their best hospitality to the visitor, and obtained from him information concerning the nature of the country, and the number and condition of its inhabitants. Some days afterwards, Samoset revisited the colony, bringing along with him several of his countrymen. The chief of this company wore a wild cat-skin on his arm, as the badge of his superiority; the rest were partially clothed in deer skins, but Samoset was naked, with the exception of a garment of leather worn around his waist. Their hair was short in front, but hung at great length down their backs. They are described as being tall, well formed men, of a gipsy colour in complexion. The colonists feasted their visitors, and their visitors in return amused them with some Indian dances; and, on taking their leave, promised to bring Massasoiet, their king, to pay his respects to his new neighbors, very soon.

On the 22d of March, Massasoiet, with his brother, and about sixty of his people, came to New Plymouth. They came without arms. Captain Standish received them at the head of a file of musketeers, and then conducted the king to the seat of state provided for him, which consisted of three or four cushions piled upon a green rug. The person of Massasoiet was tall and well proportioned, his countenance was grave and thoughtful, and his words were few. Almost the only ornament which distinguished him from his attendants was a chain of fish-bones which he wore about his neck. His face was painted of a red color, and on this state occasion both his face and his head were washed over with oil. The governor entered the apartment, preceded by persons who marched to the sound of the drum and the trumpet. Massasoiet rose and kissed his excellency, and governor and king then sat down together. The result of this interview was a treaty of amity between the colonists and the natives, Massasoiet ceding to the Pilgrims the possession of the spot on which they dwelt and much of the adjoining territory, and becoming himself a subject of their "Sovereign lord King James." These negotiations were much facilitated by the services of an Indian named Squanto. Squanto had been taken captive by the Spaniards, but making his escape to England, and having been kindly treated by the English master into whose hands he had fallen, this rude son of the wilderness manifested his gratitude in his disposition to think well of all Englishmen. He had acted as interpreter between Massasoiet and the governor, in their conference; and when the king returned, the interpreter remained with the new-comers, and rendered them, in many respects, important service.

In the course of the first summer, the English furnished all neces-



sary evidence to the natives of their being prepared for war, though desirous of peace; and such was the impression made by these timely displays of friendliness and courage, that by the month of September, in that year, nine Indian chiefs signed a treaty of peace with the colony, and subscribed themselves as subjects of King James. Canonicus, a chief of a powerful tribe which had not suffered by the late pestilence, was inclined to pursue a different policy. As his manner of declaring war, he sent to the governor at New Plymouth ■ bundle of arrows wrapped in the skin of a rattlesnake. Bradford removed the arrows, stuffed the skin with bullets and gunpowder, and sent it back thus charged to the enemy. Canonicus shrunk from a conflict with men who could command such terrible means of destruction. He sent no more war messages.

It was before the close of their first year, also, that the Pilgrims boldly explored the harbor of Boston, and the whole of Massachusetts Bay. They regretted much that their way had not been directed thither, rather than to the spot they had chosen, but it was now too late to think of removal. In the following year, an attempt was made by other parties to found ■ colony in that quarter. No great principle influenced those parties. The desire of gain, or the pure love of adventure, made them emigrants. They had imagined that the colony of New Plymouth would soon become a thriving settlement, especially by means of its traffic in furs, and they were eager to enter into ■ division of the spoil. With this view they instituted the colony of New Weymouth, on the south shore of the Boston harbor, and as they commenced under much better auspices than their countrymen in the older settlement, and were not burdened—as they frequently boasted,—with women and children, they commenced with the full expectation of soon outstripping their neighbors in the race of power-getting and money-getting. But in the language of those less ostentatious neighbors, these enterprising gentlemen lived much too fast for persons in their circumstances; and it is certain, that in place of making the progress on which they had calculated with so much confidence, they sunk within one short year to such a state of weakness, that they were indebted to the compassion of the Indians, for means wherewith to subsist, and to their contempt for permission to live. It is to the immortal honor of the people at New Plymouth that they received these men, as sent out to establish ■ rival colony, with the utmost cordiality; that they showed them great hospitality when that could not be done without great sacrifice; that they assisted them to commence their settlement; and when they were reduced to their lowest state, interposed at great hazard to their own interests, to save the remnant remaining from destruction,



receiving some to their homes, and furnishing others with the means of returning to England. Men who are childless and alone are not always the men to do great things—the scale often turns on the other side. The family man may have his motives to caution, but how many other motives has he—motives to self-governance, endurance, effort—of which the solitary man has no knowledge?

We hope to be indulged with a few words before we pass on, addressed to

#### THE PILGRIM MOTHERS.

Exotic blossoms ! brought to grace  
 Old Plymouth's rocky glen ;  
 Proud mothers of a noble race  
 Of stern and stalwart men ;  
 Strong was the trust with which ye braved  
 The dangers of the sea,  
 And strong the unseen power that saved  
 The mothers of the free !

When swiftly o'er the smiling deep,  
 The fragile Mayflower flew,  
 While stars their solemn watch would keep  
 On yonder fields of blue—  
 Full oft your forms, as slight and fair  
 As any flower of spring,  
 Were meekly bowed in trusting prayer  
 To Heaven's exalted King.

Cold was your greeting from the shore,  
 That seemed in dreams so fair ;  
 The wintry tempest's sullen roar  
 Sung ye a welcome there ;  
 The Indian peered above the hill,  
 With wonder in his eye,  
 The noisy sea-birds answered shrill  
 The tempest-spirit's cry.

Oh ! Pilgrim Mothers ! few the lyres  
 Your praises to prolong ;  
 Though fame embalms the pilgrim sires,  
 And trumpets them in song ;  
 Yet ye were to those hearts of oak  
 The secret of their might ;  
 Ye nerved the arm that hurled the stroke  
 In labor or in fight.

The fire of freedom warmed each breast,  
 Through many a weary day,  
 Where pillowed soft in dreamy rest  
 Our infant fathers lay !

Ye taught them when their simple prayers  
 Were breathed beside the knee,  
 The lessons that in after years  
 Were bulwarks for the free.

Ye taught to spurn the tyrant's claim,  
 And bow to God alone !  
 Ye kindled in their breasts the flame  
 That trembled in your own !  
 In after years flowed purple gore,  
 And fields were strewed with dead—  
 Firm hands the starry banner bore—  
 Aggression trembling fled !

Oh ! Pilgrim Mothers ! though ye lie  
 Perchance in graves unknown,  
 A memory that cannot die  
 Hath claimed you for its own ;  
 A sacredness to that bleak shore,  
 Your dust shall aye impart ;  
 Your requiem—the ocean's roar,  
 Your shrine—a nation's heart !

Our readers will not expect us to give in detail the history of new settlements originating with those who were now constantly arriving from England ; neither can we afford space for the particulars of new church organizations at Salem, in 1629 ; Charlestown, in 1630 ; Duxbury, in 1632 ; or the formation of a new colony and new churches soon afterwards in Connecticut. The emigrants who at different times arrived from England, differed, both in their theological views, and in their church polity ; though, after a while, as the result of careful examination and frequent councils, they united in the general principles of Congregationalism ; yet it may be greatly lamented that they did not for a century generally see the evil effects arising from an undefined connexion between church and state. For nearly a hundred years the history of the one was identified with the other. Their grand object in leaving the old country was to secure religious freedom for themselves, and they studied but little how, in all future time, they should secure the same freedom for others. In a word, they had by no means attained to the full developement of their principles. To John Cotton, who arrived from England in 1633 a debt of gratitude will always be due for the introduction of some general principles and plans by which they became in some degree united and enlightened.

Nothing was more remarkable among the early Congregationalists than their cordial attachment to learning, and especially to a learned

ministry. Speaking of Harvard College, founded at Cambridge, as early as 1636, Quincy, its learned historian tells us:—"It was not among the later, but among the earliest thoughts of our ancestors. They waited not for days of affluence, of peace, or even of domestic concord. The first necessities of civilized man, food, raiment, and shelter, had scarcely been provided; civil government and the worship of God had alone been instituted, when the great interests of education engaged their attention. Their zeal was not repressed by the narrowness of their territorial limits, not yet extending thirty miles on the seacoast, nor twenty into the interior; nor yet by the terror of a savage enemy, threatening the very existence of the settlement; nor by the claims on their scanty resources, which an impending Indian war created; nor by the smallness of their numbers, certainly then not exceeding five thousand families; nor yet by the most unhappy and most ominous to their tranquillity of all, the religious disputes in which they were ever implicated. It was under a combination of disastrous and oppressive circumstances, any one of which would have deterred men of less moral courage and intellectual vigor, from engaging in any such general design,—on the eve of a war with the fiercest and most powerful of all the native tribes,—the Antinomian controversy at its highest and most bitter excitement,—an unexplored wilderness extending over their fragile dwellings its fear-inspiring shades;—in the day time, the serpent gliding across their domestic hearths, or rattling its terrors in their path; in the night their slumbers broken by the howl of the wild beast, by the yell or warwhoop of the savage;—it was amidst a complex variety of dangers, which at this day, the imagination can neither exaggerate nor conceive, that this poor, this distressed, this discordant band of Pilgrims set about erecting a seminary of learning, and appropriated for its establishment, a sum 'Equal to a year's rate of the whole colony!' For a like spirit under like circumstances, history will be searched in vain.

The records of the College from 1636 to 1640, indicate the universality of the will, at the same time that the nature of the gifts exhibit, in a strong light, the simplicity, and the necessities of the period. "When we read," says Pierce, the laborious historian of the University, "Of a number of sheep bequeathed by one man; of a quantity of cotton cloth, worth nine shillings, presented by another; of a pewter flagon, worth ten shillings, by a third; of a fruit-dish; a sugar-spoon; a silver-tipt jug; one great, and one small trencher-salt, by others; and of presents or legacies, amounting severally to five shillings, one pound, two pounds, etc., all faithfully recorded with the names of the donors, we are at first tempted to smile; but a little reflection will

soon change this disposition into a feeling of respect, and even of admiration."

How forcible, and full of noble example, is the picture exhibited by these records! The poor emigrant, struggling for subsistence, almost houseless, in a manner defenceless, is seen selecting from the few remnants of his former prosperity, plucked by him out of the flames of persecution, and rescued from the perils of the Atlantic, the valued pride of his table, or the precious delight of his domestic hearth;—"His heart stirred and his spirit willing," to give according to his means, towards establishing for learning a resting-place, and for science a fixed habitation, on the borders of the wilderness! The inhabitants of the country contributing from their acres, or their flocks; those of the metropolis from their shops and stores; the clergyman from his library, and the mechanic from his tools of trade. No rank, no order of men, is unrepresented, in this great crusade against ignorance and infidelity. None fails to appear at this glorious clan-gathering in favor of learning and religion.

ROBERT THORNTON, of London, was also one of the noblest, as well as earliest benefactors. By his will, dated on the 31st of May, 1690, he gave to Harvard College five hundred pounds sterling, to be paid after the expiration of certain specified leases. This contingency did not occur until more than *seventy* years had elapsed. Then the legacy was punctually paid by the trustees appointed under his will.

Thornton was a maternal uncle of THOMAS HOLLIS, a Baptist member of a Congregational church; and by appointing him one of the trustees, he introduced Harvard College to the knowledge and notice of the greatest of its early patrons, and became the cause, as well as precursor of the rising upon our horizon of that constellation of benefactors bearing the name of HOLLIS.

Perhaps, however, the public testimony in favor of the Harvard University, was never more strongly evinced, than when in 1645, by an agreement, each family in the Massachusetts Colony gave one peck of corn or one shilling in cash to Cambridge College.

"I wish," says Dr. Bushnell, "It were possible to claim for our fathers the honor of a toleration of religious opinions. This, it would seem, that they might have learned from their own wrongs and sufferings. But they were not the men to think of finding their doctrines in any woes of their flesh. They had, in fact, a conscience against toleration, lest the state 'whose end is religion,' should seem to connive at false doctrines and schismatic practices. Therefore, when Cromwell was proposing toleration in England, the Synod of Massachusetts even protested against the measure as licentious. And one of their ministers,









the eccentric pastor of Ipswich, was stirred up to publish in England, a most violent diatribe against it. He delighted in the old maxim that 'true religion is a test of fire.' Indeed he had lived in the midst of toleration, upon the continent, and had not discovered its Christian beauty. 'I lived,' he says, 'in a city where a Papist preached in one church, a Lutheran in another, a Calvinist in a third; a Lutheran one part of the day, and a Calvinist the other, in the same pulpit. The religion of that place was but motley and meagre, and their affections leopard-like.' Alas! for the brave pastor of Ipswich, how clear is it now, that the toleration he so much dreaded really belonged to all but the rather testy prejudices that he took for a part of his religion. The old *ignis probationis*, too, whose smoke had so lately been wafted over England from Smithfield and Tyburn—which, however, he did not mean, I trust, to commend in its most literal and orthodox sense—is gone out forever the world over. And as to the 'leopard-like' religion just that which compelled a separation of Church and State, has doubtless compelled a sufferance also of this, even in his own parochial Ipswich itself. Or if free opinion be a leopard, spotting over the church, or dissolving it into so many motley groups of division, it will ere long be seen that this unruly leopard is fulfilling the prophecy, forgetting his instincts of prey and schism, and lying down with the kids of love, in a catholic and perennial unity."

"The errors of our Pilgrim Fathers," says the Rev. E. W. Andrews, "Consisted not in the original character of the institutions they founded, but in their refusal to modify them, so as to meet the changing circumstances of the times. Where all are of one mind, there can be no oppression. It is only where the partisans of new opinions appear, that tolerance can be exercised. The Puritans of New England were intolerant, because they did not see that the colonists of 1660 were not the emigrants of 1630; they united the State and the Church, because they forgot that the Church had ceased to be the State. It is by keeping these facts in mind that we are able satisfactorily to explain those transactions which are seemingly inexplicable:—their dislike to the interference of the General Court in religious matters, and their admission of the right of the civil magistrate to exercise coercive power when churches grew schismatical; their intrepid assertion of the principles of political liberty in their relations with Great Britain, and their arbitrary proceedings towards Roger Williams and his followers."

Let us for a moment, again stand still to consider the character of these mighty men. We have heard much of their imperfections, and of their errors. Well, it is true, they had their faults, and though they were not morose, they were assuredly severe. But whatever their

faults were, they had no hypocrisy in their *religious professions*. In these they were altogether whole-hearted and sincere, and they performed their duty as far as they knew it. They were ready at any time to sacrifice their all for Christ: and when they said that they gave up themselves and all that they had to be the Lord's, they meant just what they said, and shrunk not from any of the responsibilities involved in such a profession. It was their simple, implicit, whole-hearted faith which gave them their mighty power, and decked them in panoply for their terrific conflict with the powers of darkness, and gave them at last the victory. It is true they were roughly accoutered and imperfectly disciplined, but with the whole soul they loved the cause in which they were engaged: and in comparison with the better instructed Christians of modern times, they were like the barefooted and ill armed continentals of our revolutionary struggle, who loved their country, and were ready to die for it, in comparison with the well equipped and disciplined troops that were brought against them, who had no country to love, and whose chief motive of action was a determination to maintain an honorable and soldier-like reputation. We all know which of the two succeeded best.

And now for a single glance at England. In 1662 passed the memorable Act of Uniformity, requiring the clergy of the established church to give their unfeigned assent, consent, and subscription, to all and every thing contained in the Book of Common Prayer; a volume which multitudes of them could not have seen, and to many others who had seen it, it contained much that was objectionable. More than two thousand two hundred of the very best ministers of that church were expelled in one day for their conscientious difficulties on this subject. To describe the difficulties to which they were exposed, the privations to which they submitted, or the interpositions of Divine providence on their behalf would be impossible; but we will gratify the reader by giving him some lines descriptive of a literal occurrence at Birdbush, in Wiltshire, simply assuring him that it is all true and that the Congregational church which the "Shepherd" planted still exists and prospers:—

"The lady on her sick bed lay,  
 Smitten with deadly pain:  
 'Dear husband, send once more, I pray,  
 Oh send but once again,  
 To the holy priest, that he may give  
 Some word of comfort while I live.'

Then gloomy grew the husband's brow ; -  
 ' Dearest, 'tis vain, for he,  
 That holy priest, hath gone, even now,  
 To join with hearty glee,  
 The huntsmen who, with hound and horn,  
 Chase the fleet stag this sunny morn.'

' Alas, alas ! and must I lie  
 Without the priest to give  
 One word of comfort ere I die,  
 One prayer that I might live ?  
 Oh ! can no holy man be found,  
 Not one within the parish bound ?'

' Lady,' her maiden spake, ' there's one,  
 Methinks, could pray with thee ;  
 Our shepherd ; oft at eve I've gone,  
 Behind the hawthorn tree,  
 Unseen to listen ; for I ne'er  
 Heard, even in church, such wondrous prayer.

' Our shepherd !' cried the 'squire, and scorn  
 Flashed from his haughty eye.  
 ' Oh, send for him,' the lady moaned,  
 ' Send for him ere I die.'  
 The shepherd came. ' Good man they say  
 That sometimes you are wont to pray :

Speak out and fear not ; is it so ?'  
 Thus spake the squire ; but he,  
 That shepherd, stood, with unmoved brow,  
 And answered solemnly,—  
 ' Oh ! heaven forbid a single day  
 Should pass, and I neglect to pray.'

' Then pray for me,' the lady cried :  
 The shepherd knelt, and prayed.  
 A wondrous man was he, I ween,  
 Wondrous the prayer he made—  
 Like some old prophet of the Lord,  
 With earnest faith and powerful word.

' Thou art no shepherd ! ne'er in fields,  
 'Mong flocks and rustics bred,  
 Wast thou,' the squire all marvelling cried :—  
 ' 'Tis true,' the shepherd said ;  
 ' Yet, 'twas my chiefest joy to keep,  
 Long years ago, my own few sheep.

Oh ! long-loved flock ; but I was doomed  
 To leave my pleasant home,  
 And church, and friends, and learned ease,  
 Like outcast, forth to roam :  
 But still, in this, I comfort take,  
 That forth I went for conscience sake.

Oh ! when that prophet-leader, he  
 Who guided Israel,  
 From Pharaoh's court enforced to flee,  
 Did lone in desert dwell,  
 Even there, he did not scorn to keep  
 Watch o'er a flock of simple sheep.

Then wherefore I ?—so, musingly,  
 Ofttimes I sit and pray  
 To Him who, as a chosen flock,  
 Guideth his own alway ;  
 Pray, that these tempest times be past,  
 Pray, that deliverance come at last.'

' Oh, be my shepherd ; come and feed  
 Me and my household here !  
 Oh come !' the squire cried eagerly,  
 ' Nor danger need'st thou fear :  
 Within my lands none shall be found  
 To harm thee all the country round.

\* \* \* \* \*

The glorious summer sun shines down  
 This blessed Sabbath day ;  
 And see, from hamlet, village town,  
 The people flock to pray ;  
 For there, half hidden in the green,  
 A lowly house of prayer is seen.

And never shed that summer's sun  
 His beams more gladsomely,  
 Than on the joyful crowd who stream  
 O'er meadow, field, and lea,  
 After long years of grief and pain,  
 To see their pastor's face again.

This is the day God made ; in it  
 We 'll joy triumphantly.'  
 Thus sing with overflowing hearts  
 The happy company,  
 Met once more in the face of day,  
 To worship in their own right way.



And there the lady sitteth, there  
 The squire, the household all,  
 Eyeing with joy that holy man  
 Who, at the lady's call,  
 Quitted his flock that blessed day,  
 And knelt at her bedside to pray.

\* \* \* \* \*

But all hath faded. Years on years  
 Have flown ; yet still the word  
 That holy man so gladly preached,  
 Within the chapel 's heard ;  
 And still a Christian flock repair  
 Unto that lowly house of prayer."

Our readers may very reasonably expect that we should give them a sketch or two of the eminent men who had sacrificed their connexions at home to risk their lives in a far off inhospitable climate, and to plant churches of Christ in most unpromising places. Deeply do we lament that we can only gratify them to a very limited extent. We make room for one or two as specimens of many.

JOHN ELIOT landed in America in 1631. In the following year he became pastor of a Congregational church in Roxbury ; and in the Autumn of 1646, he preached his first sermon in the language of the Indians at Nonantum, now Newton. From that year until he died, in the eighty-sixth year of his age, he labored with a zeal that never for a moment abated, with an earnestness which never has been excelled, and an ability rarely surpassed, to educate and convert the Indians. Many were his trials and persecutions, but through every discouragement he continued to labor in his great work of giving a faithful translation of the original Scriptures into the language of the Indians, among whom he lived and labored.

In 1655, somewhat despondingly, he says, "I have no hope to see the Bible translated, much less printed, in my day." But he lived to finish the work and to see it printed.

In a letter to the Hon. Mr. Boyle, he thus writes, towards the close of his active and laborious life, "My age makes me importunate ; I shall depart joyfully may I but leave the Bible among the Indians, for it is the word of life." Again he writes, "I desire to see it done before I die, and I am so deep in years that I cannot expect to live long." He bore the work on his heart to God in his devotions ; and when he took the precious volume in his hands, now completed and printed, we can easily imagine that, with uplifted and almost sightless eyes, he may have uttered the *nunc dimittis* of the aged Simeon.

The usefulness of Eliot was very great. The fast-closed darkened

hearts of the Indians opened before his words, and many converts were gathered by him into the Christian fold. Nobly did he spend himself in these blessed labors. Nor was his example without fruit. At his first engaging in the work, "All the good men in the country were glad of his undertaking: the ministers especially encouraged him." Others soon trod in his footsteps; and, forty-one years after his going forth to these Gentiles, there were reckoned "Six churches of baptized Indians in New England, and eighteen assemblies of catechumens professing the name of Christ; of the Indians, there are twenty-four who are preachers of the word of God, and, besides these, there are four English ministers who preach the gospel in the Indian tongue."

If ever the exhortation of St. Paul, "Endure hardness as a good soldier of Jesus Christ," was practically exemplified, it was so in the case of John Eliot. Writing, on one occasion, to the Hon. Mr. Winslow, he says, "I have not been dry night nor day, from the third day of the week to the sixth; but so travelled; and at night have pulled off my boots, wrung my stockings, and so put them on again; and thus I continue: but God steps in and helps. I have considered the word in 2 Tim. ii. 3; 'endure *hardness* as a good soldier of Christ.' " Nor was this a solitary instance of self-denial; perhaps the world has never witnessed a life more entirely devoted to privation than that of this holy man.

This excellent man was as eminent for his liberality as for almost any other excellence. A fact will illustrate our statement. The parish treasurer, having paid him his salary, put it into a handkerchief, and tied it into as many hard knots as he could make, to prevent him from giving it away before he reached his own house. On his way he called upon a poor family, and told them that he had brought them some relief. He then began to untie the knots; but finding it a work of great difficulty, gave the handkerchief to the mistress of the house, saying, "Here, my dear, take it; I believe the Lord designs it all for you."

Happily for him, Mrs. Eliot was an excellent economist. By her prudent attention to his affairs he was enabled, notwithstanding his liberality, to educate four sons at Harvard College, two of whom were ministers of the Gospel, and, as preachers, inferior to none of the age in which they lived.

The death of John Eliot, "The apostle to the Indians," was in perfect harmony with his whole life. When unable to preach, through the infirmities of age, even to the day of his death, he taught the Indian children their letters, and rejoiced that he could yet do some little good. Just before he was taken from the world, the Rev. Nehemiah Walter

his colleague, coming in to see him, he said, "Brother, thou art welcome to my soul. Pray, retire to my study and pray for me, and give me leave to be gone." Being fully aware that he was then about to enter upon his eternal rest, he exclaimed, "Welcome joy," and then, turning to his friends, he uttered with his last breath, the exhortation, "*Pray, PRAY, PRAY!*"

The first Bible printed on this continent was in native Indian—the New Testament in 1661, and the Old in 1663, both by Rev. John Eliot. They were published at Cambridge.

Two or three facts relating to the Rev. JOHN COTTON, whose name will be ever precious, especially to the Congregationalists, may be here introduced :

Previous to leaving England, he preached at St. Mary's Oxford, before the University, "Such a sermon as in his own conscience he thought would be most pleasing unto the Lord Jesus Christ; and he discussed practically and powerfully, but very solidly, upon the plain doctrine of repentance. The vain wits of the University, disappointed thus with a more excellent sermon that shot some troublesome admonitions into their consciences, discovered their vexation at this disappointment by their not *humming*, as according to their sinful and absurd custom they had formerly done."

Mr. Cotton was greatly distinguished for his forbearance and meekness, which greatly contributed to his happiness and usefulness. When he was once told that his preaching was very dark and comfortless, he replied, "Let me have your prayers, brother, that it may be otherwise." Having once observed to a person, who boasted of his knowledge of the book of Revelation, that he wanted light in those mysteries, the man went home, and sent him a pound of candles; which insolence only induced him to smile. "Mr. Cotton," says Dr. C. Mather, "Would not set the beacon of his great soul on fire at the landing of such a little cock-boat." A drunken fellow, to make merriment for his companions, approached him in the street, and whispered in his ear, "Thou art an old fool." The worthy minister replied, "I confess I am so; the Lord make both thee and me wiser than we are, even wise unto salvation."

During the time he was minister of Boston, intelligence reached that town of the distress of the poor Christians at Sigatea, where a small church existed, the members of which were reduced to great extremity of suffering by persecution. Mr. Cotton immediately began to collect for them, and sent the sum of seven hundred pounds for their relief. It is remarkable, that this relief arrived the very day after they had divided their last portion of meal, without any prospect than that of dying a

lingering death, and immediately after their pastor, Mr. White, had preached to them from Psalm xxiii. 1, "The Lord is my Shepherd; I shall not want."

This excellent man died in 1652.

The family of the MATHERS was one of the most eminent of all the early emigrants, and we are gratified that we are able to afford more than one portrait of members of that excellent family. The father of the family, Richard Mather, was an eminent scholar and divine, who emigrated from England in 1635, and became the father of Increase and Cotton Mather.

The Rev. Chandler Robbins thus describes INCREASE MATHER, born at Dorchester, Massachusetts, 1639:—

"His appearance in the pulpit is described as having been peculiarly apostolical. His voice was strong and commanding, and he sometimes used it with great effect, delivering sentences, which he wished to make peculiarly impressive, 'with such a *tonitruous* cogency,' says his son, 'that the hearers were struck with awe, like that produced by the fall of thunderbolts.' He was universally regarded as one of the leading preachers of his day, and by many, at the head of his profession. He spoke generally with grave and wise deliberation. It was his endeavor always to be understood. And though he made pulpit oratory a study, he yet sought to conceal every other rhetorical art, that he might practise that one—of being intelligible. With Luther, he counted him the best preacher, 'who taught with the highest simplicity.' And he often used the saying, that 'a simple diet is the most wholesome diet.' It was his custom to back every thing he said with strong and agreeable sentences from the Scriptures, judging that, as the word of God is the food of souls, the more of it that is pertinently produced, the better fed is the flock; and, moreover, that there is in the word of God that voice of the Lord that is powerful and full of majesty; and that the language of the sacred Scriptures is of unequalled beauty."

"Though every sermon was written with great care, as if it were to be printed, it was his invariable custom to preach without reference to his notes, in order that his manner might be more free and earnest. In committing his sermons to memory, however, he would write off on a detached sheet the texts he wished to quote, and place it in the beginning of his Bible, to be referred to in case he should be at a loss. He never had occasion, however, to refer to this paper save once, in his old age; and then he was so impressed by the strange circumstance, that he immediately wrote a remark concerning it, as a symptom of decay, which told that his departure was at hand.

"His discourses were eminently practical and direct, abounding in





RICHARD MATHER.







INCREASE MATHER.





COTTON MATHER.





historical illustrations, sometimes quaint, and sometimes highly eloquent. They show much learning and thought; but more than all, a sincere and ardent piety. One might be tempted occasionally to smile at marks of credulity and instances of what, to our modern taste, seems grotesque in a sermon. But a feeling deeper than that smile expresses would be the total effect of a careful and candid perusal of any one of his discourses—a feeling of respect for the profound sincerity which pervades it, and the godly fear under which it was evidently written. A recent perusal of several of his sermons, together with those of other eminent men of his era, has deeply impressed me with respect for the learning and intellectual ability, as well as the piety, of the early preachers of New England. I am persuaded that, in these respects, justice is not done to them in our day. We are apt to suppose that modern preaching has greatly improved, especially so far as it regards talent, thought, and learning. But it is not so. There is more refinement, perhaps, more polish, but not more power of thought. There is a better display of materials, but not so much solid stuff. The periods may be better rounded, but they are not so full. There is a vast deal of work in the best of those old sermons. The thoughts in them have long roots, and the pictures a deep historical background. The ornaments are often the richest antiques. The best lore of ages has been made tributary to their pithy sentences. We have few divines, even in this age of intelligence, who study and labor their sermons as they did, or who have such a serious idea of the duty of their preparation.”

A few miscellaneous facts illustrative of the early days of New England and of Congregationalism is all which our limits will permit.

Cotton Mather gives us an amusing anecdote of Bradford, the second excellent Governor of the New Plymouth Colony. Some young fellows arrived from England, who objected to work in the fields on the public account. On Christmas day they excused themselves on the ground of its being against their conscience to perform labor on that festival. The Governor told them that if that were the case, he would spare them till they were better informed; but soon afterwards he found them all at play in the street, hard at work on their diversions, as if in obedience to the Book of Sports. That being the case, he very quietly took away the instruments of their games, and gave them to understand that he had a conscience as well as they, and that it was against his conscience as the Governor that they should play while the others were at work; so that, if they had any devotion to the day, they should show it at home, in the exercise of religion, and not in the street, with their pastime and frolics. The reproof was as effectual as

it was happy, and the Governor was no more plagued with such tender consciences.

When New England was first planted, the settlers met with many difficulties and hardships, as is necessarily the case when a civilized people attempt to establish themselves in a wilderness country. Being piously disposed, they sought relief from Heaven, by laying their wants and distresses before the Lord in frequent set days of fasting and prayer. Constant meditation, and discourse on the subject of their difficulties, kept their minds gloomy and discontented, and, like the children of Israel, there were many disposed to return to the land which persecution had determined them to abandon.

At length, when it was proposed in the assembly to proclaim another fast, a farmer, of plain sense, rose, and remarked, that the inconveniences they suffered, and concerning which they had so often wearied Heaven with their complaints, were not so great as might have been expected, and were diminishing every day as the colony strengthened; that the earth began to reward their labours, and to furnish liberally for their sustenance; that the seas and rivers were full of fish, the air sweet, the climate wholesome; above all, they were in the full enjoyment of liberty, civil and religious. He therefore thought, that reflecting and conversing on these subjects would be more comfortable, as tending to make them more contented with their situation; and that 't would be more becoming the gratitude they owed to the Divine Being, if, instead of a fast, they should proclaim a thanksgiving. His advice was taken; and, from that day to this, they have in every year observed circumstances of public happiness sufficient to furnish employment for a thanksgiving day.

Bradford, the historian of the Pilgrim Fathers, already referred to, gives a singular account of the first duel in this country, a few months after the arrival of the Pilgrims in Plymouth. It was between Edward Doty and Edward Leister, who fought with swords, in which both were slightly wounded. The cause of the duel we are not told, but we learn "They are adjudged by the whole company to have their heads and feet tied together, and so to lie for twenty-four hours, without meat or drink; which is begun to be inflicted, but within an hour,—because of their great pains,—at their own and their masters' humble request, upon promise of better carriage, they were released by the Governor."

In 1660, the decline of religion began to be noticed, increasing more and more till 1670. At length, various calamities befel the colonies; blasting and mildew destroyed the hopes of the husbandman; vessels were wrecked; houses and stores destroyed by fire; a pestilence raged through the colony; and in the political horizon a dark and

ominous cloud was gathering. These circumstances led the General Court, in May, 1679. to call upon the churches to appoint messengers to meet for the solemn discussion of these two questions, "What are the provoking evils of New England?" and "What is to be done, that so these evils may be reformed?" The proposal was favorably received by the churches, and a general Fast was kept, that the Spirit of God might direct the appointed meeting. At the time fixed, Sep. 10, 1679, a very full representation from the churches convened at Boston. The Assembly commenced its duties by observing a day of prayer with fasting, before the Lord. After several days of deliberation an answer was prepared to the two questions submitted to them. The most prevalent sins were enumerated, and various measures of reformation were recommended, among which we find the observance by the churches of seasons of special humiliation and prayer, accompanied with a public and solemn renewal of covenant. Every church in the colony, it is said, took some notice of this meeting and of the measures recommended for reviving the power and spirit of religion; and most of them kept days of fasting and prayer and publicly renewed their covenant. These measures were attended with happy results. Very remarkable was the blessing of God, as was seen not only in the advancement of piety among the professors of religion, but also by a great addition of converts. "Many thousand spectators," it is said, "will testify, that they never saw the special presence of God our Saviour, more notably discovered than in the solemnity of these opportunities."

It will not be supposed that our fathers had so much regard to architecture as "Modern improvements" have suggested; but they erected some large and substantial houses. We give an engraving of the oldest meeting-house in Massachusetts now standing, which was built in 1681, during the ministry of the distinguished Rev. JOHN NORR-  
TON. It is a remarkably fine old building, a noble work of those who erected it.

The following description of the early mode of conducting religious worship in the Congregational churches, is taken from an historical sketch of Old Milford, Conn.:

The pastor being in the pulpit, which towered high, and was surmounted by a huge sounding board, the ruling elder on an elevated seat before the pulpit, facing the audience, and the deacons on their seat, somewhat less elevated than his, the heads of families on plain seats in the body of the house, and the children and young people where they could most conveniently dispose themselves, the pastor opened the service with a prayer of at least fifteen minutes long, which was followed by the reading and exposition of a chapter of holy writ,

which was followed by the psalm given out by the elder, in which all the congregation who could sing, joined, which was followed by a sermon an hour or more in length, measured by the glass; with which, and another prayer, and the benediction, the meeting closed. The entire services occupied three hours. They met at nine o'clock in the morning, and two o'clock in the afternoon, and celebrated the Lord's Supper once a month, at the close of the morning service.

Smith relates, in Morton's Memorial, that the religious services on first days, in the early settlement of Massachusetts, were from eight to nine hours in length.

Every Sabbath there was a contribution, previous to the taking of which, one of the deacons in turn, standing up, said, "Brethren of the congregation, now there is a time remaining for contribution to the Lord, wherefore, as the Lord hath prospered you, freely offer." The box was not passed from seat to seat, as with us, but was placed on a stand or table, near the pulpit—those disposed to contribute, came forward and deposited their offerings in it. These offerings consisted not of money merely, but notes of hand, and any article which could be profitably appropriated to the use of the church.

John Josslyn, gent., in his account of "*Two Voyages to New England*," says,

"On Sundays, in the afternoon, when the sermon is ended, the people in the galleries come down, and march two abreast up one aisle and down the other, until they come before the desk, for pulpit they have none. Before the desk is a long pew where the elders and deacons sit, one of them with a money-box in his hand, into which the people, as they pass, put their offering, some a shilling, some two shillings, half a crown, five shillings, according to their ability and good will."

In the village of Stamford, Conn., a curious incident occurred about this time, when all persons were born Congregationalists, and were taxed to support the ministry. A Mr. Scofield, a tailor, when called upon for his tax, refused to pay it; whereupon the Collector, whose name was Fox, took a set of Commentaries on the Bible, and sold them at the port to meet the demand. But Mr. S. was an acute Yankee; and, before the day of sale, advertised that he would pay no debts of his wife's contracting. The books were sold, and Mrs. S. bought them in. They were taken home, and the bill in due form presented. It was, however, too late; the collector was caught napping. The books were gone, and the bill was not collectable. It was soon rumored that the *goose* had caught the *Fox*!

Judge Sewall, who was a member of the Old South Church, in Boston, was one of the Judges who condemned to execution some of



LINGHAM MEETING-HOUSE.









JUDGE SEWALL.

J. W. ORR. N.Y.



the witches at Salem. Afterwards, he saw and lamented his delusion in that affair, and it shows the spirit of those times, that he could not be satisfied till he had made a humble confession of his error before the church and his pastor. The following is his own account of his confession.

“Copy of the bill I put up on the Fast Day, Jan. 14, 1697, giving it to Mr. Willard, as he passed by, and standing up at the reading of it, and bowing, when finished, in the afternoon.

‘Samuel Sewall, sensible of the reiterated strokes of God upon himself and family, and being sensible, that as to the guilt contracted, upon the opening of the late commission of Oyer and Terminer, at Salem, to which the order of this day relates, he is, upon many accounts, more concerned than any that he knows of, desires to take the blame and the shame of it, asking pardon of men, and especially desiring prayers, that God who has an unlimited authority, would pardon that sin, and all other his sins, personal and relative; and according to his infinite benignity and sovereignty, not visit the sin of him, or of any other, upon himself, or any of his, nor upon the land; but that he would powerfully defend him against all temptations to sin for the future, and vouchsafe him the efficacious conduct of his word and Spirit.’”

It is well known that even the excellent Dr. Cotton Mather was influenced by a belief in the witchcraft delusion, and that he did much towards causing the death of many on this account. In 1692, R. Calef, of Boston, published a spirited pamphlet on the subject, which though strongly denounced by the Boston clergy, did much to turn the current of public opinion. Whittier thus gives us the story in verse:—

In the solemn days of old,  
Two men met in Boston town—  
One a tradesman frank and bold,  
One a preacher of renown.  
  
Cried the last, in bitter tone—  
“Poisoner of the wells of truth,  
Satan’s hireling, thou hast sown  
With his tares the heart of youth!”  
  
Spake the simple tradesman then—  
“God be judge ’twixt thee and I;  
All thou knowest of truth hath been  
Unto men like thee a lie.  
  
“Falsehoods which we spurn to-day,  
Were the truths of long ago;  
Let the dead bough fall away,  
Fresher shall the living grow.

“God is good, and God is light,  
 In this faith I rest secure ;  
 Evil can but serve the right,  
 Over all shall love endure.”

When the thought of man is free,  
 Error fears its lightest tones,  
 So the priest cried, “Sadducee !”  
 And the people took up stones.

In the ancient burying-ground,  
 Side by side the twain now lie—  
 One with humble grassy mound,  
 One with marble pale and high.

But the Lord hath blessed the seed,  
 Which the tradesman scattered then,  
 And the preacher’s spectral creed  
 Chills no more the blood of men.

Let us trust, to one is known  
 Perfect love which casts out fear,  
 While the other’s joys atone  
 For the wrong he suffered here.

The Springfield Gazette, some time since, published a letter written in the year 1714, by the Rev. Lawrence Conant, giving an account of the ordination of the first minister settled over the Old South Parish in Danvers. The letter is a curious relic of the olden time, as the reader will not doubt, when he has perused the following extract :—

“Ye Governor was in ye house, and her Majesty’s commissioners of ye customs, and they set together in a high seat by ye pulpit stairs. Ye Governor appears very devout and attentive, although he favors Episcopacy and tolerates ye Quakers and Baptists, but is a strong opposer of ye Papists. He was dressed in a black Velvet Coat, bordered with gold lace ; and buff breeches with gold buckles at ye knees, and white silk stockings. There was a disturbance in ye galleries, where it was filled with divers negroes, mulattoes and Indians, and a negro call’d Pomp Shorter, belonging to Mr. Gardner, was called forth and put in ye broad isle, where he was reprov’d with great carefulness and solemnity. He was then put in ye Deacon’s seat, between two Deacon’s in view of ye whole congregation ; but ye sexton was ordered by Mr. Prescott to take him out, because of his levity and strange contortion of countenance, (giving grave scandal to ye grave Deacons,) and put him in ye lobby under ye stairs ; some children and a mulatto Woman were reprimanded for laughing at Pomp Shorter. When ye services at ye house were ended, ye council and other dignataries were



entertained at ye house of Mr. Epes, on ye hill near by, and we had a bountiful table, with bear's meat and Venison, the last of which was a fine buck shot in ye woods near by. Ye Bear was kill'd in Lynn Woods, near Reading. After ye blessing was craved by Mr. Garrish of Wrentham, word came that ye buck was shot on ye Lord's day, by Pequot, an Indian, who came to Mr. Epes with a lye in his mouth, like Ananias of old; ye council thereupon refused to eat ye Venison, but it was afterwards agreed that Pequot should receive 40 stripes save one, for lying and profaning ye Lord's day, restore Mr. Epes ye cost of ye deer; and, considering this a just and righteous sentence on ye sinful heathen, and that a blessing had been craved on ye meat, ye council all partook of it, but Mr. Shepard, whose conscience was tender on ye point of Venison."

Among the illustrious families of New England, that of the Winthrops is of the first rank. John Winthrop, L.L.D., F.R.S., whose portrait we now give, was born in Boston, 1715, and was an eminently successful student at Harvard College; where, in 1733, he was appointed Hollis Professor of Mathematics and Natural Philosophy; a station he most honorably filled for forty years, dying in 1779, honored by the learned throughout the world.

Manners change with the times; let us see how this remark applies to marriage, and to dress.

The following is a transcript of the marriage covenant, used by a clergyman of Boston, more than a century since. In reading it one is forcibly struck with the delicate distinction made between the man and the woman, in their separate vows, and also with the peculiar solemnity attached to the promise by the phrasing of the fourth paragraph:—

"You, the Bridegroom and the Bride, who now present yourselves Candidates of the Covenant of God and of your Marriage before him, in Token of your Consenting Affections and united Hearts, please to give your Hands to one another.

Mr. Bridegroom, the person whom you now take by the Hand, you receive to be your married Wife; you promise to love her, to honor her, to *support her*, and in all things to treat her as you are now, or shall hereafter be convinced is by the Laws of Christ made your Duty. A tender Husband, with *unspotted Fidelity* till Death shall separate you.

Mrs. Bride, the Person whom you now hold by the Hand you accept to be your married Husband; you promise to love him, to honor him, to *submit to him*, and in all things to treat him as you are now, or shall hereafter be convinced, is by the Laws of Christ made your Duty. An affectionate Wife, with *inviolable Loyalty* till Death shall separate you.

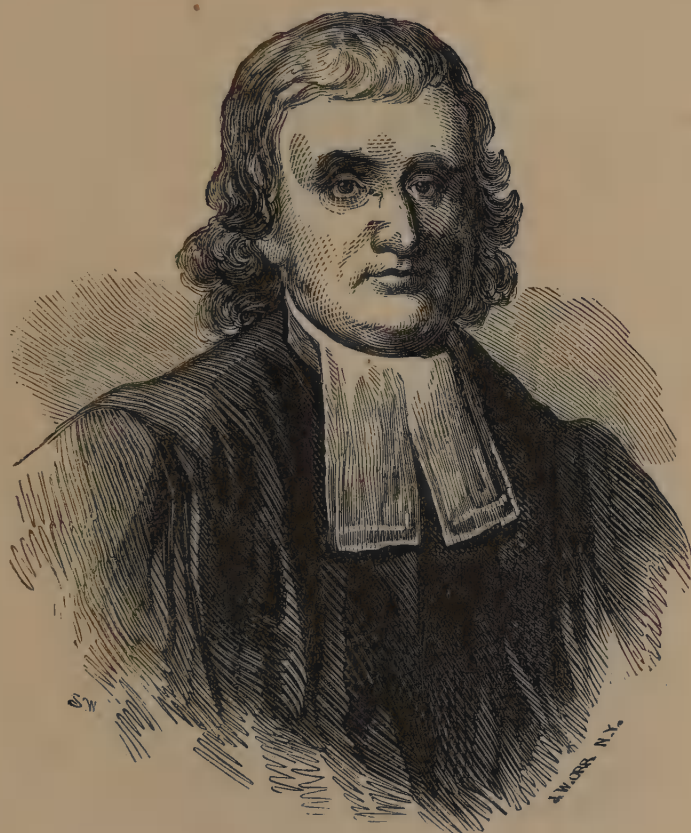
This Solemn Covenant you make, and in this sacred oath bind your soul in the presence of the Great God, and before these Witnesses.

I then declare you to be Husband and Wife regularly married according to the Laws of God and the King: therefore what God hath thus joined together let no man put asunder."

The Rev. Mr. Fox, of Newburyport, in a paper written in 1828 to a friend, gave a familiar sketch of the manners and habits of the good people of Boston a century ago. The following is that part which describes the dress of a couple as they were arrayed for marriage:—

"To begin with the lady; her long locks were strained upward over an immense cushion that sat like an incubus on her head, and then plastered over with pomatum, and sprinkled over with a shower of white powder. The height of this tower was somewhat over a foot. One single white rosebud lay upon its summit like an eagle on a haystack. Over her neck and bosom was folded a lace handkerchief, fastened in front by a bosom pin rather larger than a dollar, consisting of your grandfather's miniature set in virgin gold. Her airy form was braced up in a satin dress, the sleeves tight as the natural skin to the arm, with a waist formed by a bodice, worn outside, from whence the skirt flowed off, and was distended at the ankles by an ample hoop. Shoes of white kid, with peaked toes, and heels of two or three inches elevation, enclosed her feet, and glittered with spangles, as her little pedal members peeped curiously out. Now for the swain. Your grandfather slept in an arm chair the night before his wedding, lest the arrangements of his pericranium, which had been under the hands of a barber the whole afternoon, should be disturbed. His hair was sleeked back and plentifully beflowered, while his cue projected like the handle of a skillet. His coat was of a sky blue silk, lined with yellow; his long vest of white satin embroidered with gold lace; his breeches of the same material, and tied at the knees with pink ribbon. White silk stockings and pumps, with clocks and ties of the same hue, completed the habiliments of his nether limbs. Lace ruffles clustered around his wrist, and a portentous frill, worked in correspondence, and bearing the miniature of his beloved, finished his truly genteel appearance."

We had intended to have furnished a brief sketch of the very eminent PRESIDENT EDWARDS, whose portrait and church we have placed before the reader, but we find that want of room forbids it. This would be to be regretted more than at present if American Christians had not made themselves well acquainted with the history of a man who will



JOHN WINTHROP, L.L.D. F.R.S.





PRESIDENT EDWARDS.







EDWARDS'S CHURCH, NORTHAMPTON.



be an honor to the country till the end of time. An anecdote shall therefore suffice.

The Rev. Job. Strong, was, in June, 1748, ordained at Portsmouth, New Hampshire, and Mr. Edwards was invited to preach on the occasion. Mr. Moody, of York, a clergyman of unquestionable talents and piety, but perfectly unique in his manners, had agreed in case of Mr. Edwards' failure, to be his substitute in preaching the sermon. On the morning of the appointed day, Mr. Edwards not having arrived, the council delayed the ordination as long as they well could, and then proceeded to the church; where Mr. Moody had been regularly appointed to make the prayer immediately before the sermon. That gentleman, knowing that a numerous and highly respectable audience had been drawn together, by a strong desire to hear Mr. Edwards, rose up to pray under the not very pleasant impression, that he must stand in his place; and offered a prayer, entirely characteristic of himself, and in some degree also of the times in which he lived. In that part of it, in which it was proper for him to allude to the exercises of the day, he besought the Lord that they might be suitably humbled under the frown of his providence, in not being permitted to hear on that occasion, a discourse, as they had all fondly expected, from that "Eminent servant of God, the Rev. Mr. Edwards, of Northampton;" and proceeded to thank God, for having raised him up, to be such a burning and shining light, for his uncommon piety, for his great excellence as a preacher, for the remarkable success which had attended his ministry, in other congregations as well as his own, for the superior talents and wisdom with which he was endowed as a writer, and for the great amount of good which his works had already done, and still promised to do, to the church and to the world. He then prayed that God would spare his life, and endow him with still higher gifts and graces, and render him still more eminent and useful than he had been; and concluded this part of his prayer, by supplicating the Divine blessing on the daughter of Mr. Edwards, then in the house, who, though a very worthy and amiable young lady, was still, as they believed, without the grace of God, and in an unconverted state; that God would bring her to repentance, and forgive her sins, and not suffer the peculiar privileges which she enjoyed, to be the means of a more aggravated condemnation. Mr. Edwards, who had travelled on horseback, and had been unexpectedly detained on the road, arrived at the church a short time after the commencement of the exercises, and entered the door just after Mr. Moody began his prayer. Being remarkably still in all his movements, and particularly so in the house of God, he ascended the stairs, and entered the pulpit so silently, that Mr. M. did not hear him;

and of course he was compelled, before a very numerous audience, to listen to the very high character given of himself by Mr. Moody. As soon as the prayer was closed, Mr. Moody turned round, and saw Mr. Edwards behind him; and, without leaving his place, gave him his right hand, and addressed him as follows:—"Brother Edwards, we are all of us much rejoiced to see you here to-day, and nobody, probably, as much so as myself; but I wish that you might have got in a little sooner, or a little later, or else that I might have heard you when you came in, and known that you were here. I did not intend to flatter you to your face; but there's one thing I'll tell you: They say that your wife is going to heaven by a shorter road than yourself." Mr. Edwards bowed, and after reading the Psalm, preached the sermon on "Christ the Example of Ministers," which was soon after published.

It would be an act of injustice to pass unnoticed the Rev. Dr. Samuel Hopkins, who was installed pastor of the first Congregational Church in Newport, Rhode Island, April 11, 1755, and who, having weathered the storms of the revolution, at which time his meeting house was converted into barracks, and having enjoyed a highly prosperous pastorate, during which period some of the most eminent women this country ever produced were under his care, died December 12, 1803 aged 82 years. His death was a very severe loss to his whole denomination. Though not eloquent, there was a solemnity in his preaching which carried conviction to the understanding and heart, and showed the sincerity of his mind, as one on whom you could rely. Decision of character was preeminently conspicuous in his whole conduct—a trait seldom to be met with at the present day. His theological views were somewhat peculiar, and gave great offence, though his opponents were constrained to admit his honesty.

He was a target at which the arrows of malice were thrown, but he stood, as he remarked, "Like a brazen wall unhurt." Charles Cahoone, by trade a carver, who was skeptical in his views, and rather eccentric was disposed to annoy the Doctor by sending persons to him to buy *brimstone*. Such conduct was highly displeasing to the Doctor, but it never deterred him from preaching what he believed to be the truth.

Dr. Hopkins was a distinguished divine. His mind was discerning and his application was almost unequalled. He sometimes devoted to his studies eighteen hours a day. One of his peculiar sentiments, was that the inability of sinners is moral, not natural; but this is only saying that their inability consists in disinclination of heart, or of opposition of will to what is good. Combining the Calvinistic doctrine that God has foreordained whatsoever comes to pass, with his views of the





REV. SAMUEL HOPKINS, D. D.



nature of sin as consisting entirely in the intention or disposition of the mind, he inferred that it was no impeachment upon the character of the most righteous Disposer of all events, to say, not only that He had decreed the existence of sin, but that He exerted his own power to produce it. The design being benevolent, he contended that no more iniquity could be attached to this act, than to the bare permission of sin. This is another of his peculiarities. From his view of the nature of holiness, as consisting in disinterested benevolence, he also inferred that a Christian should be willing to perish forever, to be forever miserable, if it should be necessary for the glory of God and the good of the universe that he should encounter this destruction.

Instead of the Calvinistic doctrine of the strict imputation of Adam's sin, and of the righteousness of Christ, he chose rather to adopt the language of Scripture in saying, that on account of the first transgression, men were made or constituted sinners, and that men are justified on account of the righteousness of Christ, or through the redemption which there is in him. Another of his peculiarities was, that all sin consists of selfishness. He was a man of large stature, and well proportioned; dressed in the costume of the age, with a full bottomed wig, he presented an imposing appearance.

A very few more facts illustrative of deceased men and their times shall be given before we close; and if some of them extort a smile, we do not think it will infringe on the rules of propriety, or excite feelings in opposition to piety.

The Rev. Mr. Buckley, of Colchester, Connecticut, was famous in his day as a casuist and sage counsellor. A church in his neighborhood had fallen into unhappy divisions and contentions, which they were unable to adjust among themselves. They deputed one of their members to the venerable Buckley, for his services: with a request that he would send it to them in writing. The matters were taken into serious consideration, and the advice with much deliberation committed to writing. It so happened that Mr. Buckley had a farm in an extreme part of the town, upon which he entrusted a tenant; in superscribing the two letters, the one for the church was directed to the tenant—and the one for the tenant to the church. The church was convened to hear the advice which was to settle all their disputes. The Moderator read as follows: "You will see to the repair of the fences, that they be built high and strong, and you will take special care of the old black bull." This mystical advice puzzled the church at first, but an interpreter among the more discerning ones was soon found, who said—"Brethren, this is the very advice we most need; the direction to repair the fences is to admonish us to take good heed in the admission and

government of our members. We must guard the church by our master's laws, and keep out strange cattle from the fold. And we must in a particular manner set a watchful guard over the devil, the old black bull who has done so much harm of late." All perceived the wisdom and fitness of Mr. Buckley's advice, and resolved to be governed by it; the consequence was, all the animosities subsided, and harmony was restored to the long afflicted church. What the subject of the letter sent to the tenant was, and what good effect it had upon him, we cannot tell.

It is said that the eccentric Rev. Mr. Milton, who resided at Newburyport, was once called on to make prayer before a fourth of July dinner, and that he simply said, "O Lord, deliver us from sham patriots, Amen."—Of course, no such prayers would be appropriate now!

Like many church goers in these days, the congregation of this minister were some of them impatient to run out of church before he had finished the benediction. In cold weather, (for in those days there were no fires in churches, the minister performing the service in great coat and mittens,) most of his flock had their pew doors open, and one foot out before the good man had even begun "The blessing."

One bitter cold Sabbath, this old clergyman had scarcely pronounced the "Amen," before every pew door was swung open, and its occupants ready for a rush, when our divine cried out in his peculiar voice, "Ye needn't hurry; your puddings won't get cold."

The effect of this rebuke lasted but a short time. The people soon slid again into their old habits, and he thought they needed another dose—and gave it. One Sunday, as usual, before he had got to the "Benediction," the pew doors flew open, and the whole congregation seemed

" Like greyhounds in the slips,  
Straining upon the start,"

when the eccentric preacher cried out at the top of his voice,—“If you'll stop, I'll ask a blessing; if you don't, I won't.”

In the church belonging to the Society over which Milton once presided, lie the remains of the eloquent GEORGE WHITEFIELD, who died in this town in 1770, of whose tomb we give an engraving.

DONATION VISITS it seems do not belong to "New measures," though they were formerly conducted in a way different from the modern one. We fancy that if the families of our city pastors were obliged to wait for varn till the ladies of the congregations spun it for



WINTERFIELD TOBE.





them, they would go without a long time: indeed we doubt if any of the ladies of the First Parish in Portland, Maine, are skilled in the "Important art of spinning." But it was not so in old times, as will appear from the following account of a donation visit which was made May 1st, 1788:—

On the 1st instant, assembled at the house of the Rev. Samuel Deane, of this town, more than one hundred of the fair sex, married and single ladies, most of whom were skilled in the important art of spinning. An emulous industry was never more apparent than in this beautiful assembly. The majority of fair hands gave motion to not less than sixty wheels. Many were occupied in preparing the materials, besides those who attended to the entertainment of the rest—provision for which was mostly presented by the guests themselves, or sent in by other generous promoters of the exhibition, as were also the materials for the work. Near the close of the day, Mrs. Deane was presented by the company with two hundred and thirty-six seven-knotted skeins of excellent cotton and linen yarn, the work of the day, excepting about a dozen skeins which some of the company brought in ready spun. Some had spun six, and many not less than five skeins apiece. She takes this opportunity of returning thanks to each, which the hurry of the day rendered impracticable at the time. To conclude, and crown the day, a numerous band of the best singers attended in the evening, and performed an agreeable variety of excellent pieces in psalmody.

DR. MATHER BYLES was one of the most celebrated wits among the clergy of the "Olden time." He was born in Boston in 1706, and was the first pastor of the church in Hollis Street, where he remained forty years, and then left only on political grounds.

He was an ardent lover of literature, and corresponded with Pope, Lansdowne, and Watts. Unlike most of his contemporaries, he avoided politics in the pulpit—expressing always a mortal abhorrence of the John Owens and Hugh Peterses, the Ketledrumles, Poundtexts, and Macbriars, that so often disgraced the sacred desk. He was a zealous Tory, however, and his sarcastic expression of his opinions in private excited much bitterness toward him. Many anecdotes are told, illustrating the quickness and sharpness of his wit.

Opposite his house, there was a very bad slough in wet weather. One day two of the selectmen, who had the care of the streets, driving in a chaise, stuck fast in this hole, and had to get out into the mud to extricate their vehicle. In the midst of their struggles, the waggish divine appeared at his door and bowing profoundly, cried out, "Gentlemen, I have often complained to you of this nuisance, without any at-

tention being paid to it. I am very glad to see you *stirring in the matter* now."

During the famous "Dark day" in 1780, a superstitious old lady, living near the Doctor, sent to inquire if he could account for the phenomenon. His answer was, "My dear, you will give my compliments to your mamma, and tell her I am *as much in the dark* as she is."

Once, however, the Doctor met his match in wit. Having paid his addresses unsuccessfully to a lady, who afterwards married a Mr. Quincy, the Doctor, on meeting her, said—"So, madam, it appears you prefer a *Quincy to Byles*."—"Yes, for if there had been anything worse than *boils*, Heaven would have afflicted Job with them."

The distillery of Thomas Hill was at the corner of Essex and South Streets, not far from Dr. Belknap's residence in Lincoln Street. Dr. Byles called on Mr. Hill, and inquired—"Do you still?" "That is my business," Mr. Hill replied. "Then," said Dr. Byles, "will you go with me, and still my wife?"

As he was once occupied in nailing some list upon his doors, to exclude the cold, a parishioner said to him—"The wind bloweth wheresoever it listeth, Dr. Byles." "Yes, sir," replied the Dr., "and *man* listeth wheresoever the wind bloweth."

In May, 1777, Dr. Byles was arrested, as a Tory, and subsequently tried, convicted, and sentenced to confinement, on board a guard ship, and to be sent to England, with his family, in forty days. This sentence was changed, by the board of war, to confinement in his own house. A guard was placed over him. After a time, the sentinel was removed—afterwards replaced—and again removed—when the Dr. exclaimed, that *he had been guarded, reguarded and disregarded*. He called his sentry his *observ-a-tory*.

Perceiving, one morning, that the sentinel, a simple fellow, was absent, and seeing Dr. Byles himself, pacing before his own door, with a musket on his shoulder, the neighbors stepped over to enquire the cause. "You see," said the Dr., "I begged the sentinel to let me go for some milk for my family, but he would not suffer me to stir. I reasoned the matter with him; and he has gone himself to get it for me, on condition that I kept guard in his absence."

A poor fellow, in agony with the tooth-ache, meeting the Dr., asked him where he should go to have it drawn. The Dr. gave him a direction to a particular street and number. The man went as directed; and when the occupant came to the door, told him that Dr. Byles had sent him there to have his tooth drawn. "This is a poor joke for Dr. Byles," said the gentleman; "I am not a dentist, but a portrait painter

—it will give you little comfort, my friend, to have me draw your teeth.” Dr. Byles had sent the poor fellow to Copley.

From the time of the stamp act, in 1765, to the period of the revolution, the cry had been repeated, in every form of phraseology, that our *grievances* should be *redressed*. One fine morning, when the multitude had gathered on the Common to see a regiment of red coats paraded there, who had recently arrived—“Well,” said the Dr., gazing at the spectacle, “I think we can no longer complain, that our grievances are not red dressed.” “True,” said one of the laughers who were standing near, “but you have two d’s, Dr. Byles.” “To be sure, sir, I have,” the Dr. instantly replied. “I had them from Aberdeen, in 1765.”

The Dr. was the first Congregational minister who appeared in the pulpit at Boston in a gown, and with bands. His congregation considered it *popery*. He appeared in the forenoon thus habited; in the intermission the deacons and others waited on him, and he was obliged to lay it aside, or to preach to bare walls. This dress was sent as a present to him by the Archbishop of Canterbury, with whom he is said to have corresponded.

This is not an improper place to introduce the portrait of the Rev Ezra Stiles, D. D., a graduate of New Haven College, in 1746, where he was chosen tutor in 1749, pastor of the Congregational church at Newport, Rhode Island, in 1755, and President of Yale College in 1777. He was eminent for talent, benevolence, and the love of liberty. He died in 1795, in his sixty-eighth year, and was succeeded by the Rev. Dr. Dwight.

Having already, in another article, given a few facts in reference to “The choir,” we must, on the principle of equality, add one or two more here.

The late distinguished Dr. EMMONS was a great lover of sweet sounds, and religiously excluded from his meeting-house all instrumental music except a little mahogany-colored wooden pitch-pipe of the size of an “Eighteen mo. book.” A member of his choir had learned to play the bass viol, and, anxious to exhibit his skill, early one Sunday morning most unadvisedly introduced his big fiddle into the singing gallery. After the first prayer was ended and the Doctor began to handle his “Watts,” the *base* violer lifted up his profanation, and, trying his strings, instantly attracted the Doctor’s attention. He paused, laid down his hymn-book, took his sermon from the cushion, and proceeded with his discourse, as if singing was no part of public worship, and finally dismissed the congregation without “Note or comment.” The whole choir was indignant. They stayed after “Meeting,” and all the

girls and young men resolved not to go into the "Singing seats" at all in the afternoon, and the elders who did go there, bore the visages of men whose minds were made up.

Services began as usual in the afternoon. The Doctor took his psalm book in his hand, looked over his spectacles at the gallery, and saw only a few there; but nothing daunted, read a psalm and sat down. No sound followed, no one stirred; and the "Leader" looked up in utter unconsciousness. After a long and most uneasy silence, the good man, his face somewhat over-flushed, his manner rather stern, read the psalm again, paused, then re-read the first verse, and pushing up his spectacles, looked interrogatively at the gallery. The leader could bear it no longer, and half rising, said decidedly—

"There won't be any singing here this afternoon."

"Then there won't be any preaching!" said the Doctor, quick as thought; and taking his cocked hat from its peg, he marched down the pulpit stairs, through the broad aisle, and out of the house, leaving his congregation utterly astounded. We need not inform our readers that the big fiddle was not used in the "Singing seats" afterwards.

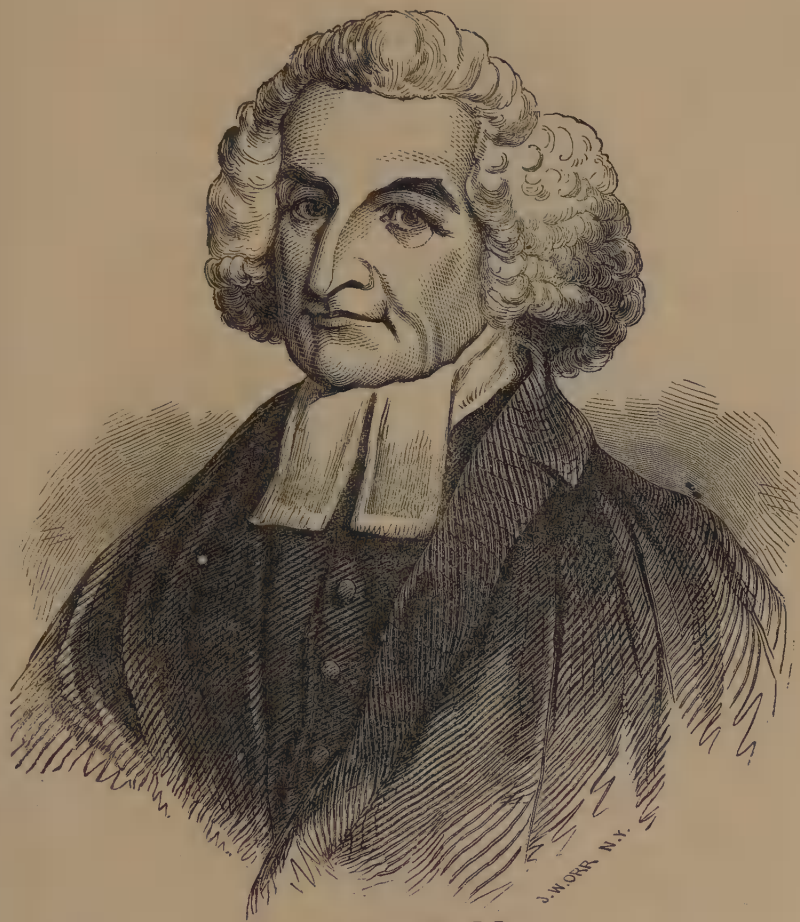
In the last century, when clerks and choirs were frequently opposed to each other, one of the readers of hymns at T——, in Massachusetts, determined to take revenge on a choir who had led off the singing without giving him time to read. He patiently waited till they had concluded, and then gravely setting his spectacles on his nose, he opened his book, saying, "Now let the people of God sing." He accordingly set a psalm, and in pity and respect to the good old man, all joined in singing it.

Of the excellent Dr. Bellamy it is said, that the effects of bad singing upon his mind were great, that on one Sabbath, after the choir had sung a psalm in a very sad style, he rose and read another, saying, "You must try again; for it is impossible to preach after such singing."

Among the eminent men brought from England in the good providence of God to serve this country, was EDWARD RAWSON, on whose portrait the eye of the reader now rests. In early life he married a granddaughter of the celebrated John Hooker, and in 1637, when only twenty-two years of age, emigrated to this country, and was elected Secretary of Massachusetts in 1650, on a salary of twenty pounds a year. The only stain on his character was a sin of the times—he persecuted the Quakers.

It is painful to see that at a very early period of this Christian colony, villainy great and complicated was found to exist. Among the most beautiful of all the young ladies of Massachusetts was Rebecca Rawson, ninth child of "The famous Secretary" of that name. She





REV. EZRA STILES, D. D.





J.W. ORR N.

EDWARD RAWSON, SECRETARY OF MASSACHUSETTS.



was born in Boston, in May, 1656, was nursed in the lap of luxury, and universally pronounced beautiful and accomplished. A vile young man from England passed himself off as the nephew of the distinguished Chief Justice Hale, and married her in 1769. He took her, with her property to England, where the poor girl expected to shine at court, and on the morning following that of their arrival, he left her taking away even her clothing. He was found to be a base imposter, and had another wife. The unhappy Rebecca lived in England thirteen years, supporting herself and her child by her needle and her pencil; and on her voyage homewards at the end of that period, the vessel was swallowed up by an earthquake at Jamaica. Truly eventful and melancholy was the life of this beautiful and amiable lady.

We are gratified in giving a portrait of the distinguished Miss HANNAH ADAMS, born at Medfield, Massachusetts, in 1775. She was eminent for learning and piety; was the author of "*A View of all Religions*," and dying at 76, in 1832, was the first to sleep beneath the green turf of Mount Auburn.

The reader will be gratified with a view of a Congregational meeting house, called the ADAMS' TEMPLE, situated at Quincy, Massachusetts; and will very naturally connect it, as he should do, with the family whose name will always adorn our national history. It was erected of Granite stone, presented by John Adams, in 1827, during the period when John Quincy Adams was President of these United States.

One of the most distinguished men the world has ever produced for practical energy as applied to religion and morals, is the venerable Dr. Beecher, whose portrait is now before the reader. As a preacher, as the president of a college, and as a prolific writer for the press, he has been a truly remarkable man; nor can he be forgotten while the numerous family who bear his name, all of whom, in some way or other, will leave their mark on the age, survive him. The good old man is the father of the Temperance cause, and is respected by enemies as well as friends, for the zeal he has manifested in its advocacy, both in this country and in Europe. Though we believe the Doctor has passed fourscore years, he seems to think and to feel as a young man, and even in physical energy he surpasses many men not half his age.

The churches of the Congregational order, while like the Baptists, they repudiate all *creeds*, and refuse in any way to be bound by man, yet they are always ready to give a statement of their faith and practice. The platform on which they have been generally supposed to stand has been that of Cambridge, 1648; but during the last few years circumstances have called for something more condensed, and several



“CONFESSIONS” have been published. We give the one adopted by the General Association of New York :—

ARTICLE I. There is only one living and true God, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth ; subsisting in three persons, the Father, Son, and Holy Ghost, the same in essence, and equal in every divine perfection.

ART. II. The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only perfect rule of faith and practice.

ART. III. God hath foreordained and worketh all things according to his eternal purpose, and the counsel of his own will.

ART. IV. God executes his purposes in the work of Creation and Providence, in such a way as to secure his own glory, and the highest good of the moral system, and yet in perfect consistency with the free moral agency of his intelligent creatures.

ART. V. Our first parents were created holy, and by voluntary transgression became sinners, justly exposed to eternal punishment.

ART. VI. In consequence of the transgression of our first parents, all their posterity became sinners, and are, in their natural, unregenerated state, totally sinful, and by the law of God condemned to eternal death.

ART. VII. The Lord Jesus Christ, who is both God and man in one person, has, by his sufferings and death, made a complete atonement for all mankind, and thereby laid a foundation for the offer of a free and full pardon, which is made indiscriminately to all, on the condition of repentance for sin, and faith in Christ.

ART. VIII. Mankind in their natural state universally reject the offers of salvation, performing nothing acceptable to God until renewed by the special influences of the Holy Spirit, and therefore, in order to salvation, must be born again.

ART. IX. God has, in the Covenant of Redemption, given to Christ, a part of mankind, who were from all eternity predestinated to be holy, and to be heirs of eternal glory ; and by the agency of the Holy Spirit renews them, after his own moral image, and causes them to persevere in holy obedience unto the end.

ART. X. The Lord Jesus Christ arose from the dead on the third day, and ever liveth to make intercession for his people, governing all things for their good : and by virtue of his atonement, as the only meritorious cause, procures their justification, adoption, and final salvation.

ART. XI. A church is a congregation of Christians, professing faith in Christ, and obedience to him, and joined in covenant for ordinary



MISS HANNAH ADAMS.

J.W. ORR, N.Y.





ADAMS' TEMPLE,







REV. LYMAN BEECHER, D. D



communion in the Ordinances of the Gospel; invested with power to choose its own officers, to admit members, and to exercise government and discipline according to the rules of the Gospel.

ART. XII. Christ has appointed two sacraments to be observed in the church—Baptism and the Lord's Supper; the latter to be administered to professed believers in Christ who give credible evidence of piety; the former to them and their children.

ART. XIII. The first day of the week is the Christian Sabbath, and is to be sanctified by an holy resting all the day, even from such worldly employments as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in necessary works of mercy.

ART. XIV. The souls of believers are, at their death, made perfectly holy, and immediately taken to glory. At the end of the world there will be a resurrection of the dead, and a final judgment of all mankind, when the Saints shall be publicly acquitted by Christ the Judge, and admitted to endless glory: and those who have continued in their sins shall be doomed to endless punishment.

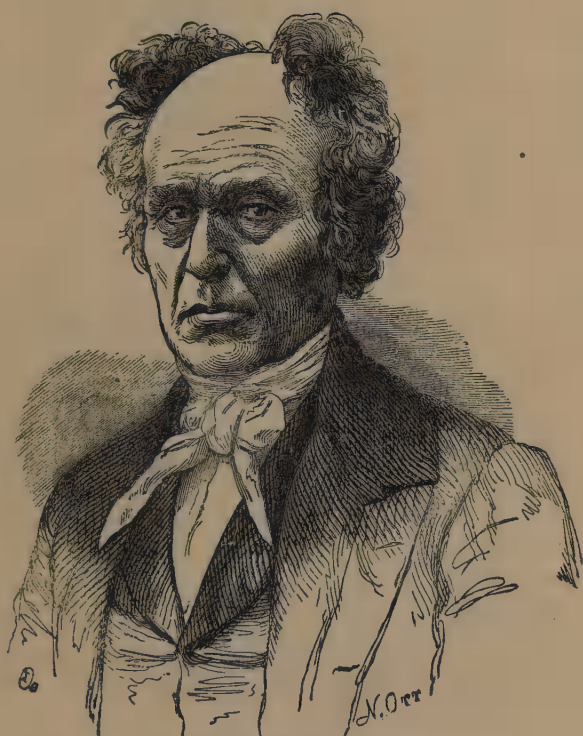
No one acquainted in the slightest degree with the history of the Congregationalists, or even with that of New England, needs to be told that this body ranks among the warmest friends of an educated ministry. Harvard, Yale, and other Colleges originated in this very attachment, and a good volume might be written of their eminent Presidents and Professors. The biographer who may produce such a work, will find a fine subject in the gentleman whose portrait is before the reader. A man of sterling moral worth, powerful grasp of mind, and incessant in his labors, he is entitled, and ever will be, to a high place in the heart of the body of Christ.

The whole history of Congregationalism in this country is full of interest and instruction, but our limits have been already exceeded; and our readers who would pursue the study, must have recourse to some of the works which are now being constantly published. In every sense the Congregationalists are *progressive*. They have long since separated Church and State, and renounced all compulsory support. Some of them indeed, especially Dr. Timothy Dwight, did this with great reluctance. Since the commencement of the present century, they have considerably extended over the United States, and, to use the language of one of their most recent writers, when speaking of their whole system, "It never extended *farther* than at present, and was never extending *faster*." They strenuously contend that the voluntary principle must and ought to sustain religion; and that the voluntary principle

puts men, in respect to the support of religious institutions, precisely in a similar position as that in which men who have attained their majority are placed by law in respect of their parents. It is not, as many seem to imagine, a charter ceded to spiritual indifference. It relaxes no obligation. It annuls no duty—it destroys no legitimate motive—it excludes from the sphere of its influence no class. It simply asserts, that the apparatus or means by which religion should be maintained, where it exists, and planted where it exists not, should be constructed and worked by the free choice of men. Upon the influences which go to determine their choice, it pronounces no opinion. All that it declares is, that what men do for the support of public worship, and for the ministration of spiritual instruction, whether for themselves or others, is a matter which should be left to something higher than law to regulate—should represent, not the efficiency of a command from without, but the power of a principle within—should grow up out of living motives, rather than stand as the lifeless result of legal authority—and that in all which affects the maintenance of Christianity, government should treat its subjects not as minors but as men—release them from its own restraints, and leave them to that weightier responsibility, and these higher and more stringent claims, which may avail, not merely to govern actions, but to determine the choice. This is the general idea wrapped up in the term, “The voluntary principle.” It involves nothing less, it implies nothing more.

Before we pass on from this topic, we must introduce our reader more fully to Dr. Dwight; and, in connexion with his portrait, shall give a sketch of his character from the pen of one who well knew him, published a few years since in one of the periodicals of the day.

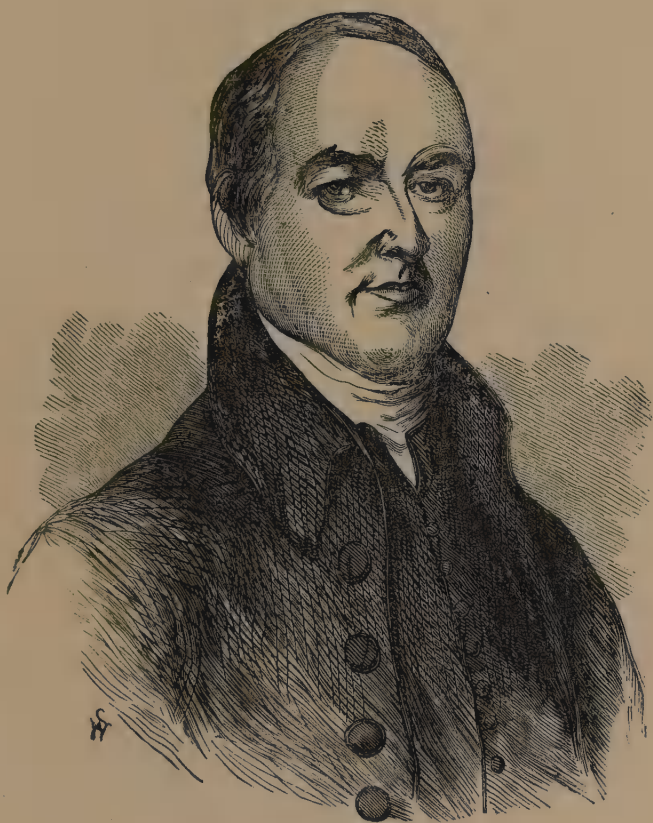
DR. DWIGHT, President of Yale College, had an efficacy which compels one to remember him. It is somewhat difficult to analyze him. He was not a metaphysician, he was not a poet, he was a very moderate Biblical critic, he knew but little of Church history; and his style had a constant propensity to the florid and gaudy. As his mind was direct, he had very little perception of oblique instruction; and I doubt whether he ever put his tongue to the salt of Horace, Cervantes, Hudibras, Swift and Addison. But after all—let the reader laugh at my contradiction—he was A GREAT MAN. He had an idea of his own, and he followed it. I never knew a man who would jump to the right spot, without measuring it by theodolite or scale, so admirably as he. On all moral and religious subjects, he had an intuitive rectitude; it almost amounted to inspiration; and, while he reasoned often absurdly, his conclusions were almost always correct. He was the grandson of Jonathan Edwards, but how different! Edwards was acute in his anal-



REV. HEMAN HUMPHREY, D.D.







REV. TIMOTHY DWIGHT, D. D.



ysis, but often absurd in his conclusions; but the grandson, no metaphysician, yet always guided by an intuitive common sense. Few men can afford so much hewing, and yet have so much left.

But my business is with his speaking. His form was prepossessing; he marched into the pulpit with a slow, solemn air, his keen black eyes covered by his green spectacles, his dress behind the fashion, but grave and decent, hair close cropped, white-top boots; a man of solid large bone, large muscle, and just escaping the *embonpoint*; a man whose looks won audience before he spoke; and whose very form assured you, if he uttered folly or weakness, nature had belied her workmanship. He was the antipodes of Buckminster; he had none of his delicacy, and four times his strength. The one waved a myrtle wand over an audience, and the other a Herculean club. Dr. Dwight's general style was didactic, clear—that is, as to his own meaning—instructive, and his words uttered with happiest articulation. He was a rhetorician generally, but occasionally very pathetic and impressive. Nothing could be more overwhelming than his manner, when he wept in the pulpit, which was rarely done. It gave you the idea of a firm man—almost a stoic—overcome by the sternness of the necessity and the magnitude of the occasion. You were astonished; you were overwhelmed; and the more he held back, the more you felt impelled to give way to the impression. You thought

“Of one, whose subdued eye,  
Albeit unused to the melting mood,  
Dropped tears as fast as the Arabian trees  
Their medicinal gum.”

“*The Congregational Year Book, for 1854,*” excellent as it is in its character, and clear in its statements, has not given us a summary of statistics. We believe, however, that the Congregationalists of the United States have about 1,674 church edifices, capable of accommodating 795,177 persons, and of the value of \$7,973,962. The most recent returns we have been able to obtain of their *spiritual* state would indicate about 1,700 churches, 1,800 ministers, and 200,000 communicants. The population influenced by this Body in the United States is, probably, nearly one *million*.

Of the above numbers we learn that in the six New England States there are 1,378 churches, 1,530 ministers, and 164,600 members. Of these 3,694 were added last year.

The following will show the state of the Congregational Public Societies.

#### AMERICAN CONGREGATIONAL UNION.

The particular business and objects of the Society are to collect, preserve, and publish authentic information concerning the history, condition, and continued progress, of the Congregational churches in all parts of this country, with their affiliated institutions, and with their relations to kindred churches and institutions in other countries :—

To promote, by tracts and books, by devising and recommending to the public, plans of co-operation in building meeting-houses and parsonages, and in providing parochial and pastoral libraries, and in other methods, the progress and well working of the Congregational Church polity :—

To afford increased facilities for mutual acquaintance and friendly intercourse and helpfulness among ministers and churches of the Congregational order :—

And, in general, to do whatever a voluntary association of individuals may do, in Christian discretion, and without invading the appropriate field of any existing institution,—for the promotion of evangelical knowledge and piety in connection with Congregational principles of church government.

The President of the Union is the Rev. Leonard Bacon, D. D., of New Haven ; its Secretary, the Rev. T. Atkinson ; and its rooms are in Clinton Hall, Nassau Street, New York. From its admirable "*Year Book for 1854*," we have gleaned many portions of this article.

#### CONGREGATIONAL LIBRARY ASSOCIATION.

*No. 12, Tremont Temple, Boston.*

This institution was founded in Boston in the month of February, 1851. Its main object was the same then as now ; but its operations were more restricted till May 5, 1853, when measures were taken to extend its privileges to the whole body of Evangelical Congregationalists, and to invite their co-operation.

The following is an epitome of the Constitution and By-Laws : Its object is to found and perpetuate a Library of Books, Pamphlets, and Manuscripts, and a collection of portraits, and whatever else shall serve to illustrate Puritan history, and promote the general interests of Congregationalism ; as also to secure the erection of a suitable building for its library, its meetings, and the general purposes of the body.

It embraces "Ministers and laymen connected with the churches of the Orthodox Congregational denomination, paying each one dollar



as a condition of membership." Others may be elected as honorary members, with equal rights and privileges, except that of voting.

The annual meeting comes "On the Tuesday preceding the fourth Wednesday in May, (the week of Boston Anniversaries.) at twelve o'clock, M.;" and on the same day, at four o'clock P. M., provision is made for "A sermon, oration, or address, by some member elected by ballot at the previous annual meeting." This is followed the next day by a "Collation, accompanied by such exercises as the Directors may prescribe." There are also three other meetings of the Association each year, namely, on the last Tuesday of August, November, and February, at three o'clock P. M., in the Library room, devoted to such exercises as may be determined at the time, or assigned at a previous meeting; notice of the same to be published in the Boston papers on the week preceding.

The Board of Directors, who are "Charged with the general interests of the Association," meet monthly, "make a report of their doings for the year at each annual meeting of the Association, and suggest such measures for the action of the body as in their judgment the welfare of the Institution requires."

The Corresponding Secretary, Recording Secretary, and Treasurer, who are also on the Board of Directors, attend to the functions usually connected with those offices.

Since the reorganization in May, about four hundred and fifty members have been enrolled, located in all parts of the continent where Congregational churches are found, from California to Canada. There have been already gathered into the Library some fifteen hundred volumes, and more than four thousand pamphlets, including deposits made by the American Statistical Association, and a few private individuals, besides many duplicate numbers and incomplete sets of old periodicals. A valuable assortment of daily, weekly and monthly periodicals, now issuing from the press, are supplied gratuitously by the publishers. The manuscript department, though not yet large, contains some rare specimens; and portraits of the Fathers are beginning to adorn the walls of the Library. The room is open all hours of the day, Sundays excepted, and the Librarian on hand to assist the enquiries of those who wish to consult him.

*President.*—Rev. WILLIAM T. DWIGHT, D. D. of Maine.

*Vice Presidents.*—Rev. John A. Albro, D. D., of Massachusetts  
Rev. Benjamin Tappan, D. D., of Maine; Rev. Nathaniel Bouton, D. D., of New Hampshire; Rev. Silas Aiken, D. D., of Vermont; Rev. Joel Hawes, D. D., of Connecticut; Rev. Thomas Shepard, of Rhode Island  
Rev. Ray Palmer, D. D., of New York; Rev. J. M. Butler, of Ohio

Rev. L. S. Hobart, of Michigan; Rev. J. J. Miter, of Wisconsin; Rev. John C. Holbrook, of Illinois; Rev. M. A. Jewett, of Indiana; Rev. Asa Turner, of Iowa; Rev. H. Wilkes, D. D., of Canada.

*Directors.*—Rev. Parsons Cooke, D. D., Rev. Samuel M. Worcester, D. D., Rev. Sewall Harding, Rev. Rufus Anderson, D. D., Rev. Augustus C. Thompson, Julius A. Palmer, Esq.

*Corresponding Secretary.*—Rev. J. S. Clark, D. D.

*Recording Secretary.*—Rev. Samuel H. Riddel.

*Librarian.*—Rev. Joseph B. Felt.

*Treasurer.*—Alpheus Hardy, Esq.

### THE DOCTRINAL TRACT AND BOOK SOCIETY,

HEREAFTER TO TAKE THE NAME OF

### THE CONGREGATIONAL BOARD OF PUBLICATION.

THIS Society has already made considerable progress in the publication of those works the diffusion of which is one object of the American Congregational Union. Several most valuable standard works have been stereotyped and published, which ought to be in every parochial and pastoral library, and the Society is now enlarging its means and extending its efforts. It has already sent an entire set of its publications to all the Congregational churches in Michigan which have pastors,—so most of the pastors in Iowa, and to some in Illinois and Wisconsin.

That the name may be more appropriate, it has been changed, and made more distinct and comprehensive. The number of its executive officers will also be enlarged, in order to secure the combined wisdom and influence of the different sections of the country, and it will publish such works as are needed and adapted “To promote the progress and well-working of the Congregational Church Polity.”

### MASSACHUSETTS SABBATH SCHOOL SOCIETY.

This Society was organized June 1, 1832;—the Massachusetts Sabbath School Union having been dissolved on the previous day, after much deliberation, and with great unanimity. It came into being from a deep-felt want, well considered, that the children of our churches, in every department of their religious education, should be instructed in *all* those great principles of faith and practice, which the early Fathers of New England believed and taught, and to which our churches, in all charity to those differing from them, still cling with the unyielding tenacity of unwavering belief in their scriptural truth.

Nearly every denomination has now its own distinct Sabbath

School organization, through which its churches and schools make most of their donations for promoting the cause and furnishing its own Sabbath School literature. It is felt that if there is any good reason for each denomination to have its distinct churches and ministry, there is an equally good reason for having its distinct Sabbath School operations. This institution is the *nursery* of the church. To its members every church looks for her future enlargement. But if the children are left untaught in regard to all those truths which are distinctive, what security has she that another will not gather the harvest from the seed which she has herself sown and nurtured? If the truths and principles that are distinctive to any given denomination, are not of sufficient importance to have them taught to the young—to those by whom the churches of that denomination are to be replenished and perpetuated—then they are not of sufficient importance to justify the *existence* of that denomination. Never was there more real Christian love, union, and zeal, in the Sabbath School cause, than there has been since each denomination has been doing its own work in its own way.

The union of parents and children, of old and young, in every Sabbath School, is an object at which this Society has constantly aimed. An examination of its yearly reports will show that from *one-quarter* to *two-thirds* of the members of very many of the schools connected with the Society, especially in Mass., have been over eighteen years of age. In many schools may be seen from two or three to six or eight large classes of *young men*, and a larger number of young women. There are probably connected with the Congregational Sabbath Schools in Massachusetts alone, more than 20,000 scholars over eighteen years of age.

This peculiarity in the schools in New England, presented one important reason for a distinct Sabbath School organization, and a distinct Sabbath School literature.

#### AMERICAN EDUCATION SOCIETY.

THE Thirty-seventh Annual Report speaks of the past year as one of comparative prosperity and success. The receipts, and the number of young men aided, are somewhat larger than for several previous years. There is a decidedly increasing interest in the cause of ministerial education, giving promise of still more ample results in years to come. The minds of men are turning with new earnestness to this subject, and a deeper conviction is felt of the necessity of enlarged and vigorous effort in the work of raising up ministers of the Gospel.

The income of the Parent Society, from all sources, for the year

ending April 30, 1853, was \$22,729 15. *Three hundred and eight* students were aided during the year from its treasury in Boston, who have been pursuing their studies in colleges and theological schools, as follows:—Andover, Bangor, East Windsor, Yale, and Theological Department of Western Reserve College—Theological students, 131. The remainder connected with the following Colleges:—Amherst, Williams, Harvard, Brown University, Bowdoin, Dartmouth, Middlebury, University of Vermont, Yale, Western Reserve, University of Michigan, Wabash, Illinois, Knox, Iowa, and Beloit.

It is interesting to notice from whence they have been gathered. From Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Tennessee, Missouri, Wisconsin, Iowa, England, Scotland, Canada, and Constantinople.

During the same period the Philadelphia Education Society has had under its care fifty-three young men, twenty-six of whom were theological and the remainder collegiate students. In addition to which there is the Central Education Society, located at New York city, and the Western Education Society at Auburn, New York, which have to do almost exclusively with theological students, mainly in connection with the Union Seminary in New York city, and the Auburn Seminary.

Applications for aid were received from eighty-five new men, seventy-nine of whom were admitted. The number during the previous year was sixty-one, an encouraging advance, but one altogether inadequate to the increasing demands for ministerial labor. The rooms of the Society are at No. 15 Cornhill Street, Boston.

In addition to their zealous efforts in connexion with these organizations, the Congregationalists co-operate with the American Bible Society, the Board of Commissioners for Foreign Missions, the Home Missionary Society, Tract Society, Sunday School Union, etc., etc. They are behind in no good thing.

Although, as we have seen, the Congregationalists have no Foreign Missionary Society expressly under their own direction, they have furnished the Board of Commissioners with some of their best laborers. Among the rest, the lovely Harriet Newell, the first female American Missionary who passed from her intended labors, after crossing the vast deep to India, to her heavenly reward. Her history is too well known to need a biography, but our readers will be glad to see her portrait, as a real embellishment to our volume.

As most of the authorities on which we have relied in the preparation of this article have been already named, it does not seem necessary here to enumerate them.





MRS. HARRIET NEWELL





## THE EPISCOPAL CHURCH.

BUT a very slight sketch of Episcopacy itself, and of its history in England, is needful to introduce the reader to the PROTESTANT EPISCOPAL CHURCH IN AMERICA.

Eusebius asserts that Christianity was first introduced into South Britain by the Apostles, and their immediate disciples; and it is supposed by some that the Apostle Paul visited England; and that, as might be expected, his zeal, diligence, and fortitude, were abundant. It is also said, that numbers of persons professed the Christian faith there about the year 150; and, according to Usher, there was, in the year 182, a school of learning, to provide the British churches with proper teachers.

The Episcopalians claim the excellent Bede as one of their number. We scarcely know of a more sublime picture, than that of the death of the venerable Bede, as described by one of his pupils. He was the ornament of his country and of the eighth century, and was employed at the time of his death in rendering the Gospel of St. John into the language of the people—the



MARTYR'S MEMORIAL, OXFORD.

Anglo-Saxon. "Many nights," says his disciple, "he passed without sleep, yet rejoicing and giving thanks, unless when a little slumber intervened. When he awoke he resumed his accustomed devotions, and with expanded hands never ceased giving thanks to God. By turns we read, and by turns we wept; indeed we always read in tears. In such solemn joy we passed fifty days; but during these days, besides the lectures he gave, he endeavored to compose two works; one of which was a translation of St. John into English. It has been observed of him that he never knew what it was to do nothing. And after his breathing became still shorter, he dictated cheerfully, and some times said, "Make haste! I know not how long I shall hold out; my Maker may take me away very soon." On one occasion, a pupil said to him, "Most dear master, there is yet one chapter wanting, do you think it troublesome to be asked any more questions?" He answered, "It is no trouble, take your pen and write *fast*." He continued to converse cheerfully, and whilst his friends wept as he told them they would see him no more, they rejoiced to hear him say, "It is now time for me to return to Him who made me. The time of my dissolution draws near. I desire to be dissolved and to be with Christ. Yes, my soul desires to see Christ in his beauty." The pupil before mentioned, said to him, "Dear master, one sentence is still wanting." He replied, "*Write quickly*." The young man soon added, "It is finished." He answered, "Thou hast well said, all is now finished! Hold my head with thy hands. I shall delight to sit on the opposite side of the room or the holy spot at which I have been accustomed to pray, and where, whilst sitting, I can invoke my Father." Being placed on the floor of his little room, he sang "Glory be to the Father, and to the Son, and to the Holy Ghost," and died as he uttered the last word. What a scene for the painter! And one has painted it, not in colors, but in equally expressive words:

Within his studious cell,  
The man of mighty mind,  
His cowed and venerable brow  
With sickness pale, reclined.

"Speed on!" Then flew the writer's pen,  
With grief and fear perplexed;  
For death's sure footsteps nearer drew,  
With each receding text.

The prompting breath more faintly came—  
"Speed on!—his form I see—  
That awful messenger of God,  
Who may not stay for me."

“*Master, 'tis done.*” “*Thou speakest well,  
Life with thy lines keep pace.*”—  
They bear him to the place of prayer,  
The death dew on his face;—

And there, while o'er the gasping breast  
The last keen torture stole,  
When the high watchword of the skies,  
Went forth that sainted soul.

JOHN WICKLIFFE, educated at Oxford in the reign of Edward the Third, was the first person in that country who publicly questioned, and boldly refuted the doctrines of Popery. He left behind him many followers, who were called Wickliffites and Lollards; the latter being a term of reproach taken from the Flemish tongue. In the council of Constance, 1415, the memory and opinions of Wickliffe, who died peaceably at Lutterworth, in 1384, were condemned and soon after his bones were dug up and burnt, and the ashes thrown into a brook. This impotent rage of his enemies served only to promote the cause of reform which Wickliffe had espoused. “Thus,” says Dr. Thomas Fuller, “This brook conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean; and thus the ashes of Wickliffe are an emblem of his doctrine, which now is dispersed all the world over.” Some remains of his old pulpit, in which he first uttered his doctrine, are said to be still seen at Lutterworth, and are beheld by strangers with veneration.

Nor were the early efforts of this eminent Reformer, WICKLIFFE, usually denominated the morning star of the reformation, in vain.

The CHURCH OF ENGLAND broke off from the Romish church in the time of Henry the Eighth, when Luther had begun the Reformation in Germany. During the earlier part of his reign, Henry was a devout Catholic, burnt William Tyndal, who made one of the first and best English Translations of the New Testament, and wrote fiercely in defence of the seven sacraments against Luther, for which the Pope honoured him with the title of *Defender of the Faith*! This title is retained by the sovereigns of England even to the present day, though they are the avowed enemies of that Faith, by contending for which he acquired that distinction. Henry falling out with the Pope, took the government of ecclesiastical affairs into his own hands; and having reformed many enormous abuses, entitled himself Supreme Head of the Church.

When the Reformation in England first took place, efforts were made to promote the reading of the Scriptures among the common peo-

ple. Among other devices for the purpose, the following curious one was adopted: Bonner, Bishop of London, caused six Bibles to be chained to certain convenient places in St. Paul's Cathedral, in London, for all that were so well inclined to resort there; together with a certain admonition to the readers, fastened upon the pillars to which the Bibles were chained, to this tenor:—"That whosoever came there to read, should prepare himself to be edified, and made the better thereby; that he bring with him discretion, honest intent, charity, reverence, and quiet behaviour; that there should no such number meet together there as to make a multitude; that no such exposition be made thereupon but what is declared in the book itself; that it be not read with noise in time of divine service, or that any disputation or contention be used about it; that in case they continued their former misbehaviour, and refused to comply with these directions, the king would be forced against his will to remove the occasion, and take the Bible out of the church."

The oldest branch of the Protestant church in the United States is the Protestant Episcopal, the history and principles of which we have now to trace.

The age of Elizabeth, fertile in great men, produced especially great naval heroes: all the circumstances of the nation favored their production. The fierce hostility of Spain forced upon England especial attention to her navy. The service of the sea had not as yet grown into a separate profession; to equip and to command a ship became a common practice of ambitious courtiers, and even of independent country gentlemen. The rich plate fleets of Spain often repaid the expense of fitting out an expedition, and not seldom was a goodly inheritance sold to furnish forth the daring adventurer. To this inducement was added the alluring hope of making profitable foreign settlements. The mines of Spanish America glittered before the eyes of many an ardent Englishman; and he eagerly exchanged his patrimony there for the hope of those golden acres which he expected to possess on the other side of the Atlantic, on the easy terms of paying the Queen the fifth part of all precious metals.

Other causes, moreover, were at work preparing the way for extensive emigration. The reformation of religion had restored to its full vigor the national life of England; and one of the first fruits of this revival was, its sending forth its race beyond the narrow limits of their own land. This tendency to wander has always marked the Anglo-Saxon family; and the formation of a middle class, by the diffusion of wealth and the spread of mercantile adventure, at once set the current into active motion. It was accordingly in the reign of Elizabeth that



the first attempt was made to found an English colony on the shores of America.

The first steps which led to the vast undertaking are not a little curious. Among the stirring spirits of the time none adventured more in maritime exploits than Captain Martin Frobisher. He "Being persuaded of a new and nearer passage to Cataya [China] than by Cape de Buona Speranza, which the Portuguese yearly use, determined with himself to go and make full proof thereof." After many delays he accordingly set forth upon the 15th of June, 1576, in two barks of twenty and twenty-five tons burden, provisioned for twelve months, on this dangerous voyage. Deserted by his second bark, this gallant man pushed on in those unknown regions, amidst "Cruel storms of snow and haile, great islands of yce, and mighty deere that seemed to be mankinde, which ranne at him so that hardly he escaped with his life;" until he discovered the straits which bear his name. Having advanced so far, and finding the cold still increasing, he turned his face homeward; but first being desirous to bring thence some token of his travel, he wrought what, in the temper of the times, is termed by his biographer "A pretty policy." Knowing that the natives "Greatly delighted in toyes and belles, he rang a pretty low bell, making signs that he would give him the same who would come and fetch it: and because they would not come within his danger for feare, he flung one bell unto them, which of purpose he threw short, that it might fall into the sea and be lost; and to make them more greedy of the matter, he rang a louder bell, so that in the end one of them came neere the ship side to receive the belle, and was taken himself; for the captain being readily provided, let the bell fall, and caught the man fast, and plucked him with maine force, boat and all, into his barke; which strange infidell, whose like was never seene, read, nor heard of before, was a sufficient witness of the captains farre and tedious travel."

But the native thus cruelly kidnapped was not the only specimen they gathered. They brought home also "Some floures, some greene grass, and one a piece of blacke stone, much like to a sea-cole in colour, which by the weight seemed to be some kind of metall or minerall." This was "A thing of no account at first sight, in the judgment of the captain;" but after his return "It fortun'd a gentlewoman, one of the adventurers' wives, to have a piece thereof, which by chance she threw and burned in the fire so long, that at the length being taken forth and quenched in a little vinegar, it glistered with a bright marquesset of gold;" whereupon, having been adjudged by certain goldfiners in London "To holde golde, and that very nobly for the quantity," it inflamed the public mind with notions of the great wealth of those parts; and in

the hope of rivalling the mines of Peru, another expedition was shortly afterwards sent forth.

The captain's "Special commission" on this voyage was directed to the searching for this golden ore; and so high was expectation raised, that he was admitted, before he sailed, into the Queen's presence; and after "Kissing her highness' hand, with gracious countenance and comfortable words, departed towards his charge." He sailed with three ships on May 26, 1577, hoping to bring home vast spoils of gold from the frozen shores of the *meta incognita*. On reaching this inhospitable coast, these expectations were increased by their finding "Spiders, which, as many affirm, are signes of great store of gold," and by the assurance that streams flowed into the sea beneath the frozen surface, "By which the earth within is kept warmer, and springs have their recourse, which is the only nutriment of gold and minerals."

When, therefore, the expedition reached the Straits, no new discoveries were attempted; but having, "With five poore miners and the help of a few gentlemen and soldiers," who labored so hard that, by "Overstraining, they received hurts not a little dangerous," "Reasonably well filled their shippes," they set sail with about 200 tons of ore, "Every man therewithal well comforted," and reached home safely on the 23d day of September.

The captain of the returning expedition repaired to Windsor, "To divertise her Majesty of his prosperous proceedings." These were considered of so promising a character, that a larger expedition was soon planned, which was to carry out a "Number of chosen soldiers and discreet men who should be assigned to inhabit there." For this purpose forty mariners, thirty miners, and thirty soldiers, besides gentlemen, goldfiners, bakers, carpenters, and other necessary persons, were embarked on board of "Fifteen sayle of good ships," which set off from Harwich on the 31st of May, 1578.

The name of one other adventurer must not be left unrecorded, since a higher object than the thirst of gold led him to face the dangers of the frozen sea. This was one "Master Wolfall, a learned man, appointed by Her Majesty's Council to be their minister and preacher, who, being well seated and settled at home in his owne countrey, with a good and large living, having a good honest woman to wife and very towardly children, being of good reputation amongst the best, refused not to take in hand this painfull voyage, for the only care he had to save soules and to reform those infidels, if it were possible, to Christianitie."

Frobisher again acted as admiral; but the season was less favorable than it had been in former years. The straits were closed; and

they were "Forced many times to stemme and strike great rocks of yce, and so, as it were, make way through mighty mountaines." The icebergs were so vast, that, under the action of the sun, their tops melted and poured down streams "Which made a pretie brooke, able to drive a mill." One bark was struck by such a floating island, and "Sunk down therewith in the sight of the whole fleete;" whilst the rest "Were faine to submit themselves and their ships to the mercy of the unmerciful yce, strengthening the sides of their ships with juncks of cables, beds, mastes, planks, and such like, which being hanged overboard, on the sides of their ships, might the better defend them from the outrageous sway and stroke of the said yce." "The brunt," however, "of these so great and extreme dangers, the painfull mariners and poore miners overcame," and about the beginning of August, they reached their former harbor in safety; for which "they highly prayed God, and altogether, upon their knees, gave Him due, humble, and heartie thanks." Upon such occasions, "Master Wolfall celebrated a communion upon land, at the partaking whereof was the captaine and many other gentlemen, and souldiers, mariners, and miners, with him. The celebration of the Divine mystery was the first signe, seale, and confirmation of Christ's name, death, and passion ever knowen in these quarters."

But it was soon found that the main object of the expedition must be abandoned. The fear of death from cold and hunger possessed those who were selected to remain, and they threatened a mutiny. In the quaint language of their historian, they did "Greatly feare being driven to seek sowre sallets amongst the cold cliffs;" and it was at length resolved that they should defer the intended settlement until another year, and return home, laden with the black ore which promised gold. When this delusion was discovered we are not told; but after this voyage, the "Black ore" is never mentioned farther.

Such were the first attempts at forming an English settlement in America; fruitless in themselves, and yet preparing the way for wiser and more successful efforts. Men with nobler aims than finding ore of gold were soon engaged in the work. Sir Humphrey Gilbert, himself a courtier of Queen Elizabeth, and nearly connected with that "Prince of courtesy," Sir Walter Raleigh, was "The first of our nation that caused people to erect an habitation and government in these countreys." Instead of seeking to discover mines and acquire great riches suddenly, he desired "To prosecute effectually the full possession of these so ample and pleasant countreys for the crown and people of England." Amidst the motives given for this his so "Virtuous and heroical minde," are "The honor of God, compassion of poore infidels captived by the devil

(it seeming probable that God hath reserved these Gentiles to be reduced into Christian civility by the English nation,) advancement of his honest and well-disposed countrymen willing to accompany him in such honorable actions, and reliefe of sundry people within this realme distressed."

These were great and noble ends, and they were not lightly undertaken; he knew that "The carriage of God's word into those very mighty and vast countreys was a high and excellent matter, likely to excite God's heavy judgments if it were intermeddled in with base purposes."

His preparations were suitable to these convictions. He sacrificed the bulk of his fortune at home, in order to complete the equipment of his ships; and gathered a numerous party of volunteers to settle this new land. The letters patent, which were granted to him by the Queen, proceed upon the supposition, that the spread of the Christian faith amongst the natives justified such settlements. His patent granted him "Free power and liberty to discover all such HEATHEN LANDS as were not actually possessed by any Christian prince or people." To his settlers were secured the rights of Englishmen; whilst to himself was assigned the sole jurisdiction, civil and military, of the country within two hundred leagues of his settlement, "Provided always, that the statutes he devised should be, as near as conveniently might, agreeable to the laws and policy of England; and provided also, that they be not against the true Christian faith professed in the Church of England."

Disappointment, alas, succeeded to disappointment, but it could not damp the spirit which was kindled; and Gilbert found a worthy successor in his half brother, Sir Walter Raleigh. In March, 1584, he obtained a patent, and sent forth two well-appointed vessels, which sailed at once to the coast of Carolina. Raleigh was too much engaged at court to lead the expedition; and his commanders, who seem to have been men of no mark, only landed to take possession of the soil, and then returned to spread abroad in England the fame of the paradise which they had seen.

Charmed with these descriptions, Elizabeth bestowed upon the new country, as a record of herself, the title of Virginia; and Raleigh sent out, in the following year, seven vessels, manned with more than one hundred colonists. But again the incapacity of their commanders disappointed all his hopes. The resources of the expedition were waste in a fruitless search for mines of gold, until, at length, fifteen men being left behind to guard the island of Roanoke, on the shores of what is now known as North Carolina, the rest of the intended colony returned to England. Amongst these were some who had noted carefully the



natural advantages of the country they had visited, and their report kept alive the spirit of adventure. It is not a little curious to review their discoveries. One of them was the value of the tuberous roots of the potato; and the other is thus stated by Thomas Hariot, "A man of learning, and a very observing person, a domestick of Sir Walter's, and highly in his patron's friendship."—"There is an herb which is sowed apart by itself, and is called by the natives uppowoc. The leaves thereof being dried and brought into powder, they use to take the fume or smoke thereof by sucking it through pipes made of clay, into their stomach or head: from whence it purgeth superfluous fleame, and other grosse humores, and openeth all the pores of the body; . . . whereby their bodies are notably preserved in health. This uppowoc is of so precious estimation amongst them, that they thinke their gods are marvellously delighted therewith; whereupon sometime they make hallowed fires, and cast some of the powder thereon for a sacrifice: being in a storme upon the waters, to pacify their gods they caste some therein and into the aire; also, after an escape of danger, they caste some into the aire likewise: but all done with strange gestures, stamping, sometime dancing, clapping of hands, holding up of hands, and staring up into the heavens, uttering therewithall and chattering strange words and noises. We ourselves, during the time we were there, used to sucke it after their manner, as also since our return, and have found many rare and wonderfull experiments of the vertues thereof: of which the relation would require a volume by itself: the use of it by so many of late, men and women of great calling, as els, and some learned physicians also, is sufficient witness."

"It is related," says the historian of Virginia, "That a country servant of Sir Walter's bringing him a tankard of ale into his study as he was intently engaged at his book, smoking a pipe of tobacco, the fellow was so frightened at seeing the smoke reek out of his mouth, that he threw the ale into his face in order to extinguish the fire, and ran down stairs alarming the family, and crying out his master was on fire, and, before they could get up, would be burnt to ashes."

One result followed from this voyage. Raleigh learned from it to look to agricultural produce as the staple of his intended colony. In the next spring a fleet of transports sailed, carrying out a numerous band of emigrants, who, with their wives and families, adventured themselves to settle in this new world. They landed upon the island of Roanoke, where, as an evil omen, they found nothing but the scattered bones of their unhappy predecessors. There, however, they founded the city of Raleigh; and here was born the first Anglo-American, the grand-daughter of Raleigh's governor; Virginia Dare.



But the great work in which Raleigh, who on his return to England had been publicly put to death for former alleged treason, had been a pioneer, was now about to be accomplished. The various expeditions he had manned kept up a constant intercourse between America and England; and in 1606, a new company applied for and obtained from James I., a charter for the settling of Virginia. The names of two knights, several gentlemen, and Richard Hackluyt, clerk, prebendary of Westminster, appear in this document.

This design included the establishment of a northern and southern colony; and amidst "The articles, instructions, and orders" of the charter, provision was made for the due carrying out of that which is the highest end of every Christian colony. For it is expressly ordered, that "The said presidents, councils, and ministers should provide that the true word and service of God be preached, planted, and used, according to the rites and doctrine of the Church of England, not only in the said colonies, but also, as much as might be, amongst the savages bordering upon them;" and "That all persons should kindly treat the savage and heathen people in those parts, and use all proper means to draw them to the true service and knowledge of God."

This expedition sailed upon the 19th of December, 1606, and reached Cape Henry, in Virginia, on the 26th of April, 1607. Their voyage had been tedious and dangerous; and would have been absolutely ruined by internal disagreement, but for the healing influence of the Rev. Robert Hunt, a priest of the English Church, who, as their first chaplain, accompanied the expedition. Happy were they in the choice of this good man, who went forth to the strange land with all the zeal and earnestness of apostolic times. "Six weekes," says one of the party, "Wee were kept in sight of England by unprosperous winds; all which time Mr. Hunt, our preacher, was so weake and sicke that few expected his recoverie: yet although wee were but ten or twelve miles from his habitation (the time wee were in the Downes,) and notwithstanding the stormy weather, nor the scandalous imputation (of some few, little better than atheists, of the greatest rank amongst us) suggested against him, all this could never force from him so much as a seeming desire to leave the businesse, but preferred the service of God, in so good a voyage, before any affection to contest with his godlesse foes, whose disastrous designs had even then overthrowne the business, had he not, with the water of patience and his godly exhortations (but chiefly by his true devoted example,) quenched these flames of envy and dissension."

Fresh troubles broke out in the little band as soon as they arrived, when again his influence alone healed the division; and he had the joy

of administering the holy eucharist to the united company upon the 14th of May, 1607, the day after their first landing. Here, on a peninsula, upon the northern shore of James River, was sown the first seed of Englishmen, who were in after years to grow and multiply into the great and numerous American people. It was an omen for good, that almost their first act on reaching land was to offer unto God this appointed "Sacrifice of prayer and thanksgiving; and that amongst the first humble reed-thatched houses in which, under the name of James Town, they found shelter for themselves, they at once erected one to be the church and temple of the rising settlement.

After a season marked by many severe trials, a clergyman named Whitaker, son of the celebrated master of St. John's College, Cambridge, settled at James Town, and was established "In a handsome church," which, through the zeal of the settlers, was one of the first buildings raised. Whitaker was no unworthy successor of Hunt. By the saint-like Nicholas Ferrar, his contemporary, he was honored with the title of "Apostle of Virginia." "I hereby let all men know," writes W. Crashaw, in 1613, "That a scholar, a graduate, a preacher, well borne and friended in England; not in debt nor disgrace, but competently provided for, and liked and loved where he lived; not in want but (for a scholar as these days be) rich in possessions, and more in possibility, of himself, without any persuasion (but God's and his own heart's,) did voluntarily leave his warm nest, and, to the wonder of his kindred, and amazement of them that knew him undertake this hard, but, in my judgment, heroicall resolution to go to Virginia, and helpe to beare the name of God unto the Gentiles."

With the name of Whitaker is joined the romantic story of the first Indian convert, whom he baptized into the Church of Christ. Pocahontas, the favorite daughter of Powhatan, the most powerful Indian chieftain of those parts, then a girl of twelve years old, saved from barbarous murder Captain Smith, the early hero of this colony, whilst a prisoner at her father's court. For years she remained the white man's constant friend and advocate; and even dared to visit, on more than one errand of mercy, the new settlement of James Town. After Captain Smith's removal from Virginia, Pocahontas was ensnared by treachery, and brought a prisoner to the English fort. But her captivity was turned into a blessing. She received the faith of Christ, and was not only the first, but one of the most hopeful of the whole band of native converts. Her after-life was strange. She formed a marriage of mutual affection with an English settler of good birth; who, after a time, visited his native land, taking with him to its shores his Indian wife and child. She was received with due respect in Eng-

land; visited the English court (where her husband bore the frown of the royal pedant James I., for having dared to intermarry with a princess;) and, after winning the good will of all, just on the eve of her return, died at Gravesend, aged twenty-two, in the faith of Jesus. "What would have been the emotions," well asks Dr. Hawks, the ecclesiastical historian of Virginia, "Of the devoted missionary, when he admitted Pocahontas to baptism, could he have foreseen that, after the lapse of more than two hundred years, the blood of this noble-hearted Indian maiden would be flowing in the veins of some of the most distinguished members of that Church, the foundations of which he was then laying!"

But though thus happy in her early clergy, it must not be supposed that the infant Church of Virginia flourished without many a drawback. The mass of those who flock to such a settlement will ever be, like David's followers in the desert, men of broken fortunes and ungoverned habits; the bonds of society are loose; strong temptations abound; and there will be much that must rebel not only against morals and religion, but even against civil rule. So it was in this case; and to such a pitch, at one time, had this insubordination risen, that but for the governor's proclaiming martial law, the whole society had perished through internal strife.

This code of law may still be seen; and, as is implied in its title—"Lawes divine, morall, and martiall, for Virginia"—it enforced obedience to the faith of Christ, as the foundation of all relative obligations.

It is certain that many pious and charitable persons in England were very warmly interested in the conversion of the natives. Money and books, church plate and other furniture, were liberally contributed. A college was in a fair way of being founded; to the support of which lands were appropriated, and brought into a state of cultivation. Some few instances of the influence of gospel principles on the savage mind, particularly Pocahontas, already mentioned, and Chanco, gave sanguine hopes of success, and even a massacre of many of the Indians, did not abate the ardor of that hope in the minds of those who indulged it. The experience of almost two centuries has not extinguished it. There may be some fruit which, though not splendid nor extensive, yet may correspond with the genius of a religion which is compared by its author to "Leaven hid in the meal." The power of evangelical truth on the human mind must not be considered as void of reality, because not exposed to public observation. Thus many large-hearted Christians helped on these good beginnings. The Bishop of London raised one thousand pounds towards the expenses of their infant college; an un-



POCAHONTAS.





known benefactor sent five hundred pounds more, to be laid out in instructing the young Indians in the faith of Christ. Money to be spent in building churches, and providing communion-plate for those already built, flowed in from other quarters. An exemplary zeal appears in all the dealings of the company. They impressed upon their governors that they "Should take into their especial regard the service of Almighty God, and the observance of his divine laws; and that the people should be trained up in true religion and virtue." They urged them "To employ their utmost care to advance all things appertaining to the order and administration of divine service according to the form and discipline of the Church of England, carefully avoiding all factious and needless novelties, which only tend to the disturbance of peace and unity."

They besought them "To use all probable means of bringing over the natives to the knowledge of God and his true religion; to which purpose, the example given by the English in their own persons and families will be of singular and chief moment." They suggest to them that "It will be proper to draw the best disposed amongst the Indians to converse and labor with our people for a convenient reward, that thereby, being reconciled to a civil way of life, and brought to a sense of God and religion, they might afterwards become instruments in the general conversion of their countrymen, so much desired; that each town, borough, and hundred, ought to procure, by just means, a certain number of children to be brought up; that the most towardly of these should be fitted for the college. In all which pious work they earnestly require help and furtherance, not doubting the particular blessing of God upon the colony."

All these good beginnings were advancing in the settlement. The headship of the college was accepted by an exemplary man, Mr. George Thorpe, of good parts and breeding, (he had been of the king's bed-chamber in England,) from an earnest desire of helping on the conversion of the Indians. His heart was given to this work, and he sought to further it in every way. He visited the Indian chiefs at their own haunts, to win them over to the faith of Christ; and he was ever watching in the colony to remove every ground of quarrel or offence.

From the Indians, however, the colonists again and again suffered. But after a while they were once more reduced to order, when the first seven laws out of thirty-five passed two years afterwards, provided for the interests of religion. They required the erection of a house of worship, and the separation of a burial-ground, on every plantation; they enforced the attendance of the colonists at public worship; provided for uniformity of faith and worship with the English Church;

prescribed the observance of her holidays, and of a yearly fast upon the anniversary of the massacre; and enjoined respectful treatment and the payment of a settled stipend to the colonial clergy. This salary was paid in tobacco.

Hitherto the thread of our history has run along almost entirely with that of the single colony of Virginia. But from this time we must include in our notice many of her sister settlements: and for this purpose it will be convenient to survey their religious posture at this time, and from their first beginning.

Very different now was the condition of the continent from its state when the first settlers in Virginia landed on its shores. Then, in all the great wilderness around them, the Lord of heaven was an unknown God. The echoes of its vast forests had never yet awoken to the name of Christ; the whole expanse was only dotted here and there by the scattered wigwams and hunting-lodges of the savage Indians. But now, along the whole coast, and continually more and more inland, a busy swarming people, bearing the Christian name, were overspreading all its extent, and driving back before them the retiring wave of Indian life.

Some of these settlements had been formed but little later than Virginia, though under a widely-different religious influence.

Thus the district of Pennsylvania had been settled in 1608, one year after Virginia, by the Dutch. Whilst about 1627, some Swedish emigrants seated themselves at New York and New Jersey, and long held possession of them. For, though the English laid claim, as first discoverers, to the whole northern continent, it was not till 1664 that the Dutch governor surrendered to the summons of Sir. R. Cave, and transferred to English rule the city of New Amsterdam, which, with its change of rulers, changed also its name, and became thenceforth New York. Here, therefore, were established the religious rites and usages of the Dutch and Swedish Presbyterian worship.

In 1683 a different element was largely introduced, when Newcastle Town, with twelve miles of the surrounding country, was sold by the Duke of York, to whom it had been granted by the crown, to William Penn, who built the city of Philadelphia, and peopled it with Quakers.

Thirteen years before (in 1670), Carolina had been granted by King Charles II., to Lord Berkely and others, who established there a constitution, drawn up by the celebrated John Locke, which professed to establish perfect religious equality among all sects; requiring, however, that every young man should publicly enroll himself as a member of some denomination.

Bordering directly on Virginia, Maryland was settled, in 1633, by about two hundred English families, of Roman Catholic tenets, under the direction of Lord Baltimore, which soon grew into a flourishing community. All who professed faith in Jesus Christ were allowed the free exercise of their religion, but Catholicism was long the prevailing belief.

But of all these colonies, the most important under every aspect, were those which had peopled the extensive district known as New England. Its first settlers had been driven from England by persecution, and it was very long before they would allow among them the residence or the worship of an Episcopalian.

In 1679, however, a petition, from a large body of persons in their chief town of Boston, was presented to King Charles II., praying "That a church might be allowed in that city for the exercise of religion according to the Church of England." This request was granted, and a church erected for the purpose, bearing the name of "The King's Chapel." Far more considerable matters followed the inquiry which this step occasioned. It was found, that throughout all that populous district there were but four who called themselves ministers of the Church of England; and but two of these who had been regularly sent forth to the work. This was a state of things which could not be endured; and by a happy movement, the bishops of the Church set themselves to find some means for its correction. They determined to associate themselves into a body for this purpose, with such devout members of the laity and clergy as God should incline to join them in their work of mercy. They issued their address to the community, and were joined by ready hearts on all sides; so that, having applied for and obtained a charter of incorporation, they met for dispatch of business, as the Society for the Propagation of the Gospel, in June, 1701, under the Archbishop of Canterbury as their president. Many great names in the English Church appear in the catalogue of their first and warmest supporters, amongst the chief of whom were Bishop Beveridge, Archbishops Wake and Sharp, and Bishops Gibson and Berkeley.

In the year 1685, the Bishop of London persuaded Dr. Blair to go as his commissary to Virginia. For fifty-three years he held this office, and zealously discharged its duties. By him the long-neglected project of training for the ministry the English and Indian youth was happily revived, and through his unwearied labors brought at last to a successful close in the establishment of the college of "William and Mary."

Great as were the difficulties in their way, the Episcopalians

generally grew and multiplied. Sometimes a wealthy resident would build a church upon his own estate ; sometimes the movement rose among the mass of poorer persons. " I have lately," says one of these reports from the clergy, " been preaching at New-Haven, where the college is, and had a considerable congregation, and among them several of the scholars, who are very inquisitive about the principles of our Church ; and after sermon ten of the members of the Church there subscribed £100 towards the building a church in that town, and are zealously engaged about undertaking it ; and I hope in a few years there will be a large congregation there." " It is with great pleasure," says another, " that we see the success of our labors in the frequent conversions of dissenting teachers in this country, and the good disposition towards the excellent constitution of our Church growing amongst the people wherever the honorable society have settled their missions. Sundry others of their teachers are likely to appear for the Church ; and two very honest and ingenious men have declared themselves this winter. . . . We are persuaded that it is from a serious and impartial examination of things, and the sincere love of truth and sense of duty, that they have come over to our communion."

In Connecticut the roots of Episcopacy took a deeper hold in the soil, from the action of the storms amongst which she had grown up. In no part of America was her communion so pure and apostolic as here. Her clergy were, for the most part, natives—men of earnest piety, of settled character, and well established in Church principles ; and so greatly did she flourish, that at the outbreak of the troubles which ended in the separation of the colonies and mother country, there was every reason for believing that another term of twenty years' prosperity, such as she had last enjoyed, would have brought full half the population of the state within her bosom.

The best calculation of the numbers of the white population, and of the various religious persuasions on the continent of North America, transmitted to the Bishop of London, in 1761, gave the following results :—

NORTH AMERICAN CONTINENT.	Whites.	Church People.	Presbyterians and Independents.	Quakers, German & Dutch of various sects, Jews, Catholics, etc.
Newfoundland and Nova Scotia,	25,000	13,000	6,000	6,000
Four New-England Colonies,				
New Hampshire - 30,000				
Massachusetts - 250,000				
Rhode Island - 35,000				
Connecticut - 120,000				
	435,000	40,000	250,000	145,000
New York - - -	100,000	25,000	20,000	55,000
New Jersey - - -	100,000	16,000	40,000	44,000
Pennsylvania - - -	280,000	65,000	45,000	170,000
Maryland - - -	60,000	36,000	6,000	18,000
Virginia - - -	80,000	60,000	10,000	10,000
North Carolina - - -	36,000	18,000	9,000	9,000
South Carolina, - - -	22,000	20,000	5,000	3,000
Georgia - - -	6,000			
Total - - -	1,144,000	293,000	391,000	460,000

The great evil which had always prevented the success of Episcopacy in these colonies had been the want of bishops on the spot, who should extend the blessings of the church, provide a ministry, and correct the evils which should spring up. So early as 1712 the Society for the Propagation of the Gospel had petitioned the government on the subject, but for a long time all was in vain.

These entreaties and remonstrances were not confined to this society. Some were always found who were ready to urge this duty on the nation. Foremost amongst these stands Bishop Berkeley, whose noble devotion to this great cause deserves more than a mere passing notice. Possessed of a most subtle understanding, he had already acquired fame and eminence, when the spiritual destitution of America attracted his attention. A finished and travelled scholar; the friend of Steele, and Swift, and Pope; and in possession of the deanery of Derry,—he was willing to renounce all, in order to redress this pressing evil. “There is a gentleman of this kingdom,” writes Dr. Swift to the Lord-Lieutenant in 1724, “Who is just gone to England; it is Dr. George Berkeley, dean of Derry, the best preferment amongst us. . . . He is an absolute philosopher with regard to money, titles and power; and for three years past hath been struck with a notion of founding an University at Bermuda by a charter from the crown. He hath seduced several of the hopefulest young clergymen and others here, many of them well provided for, and all of them in the fairest way of preferment.”



but in England his conquests are greater, and I doubt will spread very far this winter. He shewed me a little tract which he designs to publish; and there your Excellency will see his whole scheme of a life academico-philosophical, of a college founded for Indian scholars and missionaries, where he most exorbitantly proposeth a whole hundred ■ year for himself, forty pounds for a fellow, and ten for a student. His heart will break if his deanery be not taken from him, and left to your Excellency's disposal. I discourage him by the coldness of courts and ministers, who will interpret all this as impossible and a vision; but nothing will do. And therefore I humbly entreat your Excellency either to use such persuasions as will keep one of the first men in this kingdom for learning and virtue quiet at home, or assist him by your credit to compass his romantic design, which, however, is very noble and generous, and directly proper for a great person of your excellent education to encourage."

On this errand Berkeley went to London, and having found access by a private channel to George I., he so far interested him in the project, that the king granted a charter for the new foundation, and commanded Sir Robert Walpole to introduce and conduct through the House of Commons an address for the endowment of the college with £20,000. After six weeks' struggle against "An earnest opposition, from different interests and motives," the address was "Carried by an extraordinary majority, none having the confidence to speak against it, and but two giving their negatives in a low voice, as if ashamed of it." But now, when it might have seemed that "All difficulties were over," they were little more than beginning, "Much opposition being raised, and that by very great men, to the design." Sir Robert Walpole was averse to the whole measure; and ■ year and a half after the grant of the charter, it was "With much difficulty, and the peculiar blessing of God, that it was resolved to go on with the grant, in spite of the strong opposition in the cabinet council." But Berkeley's resolution was equal to every obstacle; though he complains of having "To do with very busy people at a very busy time," he was, by May, 1727, "Very near concluding the crown-grant to the college, having got over all difficulties and obstructions, which were not a few." At this moment, and before the broad seal was attached to the grant, the king died; and he had all to begin again.

With untired energy he resumed his labors, and "Contrary to the expectations of his friends," so well succeeded, that by September, 1728, he was able to set sail with a new-married wife for the land of his choice. He went first to Rhode Island, where he intended to lay in some necessary stock for the improvement of his proposed college

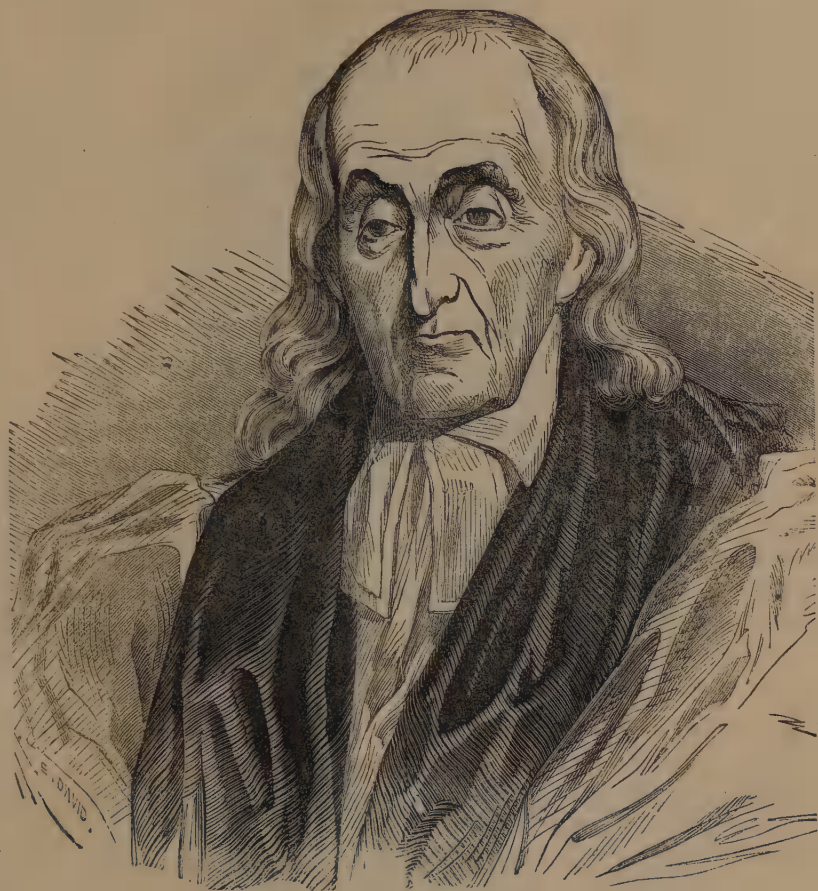
farms in the Bermudas. Here he awaited the payment of the £20,000 endowment of his college. But a secret influence at home was thwarting his efforts. His friends in vain importuned the minister on his behalf, and equally fruitless were his own earnest representations. The promised grant was diverted to other objects. With the vigor of a healthy mind, he was laboring in his sacred calling amongst the inhabitants of Newport, Rhode Island, where his memory is yet precious, and where his church and spire, surmounted by a crown, the very last remnant of royalty, in the land, is yet shown, making provision for his future college, and serving God with thankfulness for the blessings he possessed. "I live here," he says, "Upon land that I have purchased, and in a farm-house that I have built in this island; it is fit for cows and sheep, and may be of good use in supplying our college at Bermuda. Amongst my delays and disappointments, I thank God I have two domestic comforts, my wife and my little son; he is a great joy to us; we are such fools as to think him the most perfect thing in its kind that we ever saw." For three years he patiently awaited the means of accomplishing his purpose; until Bishop Gibson extracted from Sir Robert Walpole a reply, which brought him home. "If," said he, "You put this question to me as a minister, I must assure you that the money shall most undoubtedly be paid as soon as suits the public convenience; but if you ask me as a friend, whether Dr. Berkeley should continue in America, expecting the payment of £20,000, I advise him by all means to return home to Europe, and to give up his present expectations."

Thus was this noble project, and the labor of seven years of such a life, absolutely thwarted. One consequence alone remained. The library intended for his college was left by Berkeley at Rhode Island, and sowed in after years the seed of truth amongst that people. He himself returned to England; and until his death, in 1753, repeatedly endeavored to arouse his country to the due discharge of its duty to the western colonies. All, however, was in vain; no bishop diffused the blessings of his church over the land till after the revolution.

Indeed it may be added here, that long before the change in government took place, not only in the east but in Virginia itself, a strong feeling against American Episcopacy began to exist. In such a state of things unanimity of effort to secure the episcopate was manifestly hopeless. Some of the southern clergy boldly rebuked their more time-serving brethren; and an "Appeal" was published "From the clergy of New York and New Jersey to the Episcopalians in Virginia," full of arguments which, on their common principles, admitted of no answer. But events were hastening on to a far different end. The storm of revolu-

tion was already breaking on the land ; and till its fury had swept past, the desire of every pious churchman must be unattainable.

The peace, which was proclaimed in April 1783, found the church wasted and almost destroyed. The ministrations of the northern clergy had been suspended by their conscientious loyalty ; and with the recognition of American independence the connection of the missionaries of the venerable society with the land in which they had labored hitherto was abruptly ended. In the south, its condition was not greatly better. Virginia had entered on the war with one hundred and sixty-four churches and chapels, and ninety-one clergymen spread through her sixty-one counties. At the close of the contest, a large number of her churches were destroyed ; ninety-five parishes were extinct or forsaken ; of the remaining seventy-two, thirty-four were without ministerial services ; while of her ninety-one clergymen, only twenty-eight remained. "To this day, the mournful monuments of that destruction sadden the Churchman's heart throughout the 'Ancient Dominion.' As he gazes," says Dr. Hawks," "Upon the roofless walls, or leans upon the little remnants of railing which once surrounded a now deserted chancel ; as he looks out through the openings of a broken wall, upon the hillocks under which the dead of former years are sleeping, with no sound to disturb his melancholy musings save the whispers of the wind through leaves of the forest around him, he may be pardoned should he drop a tear over the desolated house of God." At that time, the prospect was indeed depressing. The flocks were scattered and divided ; the pastors few, poor, and suspected ; their enemies dominant and fierce. Nothing but that indestructible vitality with which God has endowed his church could have kept it alive in that day of rebuke and blasphemy. Nor was it her communion only which had suffered ; ■ blighting influence pervaded all the moral atmosphere. Religion, in its most general form, was every where depressed. It has been often seen, in the dealings of God with his people, that mortality becomes the seed of life. "Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit." "That which thou sowest is not quickened, except it die." And so it was now with the Episcopal Church in America, Crushed it was, and almost brought to nothing ; made the very prey of its enemies ; abandoned, of necessity, by the fostering hand which from without had so long sheltered it ; weak in the sunken spirits of its own children ; yet even in that hour of darkness and depression, preparing to arise in a perfectness of discipline and strength which it never had known, and never could know, whilst, instead of being planted as a substantive communion, it was treated as ■ distant, incomplete, and feeble branch



BISHOP WHITE.







CHRIST CHURCH, PHILADELPHIA.

of one settled in another land. It had within itself the principle of life and now that it was cast out into the field of the world, although suddenly and rudely, it began to strike its roots, and put forth its tender buds.

At this dangerous time God had richly endued one of his servants with those gifts of judgment and temper which were needful for the crisis; and hence the name of WILLIAM WHITE will ever be recorded by the grateful remembrance of the Western Episcopal Church. The Revolutionary war found him the assistant minister of Christ Church, and St. Peter's, Philadelphia. Mild in manners, meek in spirit, and large in toleration of the views of others, he was yet firm and decided in his own. Early in the war he joined, from conviction, the side of the colonists, and, at its darkest moment, publicly committed himself to it, by undertaking the Chaplaincy of Congress. The progress of the war left him the sole minister of Christ Church and St. Peter's, and the election of the vestry made him their rector. When the cause of colo-



INDEPENDENCE HALL, PHILADELPHIA.

nial independence triumphed, his presence in a great measure turned aside the angry jealousies with which the young republic looked on the connexion to which he belonged. His consistent conduct was well known; and Washington was one of those who worshipped at his church. Men would hear from him what they would not from another. Nor was he slow to employ this advantage for the general good. His views were early turned to gathering the various flocks which were scattered through the States into one visible communion. Early in August, 1782, despairing of the speedy recognition of American independence, and perceiving their ministry gradually approaching to annihilation, while England was as unwilling to give, as America to receive the Episcopate from her, he proposed a scheme for uniting the different parishes in convention, and on behalf of their whole body, committing to its president and others the powers of ordination and discipline. This proposal sprung from no conscious undervaluing of Episcopacy, but from a belief that in an exigency in which a duly authorised ministry could not be obtained, the paramount duty of preaching the gospel, and the

worshipping of God on the terms of the Christian covenant, should go on in the best manner which circumstances permitted. Should more favorable prospects dawn upon them, and the succession be obtained, he proposed, by a provisional ordination, to supply any deficiencies of ministerial character in those who had been thus ordained. In the very month in which Mr. White's pamphlet was published, the hearts of all were gladdened by clear symptoms of approaching peace between the mother country and her now independent colonies. This was no sooner established than Mr. White abandoned his scheme, and, daring to look on to greater things, set himself to gather into one the various limbs of the Episcopal communion, that they might apply in concert to the mother country for the consecration of their Bishops. He began with his own State of Pennsylvania, calling together first his own vestries, and then, on the 31st of March, 1784, the other clergy of the State who happened to be present in the city, to deliberate upon the measures rendered necessary by the present posture of the Episcopal communion. They agreed to send a circular to all the Episcopalian congregations in Pennsylvania, inviting them to delegate one or more of their vestry to meet the clergy of the State in a general consultation on the 24th of May. On the day appointed they assembled, and agreed to certain fundamental principles as a basis for after action as a body. These were :—

1. That the Episcopal Church is, and ought to be, independent of all foreign authority, ecclesiastical or civil.

2. That it hath, and ought to have, in common with other religious societies, full and exclusive power to regulate the concerns of its own communion.

3. That the doctrines of the Gospel be maintained, as now professed by the Church of England, and uniformity of worship continued, as near as may be, to the liturgy of the same Church.

4. That the succession of the ministry be agreeable to the usage which requireth the three orders of bishops, priests, and deacons; that the rights and powers of the same respectively be ascertained, and that they be exercised according to reasonable laws to be duly made.

5. That to make canons or laws, there be no other authority than that of a representative body of the clergy and laity conjointly.

6. That no powers be delegated to a general ecclesiastical government, except such as cannot conveniently be exercised by the clergy and laity in their respective congregations.

Resolutions to a somewhat similar effect were passed in Maryland, in June, 1784, and at Boston, in Massachusetts, in September of the same year. By agreement upon these common principles, a basis for

internal unity of action was formed within the separate provinces ; but there was still wanting some common bond which should hold together the Episcopal communion in the several independent governments which together form the confederation of the United States. This was Mr. White's great object, and his character and conduct were most effectual in securing it. His early efforts were especially addressed to the members of the southern states, and amongst them his reputation for moderate views gave great weight to his advice. He had at first to deal with most discordant materials. But he was able to win over to better views those who were ready to oppose themselves. In the month of May, 1784, a few clergymen of New York, New Jersey, and Pennsylvania, met at Brunswick in New Jersey, to renew a charitable society which had been chartered, before the revolution, for the relief of the widows and orphans of the clergy. At this meeting the present state and prospects of their Church, and the best means of uniting its scattered parts, came naturally under their discussion. To obtain this end, it was determined to procure another and more numerous gathering at New York, by which some common principles might be defined. In October, 1784, the projected council met, eight of the different States furnishing some voluntary delegates. These agreed on seven leading principles of union, which they recommended to the several states, and which, with little alteration, have formed ever since the basis of their combination. Of these the chief resolutions were the following :—

1. That there shall be a general convention of the Episcopal Church in the United States of America.
2. That the Episcopal Church in each State shall send deputies to the convention, consisting of clergy and laity.
3. That the said Church shall maintain the doctrines of the Gospel as now held by the Church of England, and adhere to the liturgy of the said Church as far as shall be consistent with the American revolution and the constitution of the several States.
4. That in every State where there shall be a bishop duly consecrated and settled, he shall be considered as a member of the convention *ex officio*.
5. That the clergy and laity assembled in convention shall deliberate in one body, but shall vote separately ; and the concurrence of both shall be necessary to give validity to every measure.
6. That the first meeting of the convention shall be at Philadelphia, the Tuesday before the feast of St. Michael next.

Such were the first efforts made within this Church for visible and outward unity. That they should be made at all bespoke the living energy which was dormant even in their most imperfect body : that





TRINITY CHURCH NEW, YORK.





they should have been required is a heavy charge against the mother Church. Never had so strange a sight been seen before in Christendom, as this necessity of various members knitting themselves together into one, by such a conscious and voluntary act. In all other cases the unity of the common Episcopate had held such limbs together; every member of the Church, had visibly belonged to the community of which the presiding bishop was the head. That bishop was himself one member of an equal and common brotherhood, all of whom, with the same creed and in the same succession, were partners in one common power which each one separately administered; and so each member of the Church under them belonged already to one great corporation, needing to make no voluntary alliance between its several parts, because it was already one; and they that were grafted into it were thereby grafted into unity with their fellows. But this common bond had been left wanting in the colonies; and it was the want of this which had thus dismembered their communion. As soon, therefore, as the political connexion of the state with England was dissolved, some measures, for which no precedent existed, were forced upon them; nor would it have been easy to devise a wiser course than that which they adopted, in their want of bishops, who have ever been the organs of communication between different portions of the Church.

In a volume like this, it cannot be expected that we can give full details even of the most important events connected with any of the religious denominations. Suffice it therefore to say, that after many difficulties and much discussion, Dr. Seabury, of Connecticut was consecrated Bishop at Aberdeen, in Scotland, November 14, 1784, and that Dr. White, of Philadelphia, and Dr. Provoost, of New York, were in like manner consecrated by the archbishop of Canterbury, at Lambeth, February 4, 1787, as Bishops of the American Protestant Episcopal Church.

Several meetings were held of the prelates and clergy, during which much of deep interest in the welfare of their body, and much of caution in the steps they took, gave manifest indications of their wisdom and zeal; and at length they formed a platform on which all their subsequent proceedings have rested.

We here give an engraving of the beautiful edifice of Trinity Church, New York, with which is connected a vast annual income arising from improved lands, which is zealously devoted to the extension of Episcopacy throughout the land.

The following is the Constitution of the Protestant Episcopal Church in the United States of America, as published in 1853

## CONSTITUTION.

ADOPTED IN GENERAL CONVENTION, IN PHILADELPHIA, OCT. 1789.\*

ART. I. There shall be a general convention of the Protestant Episcopal Church in the United States of America, on the first Wednesday in October, in every third year, from the year of our Lord one thousand eight-hundred and forty-one, and in such place as shall be determined by the convention: and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the convention, the presiding bishop shall have it in his power to appoint another convenient place (as near as may be to the place so fixed on) for the holding of such convention; and special meetings may be called at other times, in the manner hereafter to be provided for: and this Church in a majority of the dioceses which shall have adopted this Constitution, shall be represented, before they shall proceed to business; except that the representation from two dioceses shall be sufficient to adjourn: and in all business of the convention freedom of debate shall be allowed.

ART. II. The Church in each diocese shall be entitled to a representation of both the clergy and the laity, which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the convention of the diocese; and in all questions, when required by the clerical and lay representation from any diocese, each order shall have one vote; and the majority of suffrages by dioceses shall be conclusive in each order, provided such majority comprehend a majority of the dioceses represented in that order. The concurrence of both orders shall be necessary to constitute a vote of the convention. If the convention of any diocese should neglect or decline to appoint clerical deputies, or if they should neglect or decline to appoint lay deputies, or if any of those of either order appointed, should neglect to attend, or be prevented by sickness or any other accident, such diocese shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the convention of any of the churches which shall have adopted, or may hereafter adopt, this Constitution, no deputies, either lay or clerical, should attend at any general convention, the church in such dioceses shall nevertheless be bound by the acts of such convention.

ART. III. The bishops of this church, when there shall be three or more, shall, whenever general conventions are held, form a separate house, with a right to originate and propose acts for the concurrence of the house of deputies, composed of clergy and laity; and when any

\* Several changes have been since made, which appear in the text.

proposed act shall have passed the house of deputies, the same shall be transmitted to the house of bishops, who shall have a negative thereupon; and all acts of the convention shall be authenticated by both houses. And in all cases, the house of bishops shall signify to the convention their approbation or disapprobation (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more bishops, as aforesaid, any bishop attending a general convention shall be a member *ex officio*, and shall vote with the clerical deputies of the diocese to which he belongs: and a bishop shall then preside.

ART. IV. The bishop or bishops in every diocese shall be chosen agreeably to such rules as shall be fixed by the convention of that diocese; and every bishop of this church shall confine the exercise of his episcopal office to his proper diocese, unless requested to ordain or confirm, or perform any other act of the episcopal office by any church destitute of a bishop.

ART. V. A Protestant Episcopal Church in any of the United States, or any territory thereof, not now represented, may, at any time hereafter, be admitted on acceding to this Constitution; and a new diocese to be formed from one or more existing dioceses, may be admitted under the following restrictions

No new diocese shall be formed or erected within the limits of any other diocese, nor shall any diocese be formed by the junction of two or more dioceses, or parts of dioceses, unless with the consent of the bishop and convention of each of the dioceses concerned, as well as of the general convention.

No such new diocese shall be formed, which shall contain less than eight thousand square miles in one body, and thirty presbyters, who have been for at least one year canonically resident within the bounds of such new diocese, regularly settled in a parish or congregation, and qualified to vote for a bishop. Nor shall such new diocese be formed, if thereby any existing dioceses shall be so reduced as to contain less than eight thousand square miles, or less than thirty presbyters, who have been residing therein, and settled and qualified as above mentioned.

In case one diocese shall be divided into two dioceses, the diocesan of the diocese divided may elect the one to which he will be attached, and shall thereupon become the diocesan thereof. And the assistant bishop, if there be one, may elect the one to which he will be attached; and if it be not the one elected by the bishop, he shall be the diocesan thereof.

Whenever the division of the diocese into two dioceses shall be

ratified by the general convention, each of the two dioceses shall be subject to the constitution and canons of the diocese so divided, except as local circumstances may prevent, until the same may be altered in either diocese by the convention thereof. And whenever a diocese shall be formed out of two or more existing dioceses, the new diocese shall be subject to the constitution and canons of that one of the said existing dioceses, to which the greater number of clergymen shall have belonged prior to the erection of such new diocese, until the same may be altered by the convention of the new diocese.

ART. VI. The mode of trying bishops shall be provided by the general convention. The court appointed for that purpose, shall be composed of bishops only. In every diocese, the mode of trying presbyters and deacons may be instituted by the convention of the diocese. None but a bishop shall pronounce sentence of admonition, suspension, or degradation from the ministry, on any clergyman, whether bishop, presbyter, or deacon.

ART. VII. No person shall be admitted to holy orders, until he shall have been examined by the bishop and two presbyters, and shall have exhibited such testimonials and other requisites as the canons, in that case provided, may direct. Nor shall any person be ordained until he shall have subscribed the following declaration :

“I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation ; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States.”

No person ordained by a foreign bishop shall be permitted to officiate as a minister of this Church, until he shall have complied with the canon or canons in that case provided, and have also subscribed the aforesaid declaration.

ART. VIII. A book of Common Prayer, administration of the Sacraments, and other rites and ceremonies of the Church, articles of religion, and a form and manner of making, ordaining, and consecrating bishops, priests, and deacons, when established by this or a future general convention, shall be used in the Protestant Episcopal Church in those dioceses which shall have adopted this constitution. No alteration or addition shall be made in the book of Common Prayer, or other offices of the Church, or the articles of religion, unless the same shall be proposed in one general convention, and by a resolve thereof made known to the convention of every diocese, and adopted at the subsequent general convention.

ART. IX. This constitution shall be unalterable, unless in general convention, by the church, in a majority of the dioceses which may



have adopted the same; and all alterations shall be first proposed in one general convention, and made known to the several diocesan conventions, before they shall be finally agreed to, or ratified in the ensuing general convention.

ART. X. Bishops for foreign countries, on due application therefrom, may be consecrated, with the approbation of the bishops of this Church, or a majority of them, signified to the presiding bishop; he hereupon taking order for the same, and they being satisfied that the person designated for the office has been duly chosen, and properly qualified. The order of consecration to be conformed as nearly as may be, in the judgment of the bishops, to the one used in this church. Such bishops, so consecrated, shall not be eligible to the office of diocesan, or assistant bishop, in any diocese in the United States, nor be entitled to a seat in the house of bishops, nor exercise any episcopal authority in said States.

*Done in the General Convention of the Bishops, Clergy, and Laity of the Church, the 2d day of October, 1789.*

\* Deeply interesting would it be, were the limits necessarily assigned to this article sufficient to allow it, to sketch many historical scenes, to present many thrilling facts, and to furnish biographical sketches of men connected with the Protestant Episcopal Church of our land, but we must forbear. One scene, however, connected with the Convention in Philadelphia, in 1835 must be sketched, because it gives a very pleasing view of the original appointment of missionary bishops, and presents the venerable Bishop White in one of the closing scenes of his public life.

"Tuesday, September 1st," says the historian from whom we quote, "As it was the last day of the Convention, so was it, by eminence, the day of glorious issues for the church. The board of Missions, at the call of the venerable presiding bishop, held its first meeting, and appointed its two committees; that for domestic missions to be located in the city of New York, and that for foreign missions in the city of Philadelphia. The important business of the session was tending to a close; the whole day had been diligently occupied in the most solemn duties. The canon 'of missionary bishops' had received the final sanction of both houses. Two over-shepherds were to be sent out, the messengers of the church, to gather and to feed, under the direction of the house of bishops, the scattered sheep that wander, with no man to care for their souls, through all the wide and distant West. It was an act in this church never exercised before, and yet, upon its due discharge, interests depended which outweigh the world, and will run out

into eternity. In the church (St. Andrew's) the representatives of the diocese are assembled. They wait, in their proper places, the eventful issue, while expectation thrills the hearts of all the multitude which throngs the outer courts. In a retired apartment, the Fathers of the church are in deep consultation. There are twelve assembled. They kneel in silent prayer. They rise. They cast their ballots. A presbyter, whose praise is in all the churches, is called by them to leave a heritage as fair as ever fell to mortal man, and bear his Master's cross through the deep forests of the vast southwest. Again the ballots are prepared. They are cast in silence. They designate to the same arduous work, where broad Missouri pours her rapid tide, another, known and loved of all, whom, from an humbler lot, the Saviour now has called to feed his sheep. A messenger bears the result to the assembled deputies. A breathless silence fills the house of God. It is announced that Francis L. Hawks and Jackson Kemper, doctors in divinity, are nominated the two first missionary bishops of the church; and all the delegates, as with a single voice, confirm the designation.

"One scene remains. The night is far advanced. The drapery of solemn black which lines the church seems more funereal in the faint light of the expiring lamps. The congregation linger still, to hear the parting counsels of their fathers in the Lord. There is a stir in the deep chancel. The bishops enter, and place themselves in their appropriate seats. The aged patriarch, at whose hands they all have been invested with the warrant of their holy trust, stands in the desk—in aspect meek, serene, and venerable, as the beloved John at Ephesus, when, sole survivor of the apostolic band, he daily urged upon his flock the affecting lesson, 'little children, love one another!' Erect and tall, though laden with the weight of almost ninety winters, and with voice distinct and clear, he holds enchained all eyes, all ears, all hearts, while with sustained and vigorous spirit, he recites, in the behalf and name of all his brethren, the pastoral message, drawn from the stores of his long- hoarded learning, enforced by the deductions of his old experience, and instinct throughout with the seraphic meekness of his wisdom. He ceases from his faithful testimony. The voice of melody, in the befitting words of that delightful psalm, 'behold, how good and pleasant it is for brethren to dwell together in unity,' melts every heart. And then all knees are bent, to ask once more, as something to be borne and cherished in all after-life, the apostolic benediction of that good old man."

It was indeed a goodly progress which God had permitted this aged man to witness since eight and forty years before he had kneeled in the chapel at Lambeth, and received the gift of consecration from

the English primate. Great had been God's goodness to the infant western church; and now, at last, in the spirit of love and of a sound mind which he was pouring out upon her, that goodness seemed to be fulfilled. The old man might well take up the song of holy Simeon, and declare his readiness now "To depart in peace."

This venerable man departed, at the age of eighty-eight years, in June of 1836; we need not add that every honor was paid him at his death, both by the church of which he was so illustrious an ornament, and by society at large. Truly did he exemplify the grand fact, that "The memory of the just is blessed."

It ought to be recorded in this place, that Dr. White was not the only Episcopal clergyman in Philadelphia who sympathized with the grand movement of the Revolution. Here is a record of an incident connected with the first Congress in Philadelphia, July 15, 1776, from the pen of the venerable John Adams.

"When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, and Mr. Rutledge, of South Carolina, because we were so divided in religious sentiments, some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists, that we could not join in the same act of worship. Mr. Samuel Adams arose and said, 'That he was no bigot, and could hear a prayer from any gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duche, (Dushay, they pronounced it,) deserved that character, and, therefore he moved that Mr. Duche, an Episcopal clergyman, might be desired to read prayers to Congress to-morrow morning.' The motion was seconded, and passed in the affirmative. Mr. Randolph, our President, waited on Mr. Duche, and received for answer, that if his health would permit, he certainly would. Accordingly, next morning, he appeared with his clerk, and his pontificals, and read several prayers in the established form, and then read the psalter for the seventh day of September, which was the thirty-fifth psalm. You must remember this was the next morning after we had heard the rumor of the horrible cannonade of Boston. It seemed as if heaven had ordained that psalm to be read on that morning.

"After this, Mr. Duche, unexpectedly to every body, struck out into extemporary prayer, which filled the bosom of every man present. I must confess I never heard a better prayer, or one so well pronounced Episcopalian as he is, Dr. Cooper himself never prayed with such fervor, such ardor, such correctness and pathos, and in language so elegant and sublime for America, for Congress, for the province of Massachu-

setts Bay, especially the town of Boston. It had excellent effect upon every body here. I must beg you to read the psalm. If there is any faith in the sortes Virgilianæ, or Homericæ, or especially the sortes Biblicæ, it would have been thought providential."

Here was a scene worthy of the painter's art, and which has recently been beautifully engraved, a memorial of a grand event. It was in Carpenter's Hall, in Philadelphia, a building which still survives, that the devoted individuals met to whom this service was read. We are gratified in being able to furnish an engraving of this building, on the lower floor of which this scene occurred.



CARPENTER'S HALL, PHILADELPHIA.

Washington was kneeling there, and Henry, and Randolph, and Rutledge, and Lee, and Jay, and by their side stood, bowed in reverence, the Puritan patriots of New England, who at that moment had reason to believe, that an armed soldiery was wasting their humble households. It was believed that Boston had been bombarded and destroyed. They prayed fervently "For America, for the Congress, for the province of Massachusetts Bay, and especially for the town of Boston;" and who can realize the emotions with which they turned imploringly to heaven for divine interposition and aid? "It was enough," says Mr. Adams, "To melt a heart of stone. I saw the tears gush into the eyes of the old, grave, pacific Quakers of Philadelphia."

Before we pass on to state the peculiar doctrines and government of the Episcopal Church we will record two or three curious facts:





BAPTISMAL FONT, OF GOLD; ONE OF THE CROWN JEWELS OF ENGLAND.





Shortly after Virginia was settled, it was enacted, that "Every person should go to church on Sundays and holidays, or be kept confined the night succeeding the offence, and be a slave to the colony the following week; for the second offence, a slave for a month; and for the third, a year and a day."

The bell in St. Peter's church at Albany has this inscription:—"St. Peter's church in Albany, 1751; J. Ogilvie, Minister; J. Stevenson, E. Collins, Wardens." The Bible still used is nearly a century and a half old, having been printed in 1716. The communion plate, which is very heavy, and numbers seven pieces, was a present from Queen Anne. Upon each piece is engraved the following:—"The gift of her Majesty, Anne, by the grace of God, of Great Britain, France and Ireland, and of her Plantations in North America, Queen,—to her Indian Chapel of the Onondauguas."

Whatever may be the opinion of our readers as to the character of Episcopacy, it is pretty certain, that when it once obtains a hold, it generally continues. The eminent Dr. Bellamy, of Bethlehem, Connecticut, exceedingly disliked it, and when an Episcopal congregation rose up in his parish, he is said to have remarked, "I care nothing for this or that party, which coming up in a night, will perish in a night; but once get that pesky weed of Episcopacy in a place, and you can never root it out."

An engraving of the magnificent Baptismal Fount, among the Crown Jewels of England, will here be interesting to very many.

A short reference may here be permitted to the oldest Organ in the United States. The history of that organ is of some interest. It was imported in August, 1713, and presented to the Queen's Chapel, in Boston, by Thomas Brattle, Esq. So great were the public prejudices then existing that it remained seven months in the porch of the church before it was unpacked. At length, however, it was put up and was regularly used in that church, which after the close of the reign of Queen Anne took the name of King's Chapel, until 1756, when it was sold to St. Paul's Church, Newburyport. There it remained in use eighty years. In 1836 this aged organ was purchased for the beautiful chapel of St. John's Church in Portsmouth for about four hundred and fifty dollars, was put up in a new case, and has been in use ever since. The original pipes and wind chest remain in perfect order; and this time-honored instrument, which was certainly the first introduced into New England, and probably the first erected in the colonies, bids fair to last another century.

Could it speak its history and describe the scenes with which it has been surrounded, in as sweet, as harmonious and as audible tones

as it sends forth in obedience to the touch, how full of interest would be its narrative.

It could tell of its requiem for Queen Anne, and of the interesting events in the reigns of five kings on the British throne, before Victoria ascended. It could tell that when it commenced its notes in Boston but one newspaper was published in the colonies to proclaim its arrival; it could tell of a little boy who came to listen to the wonder—that same individual who afterwards harnessed the lightning. It could tell of all the stirring events of the Revolution, and of its mournful duty, at the age of eighty-four, to sound the dirge for Washington. Sacred, however, to the holy purpose for which it was erected, it has been a looker on rather as an observer, than a participator in the secular events of the world.

We must also transcribe from one of the Boston papers, of a few years ago, a beautiful coincidence: During the morning service on Sunday last, at Christ's Church, Salem street, an incident occurred which would have been interpreted, by the ancients, as a signal of Divine approbation. The Rev. Mr. Marcus of Nantucket, the officiating minister, gave out to be sung, the eighty-fourth Psalm, in which is the following stanza:

The birds more happier far than I,  
Around thy temple throng;  
Securely there they build, and there  
Securely hatch their young.

Whilst he was reading this Psalm, a dove flew in at one of the windows, and alighted on the capital of one of the pilasters, near the altar, and nearly over the head of the reader. A note of the Psalm and Hymn to be sung had been previously given, as is customary, to the choir; otherwise, it might have been supposed that there was design in the selection, for the minister announced, for the second singing the Hymn commencing,

Come, Holy Spirit, heavenly dove,  
With all thy quickening powers;  
Kindle a flame of sacred love  
In these cold hearts of ours.

The preacher was unconscious of the presence of the bird, until the close of the services; and then the innocent visitor was suffered to depart in peace.

*The following are the Articles of Religion, as established by the bishops, the clergy, and laity of the Protestant Episcopal Church in the United States of America, in Convention, on the twelfth day of September, in the year of our Lord 1801.*

ARTICLE I. OF FAITH IN THE HOLY TRINITY.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and Holy Ghost.

ART. II. OF THE WORD OR SON OF GOD, WHICH WAS MADE VERY MAN.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together with one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

ART. III. OF THE GOING DOWN OF CHRIST INTO HELL.

As Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

ART. IV. OF THE RESURRECTION OF CHRIST.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

ART. V. OF THE HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

ART. VI. OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not

to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

#### OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The First Book of Esdras, The Second Book of Esdras, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of Esther, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the Three Children, The Story of Susanna, Of Bell and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

#### ART. VII. OF THE OLD TESTAMENT.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called Moral.

#### ART. VIII. OF THE CREEDS.

The *Nicene* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.



## ART. IX. OF ORIGINAL OR BIRTH-SIN.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *θρόγμα σαρκός*, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh,) is not subject to the law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

## ART. X. OF FREE-WILL.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

## ART. XI. OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

## ART. XII. OF GOOD WORKS.

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

## ART. XIII. OF WORKS BEFORE JUSTIFICATION.

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or

(as the School-authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

#### ART. XIV. OF WORKS OF SUPEREROGATION.

Voluntary works besides, over and above, God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

#### ART. XV. OF CHRIST ALONE WITHOUT SIN.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin (as Saint John saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

#### ART. XVI. OF SIN AFTER BAPTISM.

Not every deadly sin willingly committed after baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

#### ART. XVII. OF PREDESTINATION AND ELECTION.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season; they through grace obey the calling: they be justified freely:

they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that will of God is to be followed, which we have, expressly declared unto us in the Word of God.

#### ART. XVIII. OF OBTAINING ETERNAL SALVATION ONLY BY THE NAME OF CHRIST.

They also are to be had accursed that presume to say, That every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

#### ART. XIX. OF THE CHURCH

The visible church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the church of Jerusalem, Alexandria, and Antioch, have erred; so also the church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

#### ART. XX. OF THE AUTHORITY OF THE CHURCH.

The church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the church to ordain any thing that is contrary to God's Word written, neither may it

so expound one place of Scripture, that it be repugnant to another. Wherefore, although the church be a witness and keeper of Holy Writ, but, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

ART. XXI. OF THE AUTHORITY OF GENERAL COUNCILS.\*

ART. XXII. OF PURGATORY.

The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.

ART. XXIII. OF MINISTERING IN THE CONGREGATION.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

ART. XXIV. OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTANDETH.

It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood of the people.

ART. XXV. OF THE SACRAMENTS.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed

\* The twenty-first of the former Articles is omitted: because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.

in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

ART. XXVI. OF THE UNWORTHINESS OF THE MINISTERS, WHICH  
HINDERS NOT THE EFFECT OF THE SACRAMENTS.

Although in the visible church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

ART. XXVII. OF BAPTISM.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God.

The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.

ART. XXVIII. OF THE LORD'S SUPPER.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the bread



which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

ART. XXIX. OF THE WICKED, WHICH EAT NOT THE BODY OF  
CHRIST IN THE USE OF THE LORD'S SUPPER.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

ART. XXX. OF BOTH KINDS.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

ART. XXXI. OF THE ONE OBLATION OF CHRIST FINISHED  
UPON THE CROSS.

The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Moses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

ART. XXXII. OF THE MARRIAGE OF PRIESTS.

Bishops, Priests, and Deacons, are not commanded by God's law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

ART. XXXIII. OF EXCOMMUNICATE PERSONS, HOW THEY ARE  
TO BE AVOIDED.

That person which by open denunciation of the church is rightly cut off from the unity of the church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen and publican, until he be openly reconciled by penance, and received into the church by a Judge that hath authority thereunto.

ART. XXXIV. OF THE TRADITIONS OF THE CHURCH.

It is not necessary that traditions and ceremonies be in all places, one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren.

Every particular or national church hath authority to ordain, change, and abolish ceremonies, or rites of the church ordained only by man's authority, so that all things be done to edifying.

ART. XXXV. OF THE HOMILIES.

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the time of *Edward the Sixth*; and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understood of the people.

OF THE NAMES OF THE HOMILIES.

1. Of the right Use of the Church. 2. Against Peril of Idolatry. 3. Of repairing and keeping clean of Churches. 4. Of good Works: first of Fasting. 5. Against Gluttony and Drunkenness. 6. Against Excess of Apparel. 7. Of Prayer. 8. Of the Place and Time of prayer. 9. That Common Prayers and Sacraments ought to be ministered in known Tongue. 10. Of the reverend Estimation of God's Word. 11. Of Alms-doing. 12. Of the Nativity of Christ. 13. Of the Passion of Christ; 14. Of the Resurrection of Christ. 15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ. 16. Of

the Gifts of the Holy Ghost. 17. For the Rogation-days. 18. Of the State of Matrimony. 19. Of Repentance. 20. Against Idleness. 21. Against Rebellion.

[This Article is received in this church, so far as it declares the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all reference to the constitution and laws of England are considered as inapplicable to the circumstances of this church : which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

#### ART. XXXVI. OF CONSECRATION OF BISHOPS AND MINISTERS.

The Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering ; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

#### ART. XXXVII. OF THE POWER OF THE CIVIL MAGISTRATES.

The Power of the Civil Magistrates extendeth to all men, as well Clergy and Laity, in all things temporal ; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

#### ART. XXXVIII. OF CHRISTIAN MEN'S GOODS, WHICH ARE NOT COMMON.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same ; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

#### ART. XXXIX. OF A CHRISTIAN MAN'S OATH.

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

We will now refer to the festivals and feasts observed by the Protestant Episcopal Church, and the reasons for their observance.

## ADVENT.

A time appointed by the Church as a preparation for the approaching feast of the Nativity of our Blessed Saviour.

## CHRISTMAS.

A festival celebrated on the 25th of December, in commemoration of the Birth of Christ.

## THE CIRCUMCISION OF CHRIST.

A feast celebrated on the 1st day of January in commemoration of Christ's incorporation into the Jewish Church by the bloody rite of circumcision.

## EPIPHANY.

A feast celebrated the twelfth day after Christmas, or our Saviour's Nativity, wherein he was manifested to the Gentiles, by the appearance of a miraculous star, conducting the wise men to the place of His abode.

## SEPTUAGESIMA SUNDAY.

The third Sunday before Lent; so called because it was about *seventy* days before Easter.

## SEXAGESIMA.

The second Sunday before Lent; so called from its being about the *sixtieth* day before Easter.

## QUINQUAGESIMA.

The next Sunday before Lent; so called from its being about the *fiftieth* day before Easter.

## ASH WEDNESDAY.

The first day of Lent; so called from a custom in the ancient Church of fasting in sackcloth with ashes upon the head, in token of humiliation.

## LENT.

A time of abstinence and humiliation for forty days before Easter, in memory of our Saviour's miraculous fasting forty days and forty nights in the wilderness.

## GOOD FRIDAY.

The day of our Saviour's sufferings on the cross, when he was crucified between two thieves for us men, and for our salvation.

## EASTER.

The day which commemorates our Saviour's resurrection from the dead, when He rose again for our justification.

## ASCENSION DAY.

A solemn festival, appointed in commemoration of the miraculous ascension of our Saviour into Heaven, in sight of His Apostles, forty days after the resurrection.

## WHIT-SUNDAY.

A solemn festival, instituted to commemorate the descent of the Holy Ghost, in the shape of fiery tongues, upon the Apostles; so called from the admission of catechumens, clothed in *white robes*, to the sacrament of baptism on the eve of this festival. It answers to the Pentecost of the Jews.

## TRINITY SUNDAY.

The first Sunday after Whit-Sunday, sacred to the ever blessed Trinity: Father, Son and Holy Ghost.

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The design of the Feasts and Fasts of the Church, from Advent to Trinity, is to commemorate Christ's *living* among us, to celebrate all the remarkable events of His life, by which He accomplished our redemption; and in the portion of the year from Trinity to Advent, the Church instructs *us to live after the example of Christ*. Having in the first part of the year learned the doctrines of our religion, we are taught in the second what we are to *practise*, that we may build upon our *faith* a holy and vigorous *life*.

The service book of the American Episcopal Church differs from that of the Church of England in the following, and possibly a few other particulars:—1. A shorter form of absolution is allowed to be used instead of the English one, which, however, is retained, and is said to be most generally recited in divine service. 2. The Athanasian creed is omitted, chiefly, it is probable, on account of the objections which have been made to what are called the damnatory clauses, although the Nicene creed is retained. 3. In the office of baptism, the sign of the cross may be dispensed with, if requested. Very few instances, however have occurred in which such a request has been made. 4. The marriage service has been considerably abridged. 5. In the funeral service, some expressions in the English Prayer Book, which have been thought liable to misconstruction, are altered or omitted.



Besides these variations, a change was, of course, made in the prayers for rulers, in consequence of the independence of the United States.

Having already given, in full, the Constitution of the Episcopal Church in this country, it is not necessary to remark on any peculiarities connected with its existence. Of course it has not, nor can it have, any connection with the State; nor can any of the civil disabilities arising from excommunication where such a connexion exists, be experienced in the United States; neither has this church in this country a head, or archbishop, or several other offices held in England. Its *parishes*, like those of the three first centuries, are not geographical but congregational; in each of its *dioceses* an annual convention is held of ministers and laity, who elect the bishop, appoint a committee to assist him by their advice, determine how ecclesiastical offences shall be tried, appoint delegates to the general convention, and transact other business in harmony with the Constitution and Canons. The clergy and laity deliberate in one body, but vote separately, and a majority of each order is essential to any enactment. While the members of this church may, and generally do cherish a spirit of kindness to other Christian bodies, they cannot, without departing from their Constitution, hold any intercourse which should seem to sanction any other than the Episcopal government of the church. They reject communion with the Romish church, as they believe "She has, by her highest authority added to her articles of Faith, as necessary to salvation, things which are repugnant to God's word, and requires submission to practices which are a violation of his law."

Everywhere throughout our country, Episcopacy, like every other system, is sustained on the voluntary principle; and such, we believe, are the views generally taken by them of this subject, that its clergy, in general, would not have it otherwise if they could. They know well that compulsory payments are unfavorable to personal and national piety, and believe the statement of Bishop Lowth, on Church and State, in his Visitation Sermon at Durham, in 1758:—

"Constantine embraced the Christian faith: he became the nursing-father of the church; which, now at rest from persecution, and set above her adversaries, increased mightily under the favor of her great protector, and was established in safety, prosperity, and honor. It might now be expected that 'the mountain of the Lord's house being established in the top of the mountains, all nations should flow unto it; and that all being gathered together under one head in Christ, they might be presented to God a glorious church, holy and without blemish.' But, alas! from this very era of the security, prosperity, and splendor of the Christian church, we must date the decay of the true spirit of

Christianity. It still continued, indeed, to increase for some time outwardly, in extent and numbers; but daily suffered within a much greater loss, in the visible diminution of faith, holiness, humility, and charity. Honor, wealth, and power, soon excited pride, avarice, and ambition; and the contest for these worldly advantages was but too often carried on, and with greater animosity, under pretence of contending for the faith."

In looking, however, at this whole subject, there is something truly painful in the idea that well-educated gentlemen, especially ministers of religion, should ever have to complain of the want of due support; and if their friends were, as they ought to be, duly regardful of such matters, religion would suffer less, and the clergy be far more happy. The recent rise of provisions throughout our country has borne very hard on clergymen, and we are not surprised therefore to find that at the last triennial Convention of the Protestant Episcopal Church, the subject of ministerial support was discussed with some emphasis. The Rev. Dr. Higbee offered the following resolutions:—

"*Resolved*, That the inadequate remuneration of the clergy in this country is almost a fatal discouragement to the aspirants for the ministry.

"*Resolved*, That the house of bishops be requested to take this subject into consideration, and to make such reform as they may deem best.

Mr. Newton of Massachusetts said: "I rise to second these resolutions. I do so because I am a layman, and we are the delinquents, and to us the resolutions appeal. I wish, as a layman, to do all I can for the removal of this monstrous evil.

Dr. Higbee: "One of the first Christian lessons we learn in our youth is the duty to earn and provide for our own living; and it so becomes a matter of conscience with us to pay regard to our salaries."

"The resolutions were passed unanimously."

Religion suffers greatly in all this land for want of more liberal support of its official laborers. It is calculated that the average annual salary of American clergymen is only about \$350. No men among us work harder; no professional men are so poorly paid for their work. Financially, they rank upon an average, below school teachers.

We will now place before the reader a list showing the succession of the American Bishops as connected with this church:—

1. The Rt. Rev. Samuel Seabury, D. D., of Connecticut, was consecrated at Aberdeen, in Scotland, Nov. 14, 1784.—Died February 25, 1796.

2. The Rt. Rev. William White, D. D., of Pennsylvania, was con-

secrated in the chapel of the Archiepiscopal Palace at Lambeth, in England, on Sunday, Feb. 4, 1787.—Died July 17, 1836.

3. The Rt. Rev. Samuel Provoost, D. D., of New York, was consecrated at the same time and place.—Died Sept. 6, 1815.

4. The Rt. Rev. James Madison, D. D., of Virginia, was consecrated in the Chapel of the Archiepiscopal Palace, at Lambeth, in England, on Sunday, Sep. 19, 1790.—Died March 6, 1812.

5. The Rt. Rev. John Clagget, D. D., of Maryland, was consecrated in Trinity Church, New York, on Monday, Sept. 13, 1792.—Died August 2, 1816.

6. The Rt. Rev. Robert Smith, D. D., of South Carolina, was consecrated in Christ Church, Philadelphia, on Sunday, Sept. 13, 1795.—Died Oct. 28, 1801.

7. The Rt. Rev. Edward Bass, D. D., of Massachusetts, was consecrated in Christ Church, Philadelphia, May 7, 1796.—Died Sept. 10, 1808.

8. The Rt. Rev. Abraham Jarvis, D. D., of Connecticut, was consecrated in Trinity Church, New Haven, on Wednesday, Oct. 18, 1797.—Died May 3, 1813

9. The Rt. Rev. Benjamin Moore, D. D., of New York, was consecrated in St. Michael's Church, Trenton, on Friday, Sept. 11, 1801.—Died Feb. 27, 1816.

10. The Rt. Rev. Samuel Parker, D. D., of Massachusetts, was consecrated in Trinity Church, New York, on Friday Sep. 14, 1804.—Died Dec. 6, 1804.

11. The Rt. Rev. John Henry Hobart, D. D., of New York, was consecrated in Trinity Church, New York, on Wednesday May 29, 1811.—Died Sep. 12, 1830.

12. The Rt. Rev. Alexander Viets Griswold, D. D., of the Eastern Diocese, was consecrated at the same time and place.—Died Feb. 15, 1848.

13. The Rt. Rev. Theodore Dehon, D. D., of South Carolina, was consecrated in Christ Church, Philadelphia, on Thursday Oct. 15, 1812.—Died Aug. 6, 1817.

14. The Rt. Rev. Richard Channing Moore, D. D., of Virginia, was consecrated in St. James' Church, Philadelphia, on Wednesday, May 18, 1814.—Died Nov. 11, 1841.

15. The Rt. Rev. James Kemp, D. D., of Maryland, was consecrated in Christ Church, New Brunswick, New Jersey, on Thursday, Sep. 1, 1814.—Died Oct. 28, 1827.

16. The Rt. Rev. John Croes, D. D., of New Jersey, was conse-

crated in St. Peter's Church, Philadelphia, on Sunday, Nov. 19, 1815.—Died July 30, 1832.

17. The Rt. Rev. Nathaniel Bowen, D. D., of South Carolina, was consecrated in Christ Church, Philadelphia, on Thursday, Oct. 8, 1818.—Died Aug. 25, 1839.

18. The Rt. Rev. Philander Chase, D. D., of Illinois, was consecrated in St. James' Church, Philadelphia, on Thursday, Feb. 11, 1819.—Died Sep. 20, 1852.

19. The Rt. Rev. Thomas Church Brownell, D. D. LL. D., of Connecticut, was consecrated in Trinity Church, New Haven, on Wednesday, Oct. 27, 1819.

20. The Rt. Rev. John Stark Ravenscroft, D. D., of North Carolina, was consecrated in St. Paul's Church, Philadelphia, on Thursday, May 22, 1823.—Died March 5, 1830.

21. The Rt. Rev. Henry Ustick Onderdonk, D. D., was consecrated in Christ Church, Philadelphia, on Thursday October 25, 1827.—Suspended October 21, 1844.

22. The Rt. Rev. William Meade, D. D., of Virginia, was consecrated in St. James' Church, Philadelphia, on Wednesday, August 19, 1829.

23. The Rt. Rev. William Murray Stone, D. D., of Maryland, was consecrated in St. Paul's Church, Baltimore, on Thursday, October 21, 1830.—Died February 16, 1838.

24. The Rt. Rev. Benjamin Tredwell Onderdonk, D. D., of New York, was consecrated in St. John's Chapel, New York, on Friday, November 26, 1830.—Suspended January 3, 1845.

25. The Rt. Rev. Levi Silliman Ives, D. D., LL. D., of North Carolina, was consecrated in Philadelphia, September 22, 1831.—Deposed October 14, 1853.

26. The Rt. Rev. John Henry Hopkins, D. D., of Vermont, was consecrated in St. Paul's Chapel, New York, on Wednesday, October 31, 1832.

27. The Rt. Rev. Benjamin Bosworth Smith, D. D., of Kentucky, as consecrated at the same time and place.

28. The Rt. Rev. Charles Pettit M'Ilvain, D. D., D. C. L., Oxon., of Ohio, was consecrated at the same time and place.

29. The Rt. Rev. George Washington Doane, D. D. LL. D., of New Jersey, was consecrated at the same time and place.

30. The Rt. Rev. James Hervey Otey, D. D., of Tennessee, was consecrated in Christ Church, Philadelphia, on Tuesday, January 14, 1834.

31. The Rt. Rev. Jackson Kemper, D. D., Missionary Bishop for

Wisconsin and Minnesota, was consecrated in St. Peter's Church, Philadelphia, on Friday, Sep, 25, 1835.

32. The Rt. Rev. Samuel Allen M'Coskry, D. D., D. C. L. Oxon., of Michigan, was consecrated in St. Paul's Church, Philadelphia, on Thursday, July 7, 1836.

33. The Rt. Rev. Leonidas Polk, D. D., of Louisiana, was consecrated in Christ Church, Cincinnati, on Sunday, December 9, 1838.

34. The Rt. Rev. William Heathcote De Lancey, D. D., LL. D., D. C. L. Oxon., of Western New York, was consecrated in St. Peter's Church, Auburn, on Thursday, May 9, 1839.

35. The Rt. Rev. Christopher Edwards Gadsden, D. D., of South Carolina, was consecrated in Trinity Church, Boston, on Sunday, June 21, 1840.—Died June 24, 1852.

36. The Rt. Rev. William Rollinson Whittingham, D. D., of Maryland, was consecrated in St. Paul's Church, Baltimore, on Thursday, September 17, 1840.

37. The Right Rev. Stephen Elliot, Jun., D. D., of Georgia, was consecrated in Christ Church, Savannah, on Sunday, February 28, 1841.

38. The Rt. Rev. Alfred Lee, D. D., of Delaware, was consecrated in St. Paul's Church, New York, on Tuesday, October 12, 1741.

39. The Rt. Rev. John Johnes, D. D., of Virginia, was consecrated Assistant to Bishop Meade, in the Monumental Church, Richmond, on Thursday, October 13, 1842.

40. The Rt. Rev. Manton Eastburn, D. D., of Massachusetts, consecrated in Trinity Church, Boston, on Thursday, Dec. 29, 1842.

41. The Rt. Rev. John Prentis Kewley Henshaw, D. D., of Rhode Island, was consecrated in St. John's Church, Providence, on Friday, August 11, 1843.—Died July 20, 1852.

42. The Rt. Rev. Carlton Chase, D. D., of New Hampshire, was consecrated in Christ Church, Philadelphia, on Sunday, Oct. 20, 1844.

43. The Rt. Rev. Nicholas Hamner Cobbs, D. D., of Alabama, was consecrated at the same time and place.

44. The Rt. Rev. Cicero Stephens Hawks, D. D., of Missouri, was consecrated at the same time and place.

45. The Rt. Rev. William Jones Boone, D. D., Missionary Bishop of Amoy, in China, was consecrated in St. Peter's Church, Philadelphia, on Saturday, Oct. 26, 1844.

46. The Rt. Rev. George Washington Freeman, D. D., Missionary Bishop of Arkansas, and the Indian Territory south of  $36\frac{1}{2}$  degrees,



with supervision of the Church in Texas, was consecrated at the same time and place.

47. The Rt. Rev. Horatio Southgate, D. D., Missionary Bishop in the dependencies of the Sultan of Turkey, was consecrated at the same time and place.

48. The Rt. Rev. Alonzo Potter, D. D., LL. D., of Pennsylvania, was consecrated in Christ Church, Philadelphia, on Tuesday, September 23, 1845.

49. The Rt. Rev. George Burgess, D. D., of Maine, was consecrated in Christ Church, Hartford, on Sunday, Oct. 31, 1847.

50. The Rt. Rev. George Upfold, D. D., of Indiana, was consecrated in Christ Church, Indianapolis, December 16, 1839.

51. The Rt. Rev. William M. Green, D. D., of Mississippi, was consecrated in Trinity Church, Natchez, February 24, 1840.

52. The Rt. Rev. John Payne, D. D., Missionary Bishop of Western Africa, was consecrated in St. Paul's Church, Alexandria, on Friday, July 11, 1851.

53. The Rt. Rev. Francis Huger Rutledge, D. D., Bishop of Florida, was consecrated in St. Paul's Church, Augusta, Ga., Oct. 15, 1851.

54. The Rt. Rev. John Williams, D. D., Assistant Bishop of Connecticut, was consecrated in Christ Church, Hartford, Oct. 29, 1851.

55. The Rt. Rev. Henry J. Whitehouse, D. D., of Illinois, was consecrated in St. George's Church, in the City of New York, Nov. 20, 1851.

56. The Rt. Rev. Jonathan Mayhew Wainwright, D. D., D. C. L. Oxon., of New York, was consecrated in Trinity Church, New York, November 10, 1852.

57. The Rt. Rev. Thomas F. Davis, D. D., of South Carolina, was consecrated in St. John's chapel, New York, Oct. 17, 1853.

58. The Rt. Rev. Thomas Atkinson, D. D., of North Carolina, was consecrated at the same time and place.

59. The Rt. Rev. William Ingraham Kip, D. D., Missionary Bishop for California, was consecrated in Trinity Church, New York, October 28, 1853.

60. Rev. Thomas F. Scott, Missionary Bishop elect for Oregon and Washington.

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FLOATING CHURCH FORMERLY AT PHILADELPHIA.

Among the many highly interesting benevolent objects connected with the Protestant Episcopal church one of the most pleasing is the Floating Church for seamen and boatmen at New York. In Philadelphia also, a very beautiful Floating Chapel was in existence and the ministrations in which were exerting a happy influence—but it was deemed proper to obtain an eligible site for building ■ Seamen's Chapel as the charge for wharfage absorbed ■ large yearly sum. This plan is now being accomplished. The Floating Chapel was sold and is now worshipped in by an Episcopal church who had it removed to Camden, N. J., immediately opposite Philadelphia.

We place before the reader engravings of both these beautiful marine church edifices.

For the following very valuable STATISTICS we are indebted to "SWORDS'S *Pocket Almanac and Church Register, for 1854,*" and to "*The Church Almanac*" for the same year.

#### INSTITUTIONS OF THE CHURCH.

*General Theological Seminary of the Protestant Episcopal Church in the United States, located at Chelsea Square, City of New York. Incorporated April 5, 1822.*

The Board of Trustees consists of all the Bishops of the Church *ex officio*, one trustee from each diocese, one additional trustee for every *eight* clergymen canonically resident in the same, one more additional trustee for every \$2000 of money contributed within the same, until the said contributions amount to \$10,000, and then an additional trustee for every \$10,000 contributed.

*Treasurer.*—Abel T. Anderson, Esq., No. 142 Broadway, New York.

*Secretary.*—Rev. Edward N. Mead, 29 John Street, New York.

*Standing Committee.*—All the Bishops, the Secretary and Treasurer, Rev. Drs. Berrian, McVikar, Seabury, Higbee, Price, and the Rev. W. E. Eigenbrodt, and Messrs. James N. Wells, Isaac A. Johnson, C. N. S. Rowland, G. C. Verplanck, Floyd Smith, J. W. Mitchell.

*Professors.*—The Rev. Benj. I. Haight, D.D., Professor of Pastoral Theology and Pulpit Eloquence; the Rev. Samuel H. Turner, D.D., Professor of Biblical Learning, and the Interpretation of Scripture; the Rev. Samuel R. Johnson, D. D., Professor of Systematic Divinity, and Chaplain; the Rev. Milo Mahan, B.D., Professor of Ecclesiastical History, and Dean of the Faculty; the Rev. G. H. Houghton, Instructor in Hebrew, and the Rev. Christian F. Cruse, D. D., Librarian.

*Qualifications for admission.*—Either a certificate of being a candidate for Holy Orders, *with full qualifications*; or a certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry; and then passing a satisfactory examination on the following subjects:—(1.) The Primary Elements of the Hebrew Tongue; (2.) the Greek Grammar, and the Gospels and Acts in the original; (3.) the rules and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, *in all cases*.

The library consists of upwards of 12,000 volumes. The Seminary



THE FLOATING DITCH, NEW-YORK.





opens on the first Monday in October, and closes on the Saturday next succeeding the fourth Tuesday in June. The Board of Trustees meets statedly in the city of New York on the day next succeeding the fourth Tuesday in June, of every year, and the commencement takes place on the following Friday.

*The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.*

The presiding Bishop, *ex officio*, president; all the other Bishops, *ex officio*, vice presidents.

*Secretary of the Board.*—The Rev. Peter Van Pelt, Philadelphia.

*Committee for Domestic Missions.*—All the Bishops, and Rev. F. L. Hawks, D. D., Rev. J. H. Hobart, Rev. Charles H. Halsey, Rev. Lot Jones, Hon. Luther Bradish, J. D. Wolfe, G. N. Titus, Cyrus Curtiss, and the treasurer, *ex officio*.

*Local Secretary.*—Rev. W. T. Webbe; office, 59 Chambers street.

*Treasurer.*—Thomas N. Stanford, No. 137 Broadway, New York.

*Committee for Foreign Missions.*—All the Bishops, and the Rev. S. H. Turner, D. D., Rev. G. T. Bedell, Rev. S. H. Tyng, D. D., Rev. P. P. Irving, and Messrs. Lewis Curtiss, James F. De Peyster, F. S. Winston, Stuart Brown, and the Treasurer *ex officio*.

*Secretary and General Agent.*—Rev. S. D. Denison; office, 19 Bible House, Astor Place.

*Local Secretary.*—Rev. Pierre P. Irving.

*Treasurer.*—James S. Aspinwall Esq., 86 William street.

*Official Organ.*—The Spirit of Missions, published at 20 John street, New York, at \$1 per annum.

*Secretary of the House of Bishops.*—Rev. Dr. Balch.

*Secretary of the General Convention.*—Rev. M. A. De W. Howe, D. D., Philadelphia.

*Treasurer of the Same.*—Herman Cope, Esq., Philadelphia.

*Registrar of the General Convention.*—Rev. J. H. Hobart, New York.

OTHER GENERAL INSTITUTIONS.

*General Protestant Episcopal Sunday School Union, and Church Book Society.*

The presiding Bishop, President, and all the other Bishops Vice Presidents.

*Treasurer.*—John W. Mitchell, New York.

*Secretary and Editor.*—Rev. J. H. Spencer, D. D.

*Agent.*—Daniel Dana, Jr.

Depository, No. 20 John street, New York.

*Society of the Alumni of the General Theological Seminary.*

The Right Rev. W. R. Whittingham, D. D., President; Rev. Robert B. Van Kleeck, D. D., Troy, New York, Corresponding Secretary; Rev. A. B. Hart, New York, Recording Secretary; Rev. W. Walton, D. D., Treasurer.

Number of the Alumni of the Seminary, 430, of whom 48 are deceased.

Number of the Associate Alumni, 359, of whom 48 are deceased.

*Protestant Episcopal Society for the Promotion of Evangelical Knowledge.*

Rt. Rev. William Meade, D. D., President; Rt. Rev. B. B. Smith, D. D., Rt. Rev. C. P. McIlvaine, D. D., Rt. Rev. S. Elliott, D. D., Rt. Rev. A. Lee, D. D., Rt. Rev. John Johns, D. D., Rt. Rev. M. Eastburn, D. D., Vice Presidents.

*Secretary of the Board of Directors.*—Rev. William Suddards.

*Executive Committee.*—Rev. R. C. Cutler, D. D., Rev. Henry Anthon, D. D., Rev. Edmund Neville, D. D., Rev. G. T. Bedell, Rev. Samuel Cooke, Rev. E. H. Canfield, Hon. Luther Bradish, Stewart Brown, Esq., E. W. Dunham, Esq., Horace Webster, LL. D., G. N. Titus, Esq., R. C. Nicholas, Esq.

*Editor of the Society's Publications.*—Rev. C. W. Andrews, D. D.

*Corresponding Secretary.*—Rev. H. Dyer, D. D.

*Treasurer.*—F. T. Peet, Esq., 4 Dey street, New York.

Depository, No. 10 Bible House, Astor Place.

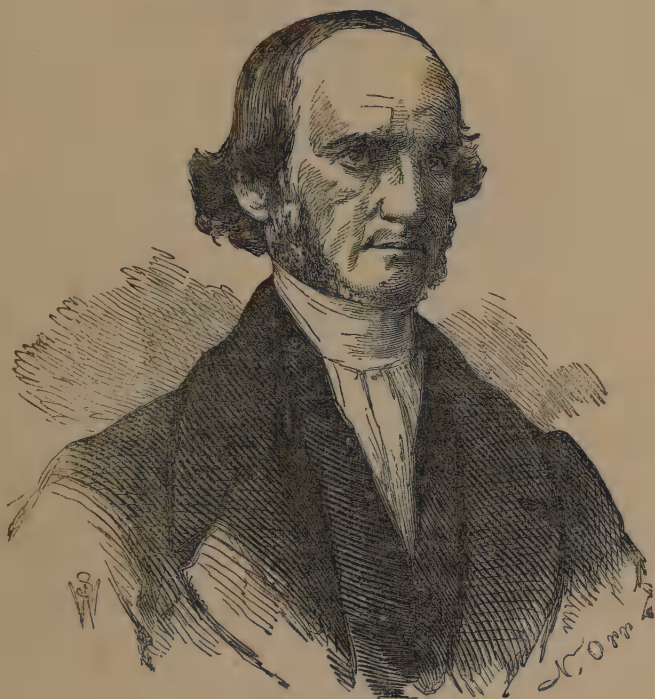
## STATISTICS OF THE RESPECTIVE DIOCESES.

### MAINE.

The Rt. Rev. George Burgess, D. D., Bishop. Residence, Gardiner, Maine. Clergy, 13; Ordinations—Priests, 2; Confirmed, 53; Candidates for Orders, 3; Baptisms—Infants, 108, Adults 28—Total, 136; Communicants, 867; Marriages, 65; Burials, 87; Sunday School Teachers, 104; Scholars, 725; Contributions, \$2,639 67.

### NEW HAMPSHIRE.

The Rt. Rev. Carlton Chase, D. D., Bishop. Residence, Claremont. Clergy, 11; Baptisms—Adults, 16; Infants, 60—76; Communicants, (added, 50,) 577; Confirmed, 45; Marriages, 30; Burials, 44; Sunday School Teachers, 36; Scholars, 278; Ordinations—Deacons, 2; Candidates for Orders, 4; Contributions, \$1,638 96.



REV. STEPHEN H. TYNG, D. D.



## VERMONT.

The Rt. Rev. John Henry Hopkins, D. D., LL. D., Bishop. Residence, Burlington. Clergy, 27; Confirmed, 125; Candidates for Orders, 2. No abstract of the Parochial Reports given in the Journal

## MASSACHUSETTS.

The Rt. Rev. Manton Eastburn, D. D., Bishop. Residence, Boston. Clergy, 90; Baptisms, 936; Communicants, (added, 626,) 5,609; Confirmed, 349; Marriages, 378; Burials, 591; Sunday School Scholars, 3,818; Churches consecrated, 1; Corner stone laid, 1; Ordinations—Deacons, 2; Priests, 4; Candidates for Orders, 6; Contributions, \$37,687 80.

## RHODE ISLAND.

EPISCOPATE VACANT. Clergy, 30; Baptisms—Adults, 48, Infants, 206—254; Communicants, (added, 165,) 2,201; Confirmed, 108; Marriages, 100; Burials, 228; Sunday School Teachers, 276; Scholars, 2,188; Offerings, 6,192 73.

## CONNECTICUT.

The Rt. Rev. Thomas Church Brownell, D. D., LL. D., Bishop. Residence, Hartford.

The Rt. Rev. John Williams, D. D., Assistant Bishop. Residence, Hartford. Clergy, 108; Families, 8,272; Baptisms—Adults, 270, Infants, 899—1,166; Confirmed, 820; Communicants, 10,159; Marriages, 444; Burials, 899; Sunday School Teachers, 917; Scholars, 5,458; Ordinations—Deacons, 7; Priests, 5; Institutions, 2; Churches consecrated, 2; Candidates for Holy Orders, 21; Contributions, \$21,765 15.

## NEW YORK.

The Rt. Rev. Benjamin Tredwell Onderdonk, D. D., Bishop. Residence, New York. (Susp.)

The Rt. Rev. Jonathan Mayhew Wainwright, D. D., D. C. L., Oxon., Provisional Bishop. Residence, New York. Clergy, 290 Churches and Chapels, 243; Ordinations—Deacons, 12; Priests, 6 Churches consecrated, 10; Confirmed, 2,700; Candidates for Holy Orders, 37; Baptisms—Adults, 660, Infants, 3,822—4,482; Marriages, 1,483; Burials, 2,294; Communicants, (added, 1,776,) present number, 19,730; Catechists, 1,790; Catechumens, 14,010; Contributions, \$207,341 35.



## WESTERN NEW YORK.

The Rt. Rev. William Heathcote De Lancey, D. D., LL. D., C. L. Oxon., Bishop. Residence, Geneva. Clergy, 125; Parishes, 142; Baptisms—Adults, 279, Infants, 1,232—1,522; Confirmations, 737; Communicants, (added, 729,) 8,100; Sunday School Teachers, 817; Scholars, 5,255; Marriages, 545; Burials, 869; Ordinations—Deacons, 6, Priests, 12; Churches Consecrated, 4; Candidates for Orders, 9; Institutions 1; Contributions, \$12,528 95.

## NEW JERSEY.

The Rt. Rev. George Washington Doane, D. D., LL. D., Bishop. Residence, Riverside, Burlington. Clergy, 67; Baptisms—Adults, 167, Infants, 786—893; Confirmed, 256; Communicants (added, 419,) 3,470; Sunday School Teachers, 221; Scholars, 1,577; Marriages, 202; Burials, 517; Ordinations—Deacons, 2, Priests, 3; Church Consecrations, 4; Corner Stones laid, 3; Candidates for Orders, 5; Institutions, 3; Offerings, \$18,133.

## PENNSYLVANIA.

The Rt. Rev. Alonzo Potter, D. D., LL. D., Bishop. Residence, Philadelphia. Clergy, 153; Churches, 164; Baptisms—Adults, 368, Infants, 2,035; not specified, 363—2,573; Confirmed, 1,027; Communicants, 12,600; Sunday School Teachers, 1,624; Scholars, 15,064; Marriages, 821; Burials, 1,226; Ordinations—Deacons, 3, Priests, 4; Churches Consecrated, 9; Corner Stones laid, 4; Candidates for Orders, 18; Contributions, \$114,939 04.

## DELAWARE.

The Rt. Rev. Alfred Lee, D. D., Bishop. Residence, Wilmington. Clergy, 16; Baptisms—Adults, 20, Infants, 119—139; Confirmed, 139; Communicants, (added 105,) 650; Sunday School Teachers, 261; Scholars, 794; Marriages, 18; Burials, 52; Contributions, \$5,322 22.

## MARYLAND.

The Rt. Rev. William Rollinson Whittingham, D. D., Bishop. Residence, Baltimore. Clergy, 127; Baptisms—Adults, 123, Infants, 1,383, not specified 609—2,115; Confirmed, 483; Communicants, (added, 565,) 6,489; Marriages, 439; Burials, 817; Sunday School Teachers, 289; Scholars, 2,474; Candidates for Orders; Churches Consecrated, 4; Corner Stones laid, 2; Ordinations—Deacons, 2, Priest, 1; Contributions, \$20,104 03.

## VIRGINIA.

The Rt. Rev. William Meade, D. D., Bishop. Residence, Millwood.

The Rt. Rev. John Jones, D. D., Assistant Bishop. Residence, Williamsburg. Clergy, 111; Parishes, 172; Baptisms—Adults, 93, Infants, 765—858; Communicants, (added, 757,) 5,842; Confirmed, 440; Marriages, 314; Burials, 562; Churches Consecrated, 6; Ordinations—Deacons, 6, Priest, 1; Contributions, \$32,980.

## NORTH CAROLINA.

The Rt. Rev. T. Atkinson, D. D., Bishop. Residence, Raleigh. Clergy, 37; Baptisms, 438; Confirmations, 41; Communicants, 1,778; Contributions, \$6,499.

## SOUTH CAROLINA.

Rt. Rev. Thomas F. Davis, D. D., Bishop, residence, Camden. Clergy, 67; Baptisms,—Adults, 227, Infants, 886—1,113; Marriages, 167; Burials, 343; Communicants, 4,913; Catechumens, 1,289; Confirmed, 51; Sunday School Teachers, 211; Scholars, 1,628; Churches Consecrated, 2; Candidates for Orders, 5; Ordinations—Deacons, 2.

## OHIO.

The Rt. Rev. Charles Pettit McIlvaine, D. D., D. C. L. Oxon., Bishop. Residence, Cincinnati. Clergy, 74; Baptisms—Adults, 80, Infants, 554—634; Confirmed, 125; Communicants, (added, 560,) 4,491; Marriages, 250; Burials, 427; Sunday School Teachers, 503; Scholars, 3,174; Ordinations—Deacons, 5, Priest 1; Candidates for Orders, 9; Contributions, \$66,686 92.

## GEORGIA.

The Rt. Rev. Stephen Elliott, Jr., D. D., Bishop. Residence, Savannah. Clergy, 27; Baptisms, 416; Confirmed, 178; Communicants, 1,120; Sunday and Parish Schools, 1,495; Ordinations—Deacon, 1, Priests, 0; Churches Consecrated, 2; Corner-stones laid, 0; Candidate for Orders, 1. Contributions, \$9,374 47.

## KENTUCKY.

The Rt. Rev. Benjamin Bosworth Smith, D. D., Bishop. Residence, near Louisville. Clergy, 28; Baptisms—Adults, 77, Infants, 302, colored, 16—395; Confirmed, 163; Communicants, (added, 232,) 1,162; Marriages, 79; Burials, 163; Sunday School Teachers, 100;

Scholars, 659; Ordinations—Deacons, 1; Priests, 2; Candidates for Orders, 0; Contributions, \$9,843 23.

#### TENNESSEE.

The Rt. Rev. James Hervéy Otey, D. D., Bishop. Residence, Memphis. Clergy, 21; Baptisms, 166; Communicants, 645; Confirmations, 56; Marriages, 30; Burials, 66; Sunday School Teachers, 18; Sunday School Scholars, 136; Contributions, \$3851 99.

#### MISSISSIPPI.

The Rt. Rev. William M. Green, D. D., Bishop. Residence, Jackson. Clergy, 23; Families, 431; Baptisms—Adults, 41, Infants, 248—289; Confirmed, 51; Communicants, (added, 76,) 572; Marriages, 35; Burials, 60; Sunday School Teachers, 78; Scholars, 431; Contributions, \$10,708 44.

#### LOUISIANA.

The Rt. Rev. Leonidas Polk, D. D., Bishop. Residence, Thibodeaux. Clergy, 26; Baptisms—Adults, 64, Infants, 523—587; Confirmed, 55; Communicants, (added, 121,) 1,120; Marriages, 289; Burials, 262; Sunday School Teachers, 104; Scholars, 1,009; Ordinations—0; Candidates for Orders, 2. Contributions, \$2,462 15.

#### MICHIGAN.

The Rt. Rev. Samuel Allen McCoskry, D. D., D. C. L., Bishop. Residence, Detroit. Clergy, 35; Baptisms—Adults, 55, Infants, 141—196; Communicants, (added, 204,) 1,321; Confirmed, 152; Marriages, 83; Burials, 91; Sunday School Teachers, 112; Scholars, 889; Churches consecrated, 3; Corner-stone laid, 1; Ordinations—Deacon, 1, Priest, 1. Contributions, \$8,925 49.

#### ALABAMA.

The Rt. Rev. Nicholas Hanmer Cobbs, D. D., Bishop. Residence, Montgomery. Clergy, 23; Baptisms, 355; Confirmations, 113; Communicants, 1,200; Marriages, —; Burials, —; Sunday School Teachers, 86; Scholars, 524. Contributions, \$5,829 50.

#### ILLINOIS.

The Rt. Rev. Henry J. Whitehouse, D. D., Bishop. Residence, Chicago. Clergy, 38; Baptisms—Adults, 13, Infants, 45—58; Confirmed, 12; Communicants, 1,346.

## FLORIDA.

The Rt. Rev. Francis H. Rutledge, D. D., Bishop, and Rector of St. John's Church, Tallahassee. Clergy, 4; Communicants, 871; Baptisms, 125; Confirmations, 66; Marriages, 11; Burials, 53; Sunday School Teachers, 50; Sunday School Scholars, 414; Contributions, \$2,196 80.

## INDIANA.

The Rt. Rev. George Upfold, D. D., Bishop. Residence, Lafayette. Clergy, 22; Baptisms—Adults, 35, Infants, 123—158; Communicants, 846; Confirmed, 67; Marriages, 34; Burials, 70; Sunday School Teachers, 115; Sunday School Scholars, 711; Church Consecrated, 1; Ordinations—0; Candidates for Orders, 2. Contributions, \$2,440 53.

## MISSOURI.

The Rt. Rev. Cicero Stephens Hawks, D. D., Bishop, and Rector of Christ Church, St. Louis. Clergy, 17; Baptisms—Adults, 14, Infants, 171—185; Confirmed, 40; Communicants, 771; Churches Consecrated, 0; Ordinations—Priest, 1; Candidates for Orders, 2; Contributions, \$13,085 40.

## WISCONSIN.

The Rt. Rev. Jackson Kemper, D. D., Missionary Bishop, exercising jurisdiction. Residence, Delafield, Waukesha Co., Wisconsin. Clergy, 30; Baptisms—Adults, 37, Infants, 242—279; Confirmed, 145; Marriages, 61; Burials, 64; Sunday School Teachers, 76; Scholars, 685; Ordinations—Deacons, 3, Priests, 2; Candidates for Orders, 7; Churches Consecrated, 2; Contributions, \$855 40.

## TEXAS.

The Rt. Rev. George Washington Freeman, D. D., Missionary Bishop, exercising jurisdiction. Residence, Little Rock, Arkansas. Clergy, 10; Parishes, 16; Baptisms—Adults, 24, Infants, 129—153; Confirmed, 38; Communicants, 320; Marriages, 18; Burials, 40; Sunday School Teachers, 31; Scholars, 155; Ordination—Deacon, 1; Candidate for Orders, 1; Contributions, reported only in part, \$7738 37.

## IOWA.

The Rt. Rev. Jackson Kemper, D. D., Bishop in charge. P. O. Delafield, Wisconsin. Clergy, 9.

## ARKANSAS.

The Rt. Rev. George Washington Freeman, D. D., Missionary Bishop. P. O. Little Rock. Clergy, 4.

## MINNESOTA.

The Rt. Rev. Jackson Kemper, D. D., Missionary Bishop of Minnesota and the Indian Territory. Clergy, 6.

## INDIAN TERRITORY.

The Rt. Rev. George Washington Freeman, D. D., Missionary Bishop.

## GENERAL STATISTICAL SUMMARY.

Dioceses, 31. Bishops, 37. Priests and Deacons, 1,672. Whole number of Clergy, 1,709. Candidates for Orders, (no returns from R. I., Del., Md., Va., N. C., Miss., Mich., Ala., Ill., and Wis.,) 129. Baptisms, 2,110—Infants, 15,767, Adults, 2,859. Confirmations, 8,634. Communicants,\* 98,358. Marriages, (in 22 Dioceses,) 5,840. Burials, (in 22 Dioceses,) 9,768. Sunday School Teachers, (in 21 Dioceses,) 7,805. Scholars, (in 24 Dioceses,) 63,411. Churches Consecrated, (in 13 Dioceses,) 50. Contributions, (in 24 Dioceses,) \$566,065 94.

According to the census of 1850, the Episcopalians own 1,422 Church edifices, affording accommodations for 625,213 persons, and of the value of \$11,261,970.

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Before putting a final period to this article, we have a few words to say concerning *The Martyr's Memorial*, an engraving of which is given at its beginning. It is well known that the Church of England has for centuries been divided into two parties called the High church and the Low; twenty or thirty years ago these parties underwent a change, the high party becoming known as *Puseyites*, after one of their leaders, or *Tractarians*, as they published what they called a series of "*Tracts for the Times*." These tracts were clearly constructed on the principles of the Church of Rome, to which it was intended to conduct their readers, and where some of their writers have since landed. The whole party of these men scoffed at the reformation, and sneered

\* The number is not known in California, Oregon, Minnesota, Arkansas, Iowa, Wisconsin, or Vermont—probably, 1,500.



at its *Martyrs*." It was deemed by the evangelical part of the Church of England important to do all they could to revive the spirit of the Reformation, and among other means employed by them for this purpose, was the erection of a beautiful stone "*Memorial*," in the city of Oxford, where many of the martyrs bled, and from which the "*Tracts*" were issued. As the "*Memorial*" speaks for itself, we shall simply copy its inscription.

**To the Glory of God,**  
 AND IN GRATEFUL COMMEMORATION OF HIS SERVANTS,  
**THOMAS CRANMER,**  
**NICHOLAS RIDLEY,**  
**HUGH LATIMER,**  
 PRELATES OF THE CHURCH OF ENGLAND,  
 WHO NEAR THIS SPOT,  
 YIELDED THEIR BODIES TO BE BURNED,  
 BEARING WITNESS TO  
 THE SACRED TRUTHS WHICH THEY HAD  
 AFFIRMED AND MAINTAINED AGAINST THE  
 ERRORS OF THE CHURCH OF ROME,  
 AND REJOICING THAT  
 TO THEM IT WAS GIVEN, NOT ONLY TO BELIEVE IN CHRIST,  
 BUT ALSO TO SUFFER FOR HIS SAKE.  
**THIS MONUMENT,**  
 WAS ERECTED BY PUBLIC SUBSCRIPTION.  
 IN THE YEAR OF THE LORD GOD,  
 MDCCCLL.



MARTIN LUTHER PREACHING.

## LUTHERANS.

### THE LUTHERAN CHURCH.



MARTIN LUTHER was the son of John Luther, a miner, and of Margaret his wife, the daughter of a lawyer. Martin was born at Eisleben, November 10th, 1483. He was sent to school at a very early age, not more than six, and even then sang in the streets for a livelihood, as was a common practice at that time among poor German students. He himself frequently stated this fact, "I myself have been a poor mendicant, and have received bread at the doors of houses, particularly in Eisenbach, my beloved city." Here he met with a poor widow, named Schweikard, who took pity on the child, and by her charity he was enabled for four years to pursue his studies in that city.

In 1501, he entered the University of Erfurth, where he was sup

ported by his father. For a time he studied theology, then turned his attention to law, and finally determined for the church. He was fond of music, painting, and general literature. At this time he made no pretension whatever to the possession of the religion of the heart; and certainly had any one met Martin Luther, travelling on foot from Erfurth to Mansfield, in the third week of Lent, in the year 1503, with his sword and hunting-knife at his side, and constantly hurting himself with these weapons, he would never have thought that the awkward student would, in a short time overthrow the dominion of the Catholic church throughout half of Europe.

In the year 1503, or thereabouts, Luther, awed by a flash of lightning, which killed a friend with whom he was walking, threw himself into a monastery belonging to the Augustinian friars. He became so diligent and successful a student, especially of the Bible, a copy of which he first found in the library of the house, that he acquired a high reputation, and, upon a vacancy occurring at Wittenburg, he was promoted to the chair, first of philosophy, and then of sacred theology there. A monastery of the Augustinians, the order to which Luther belonged, stands there, directly behind the Augustinian Church, and separated from it only by a middle-sized garden. That is the place where Luther lived as a friar, and the garden, and the little oblong beds and paths of which do not seem to have been altered since his days, is the very spot in which he took his daily walks. The monastery is externally very plain, and even ugly; but we will go into the interior presently.

In this place Luther was quietly residing with his brother friars, performing matins and vespers, and counting the beads of his rosary, diversifying his religious exercises with his periodical walks and theological lectures, and enjoying the highest celebrity as a professor, when the town of Wittenburg, in common with a large part of Europe, was thrown into great excitement by the arrival of a monk named Tetzel, who came with authority from the Pope to effect a great sale of indulgences, or pardons for sins both prospective and retrospective for money. Luther saw the wickedness and felt the scandal of this proceeding, and he resolved to oppose it. He accordingly wrote an argumentative paper against indulgences, in which he expressed his views in ninety-five propositions, (or theses, as they were called in Latin,) and challenged Tetzel with any others who pleased, publicly to dispute them. This paper of which there is, we believe, a copy in the British Museum, he nailed upon the door of the schloss-kirche or castle-church, so called because it adjoins the castle.

This assault on the sale of indulgences, which had been so highly patronized, and which had brought to the papal treasury so much

money, caused a great excitement and a vehement controversy. It was, indeed, the commencement of the Reformation. Luther followed up his theses by lectures in the University, and by efforts in the pulpit. He preached with a power that stirred the whole town. The excitement spread all the way to Rome, where the Pope and the cardinals were indignant, and made many attempts to put the Reformer down. At first they thought this would be very easy, but they did not find it so; and after many ineffectual attempts at persuasion and intimidation, the Pope issued a bull or official document, excommunicating him. This it was fully expected would settle the matter, since such a thing had never been heard of, as a simple member setting at nought a Pope's bull. So it was not to be, however; for Luther, strong in his convictions of the truth, and not at all daunted by the threats and machinations employed against him, resolved not only to disregard the bull of excommunication, but to do this in a most public and influential manner. He accordingly took it in his hand just outside the town, going through the Elster gate, and placing himself under an oak which grew there, he set it on fire, and burnt it to ashes, in the presence of an immense concourse of people. An oak is growing there now, but it is a young one, not fifty years old; the large old tree under which Luther stood was cut down by the French, for the purposes of military defence, when the fortress was held by them, and this young tree was afterwards planted on the same spot by the Russian government.

Myconius, a German author, who lived at the beginning of the sixteenth century, as quoted in "*Milner's Church History*," says of the state of religion in those times: "The sufferings and satisfaction of Christ were only considered as an old history, much like the Odyssey of Homer; concerning faith, which embraces the righteousness of a Saviour and life eternal, nothing was said; Christ was represented as an inflexible judge, who was prepared to condemn all such as had not the intercession of a saint and the favour of the pope to show; in the place of Christ were seated as saviours and intercessors, the Virgin Mary, like an heathen Diana, and other saints, which the popes had introduced from time to time. And even these intercessions could not be expected, unless they were merited by particular works—these works, however, were not such as are prescribed by the ten commandments, or other precepts of the Scriptures; they consisted in saying the Lord's prayer, the Ave Marias and their rosaries, at certain times, during the day; in giving alms and money to the convents; in pilgrimages; in purchasing indulgences; in short, in the observance of a number of insignificant ceremonies. They, who had neglected these things during their lifetime, were delivered over to hell, or at least to purga-

tory, until their relations should relieve them by rendering satisfaction for them, by purchasing masses or indulgences. The preaching of the Word of God was the least of the performances of the clergy; continual processions and other ceremonies were considered more necessary. The number of clerics was immense, and their conduct was, as scandalous as possible. The bible was not to be had, and even those small portions of Scripture which were translated, were forbidden to be read."

Such was the character of the times when Martin Luther was raised up to do a far greater work than he at first thought of, and to make an impression on the world which he never expected.

We have already said enough to show the reader that no small stir had been created; and it will be readily believed that Rome itself was excited. Emperors and nobles, as well as the common people, could see that more than Luther had meant would follow the steps he had taken: In instances not a few, religion took possession even of the hearts of statesmen and mere politicians, and those who had been the enemies of Luther became his friends.

An instance of this kind has recently been published in Germany. The occurrences seem to have happened while Luther was on his way to Augsburg, to answer for his opposition to the church in the matter of indulgences.

In the year 1518, on the evening of the 8th of April, Count Eberhard might be seen striking his spurs into the sides of his black charger, as he galloped over the bridge of his castle at Erbach, so fast that his followers could hardly keep up with him. It had cost him a hard struggle to leave home at this time, for in one of the chambers his little daughter Hildegard was lying to all appearance at the point of death. The Countess had flung her arms round her husband, and strove to detain him, as if she thought that the angel of death would not seize his prey in the presence of her valiant lord. But it was all to no purpose; his determination was fixed; he tore himself away, though a severe pang pierced his heart as he bade his wife farewell, and cast a last look on his child's pale form. Yet mingled with his anguish a watchful observer might have noticed something like a wild joy gleaming in his eyes, when at the head of his retainers he entered at full gallop the little town in the vicinity, which was already lighted up, while the evening chimes were sounding. As he cleared the castle-gate, John Speckel, the priest of Michelstadt who was staying in attendance on the sick child, shouted after him, "Cursed be he that doeth the work of the Lord deceitfully;" and added, "Whoso loveth father or mother, son or daughter, more than me, is not worthy of me." But



the loud and earnest tones of the monk's voice were lost in the clatter of the horses' feet.

People who lived in the neighbourhood were puzzled to imagine what this hurried departure of the Count at such a time might mean. They knew him to be of a passionate fiery temper, that could ill brook contradiction, but withal of a tender sympathetic heart. Some thought he was in haste to fetch the famous physician just settled at Amorbach, and that he had taken so large a retinue with him because the roads over the Eulbacher heights were reckoned dangerous; others asserted that he was going to chastise the inhabitants of Sickengen, who had decoyed and captured his son and his tutor, who had been living at Strassburg, for they had seen Rudt of Collenberg, a menial, whom he had employed as a spy, enter the castle gates not long before the Count took his departure. But they were all at fault. It was something quite different that had checked the tender feelings with which he had sat at his daughter's bedside, and had filled his breast with emotions of another kind.

In the autumn of the preceding year God had caused the long-forgotten word of his grace in his Son Christ Jesus to be once more proclaimed at Wittenburg by his servant Martin Luther, and within a fortnight it had spread through almost all parts of Germany, and found an entrance into many hearts. But, as always happens under such circumstances, it was attended with gainsaying and misunderstandings. While it met with acceptance among the common people, and even with many of the higher classes, who amid their outward splendour, had hearts alive to their spiritual wants; yet among the great and wise of this world there were those who attempted to "Kick against the pricks." To this latter class belonged Count Eberhard von Erbach. He threatened apostates from the Romish Church with the severest punishments, and roused the clergy of all ranks and orders to oppose the progress of heresy. John Speckel, whose name we have already mentioned, a man of learning and irreproachable character, earnestly seconded his efforts; but all attempts to shut out the new doctrines from the Count's domains were as powerless as if he had tried to stay the blasts that rush through the valley of the Odenwald.

The Count and his ecclesiastical fellow-worker were delighted when Eckius, Prierias, and others took the field against Luther; but persons who were more foresighted, and had read their writings, and better understood the signs of the times, were disposed to believe that his cause would only be advanced by such opponents. Under all these attacks Luther's own courage and faith waxed stronger; and this very year, on the 26th of April, when a meeting of the Augustin friars was

to be held at Heidelberg, the undaunted reformer, having provided himself with letters of introduction to the Prince Palatine, set out on foot, though many who were anxious for his safety strongly dissuaded him from the journey.

Luther's progress from town to town resembled a triumphal procession; the poor suffering people received him every where as a man who sympathized with their unhappy lot; and even many, who had been hitherto undecided, or positively hostile, were won over to his cause, when they heard him preach in the streets or highway so powerfully and yet so humbly, giving all glory to the Lord. From Wurzburg where he met with a very friendly reception from Bishop von Bibia, he came down to Wertheim, intending to proceed to Heidelberg by way of Miltenberg. From every quarter people flocked to Miltenberg, to see the man whose name had found its way into the most distant peasant cottage; and that town which had declared entirely in his favour, was prepared to give him a most cordial reception.

Excepting the Abbot of Amorbach and the Benedictine Monks of Michelstadt, no one was more indignant at Luther's popularity than Count Eberhard. Every report of the approach of the detested reformer, and of the general feeling in his favour, was like one of Job's messengers; and he was ready to gnash his teeth when told of the festive preparations of the Miltebergers. From the moment he heard of them no one could get a pleasant word from him excepting his little daughter, whose dangerous state only served to deepen the gloom that overcast him. At last his resolution was taken. The priest had thrown out hints how one bold, determined man might put an end to the confusion into which this so-called reformer had thrown a whole nation. By degrees he let out his meaning in plainer terms; he represented to the count that he had already resorted to physical force in order to ward off temporal evil from his subjects; and, therefore, he might surely gird on his armor for the glory of God, and the spiritual welfare not only of his own vassals, but of the whole German nation. He would find it no difficult matter to attack the reformer unawares, as he traveled without an armed retinue, and might give him in custody to the monks of Michelstadt or Heimbach till he consented to recant, or his name and doctrine were forgotten. The Count lent a ready ear to this advice: he had often longed to encounter heresy with lance and sword, and like his ancestor, after hearing Pope Urban, at Clermont, he exclaimed when the priest had finished, "God grant it!" as if he were setting out on a crusade.

Having dispatched a messenger to bring him word when the reformer would set out from Miltenberg, and what road he would take,

whether under Maine, by Aschaffenberg, or by Amorbach, through the Odenwald, he made arrangements to meet either case. If Luther went by Maine, then the Count's vassals, Echter of Mespelbrunn, Bunhold of Eschan, and the bailiff of Wildenstein, with six trusty servants, were to fall upon him, and convey him with the utmost secrecy to Erbach; but if he proceeded through the Odenwald, the count himself would conduct the enterprise. After two days his scout returned and brought word that Luther was to set out the next day, but nothing was known respecting his route. But to make sure of his prey in either case, the Count, as we have seen, notwithstanding his daughter was at the point of death, sallied forth in the evening and took the road to Miltenberg. It was already twilight when he crossed the heights of Eulbacher, and the pine wood torches were lighted in the adjoining hamlet, but the count hurried on so fast in front of his retinue, that when the clock struck eight, they had reached the mill on the Mudan, where, according to agreement, a messenger from the bailiff was waiting for the Count, with the news that his orders had been punctually obeyed, and that the armed men were lying in ambuscade.

Von Erbach felt satisfied, and passed through the gate which the magistrates of Miltenberg had adorned and illuminated with the following inscription in large letters:—

“ God's word and Luther's lore  
Quench shall Satan nevermore.”

The whole town was alive. Groups of men were moving about the streets, and talking of the wonderful man to whose powerful preaching they had been listening that day. The Count dashed through the excited crowd straight to the inn near which Luther had taken up his quarters. “Hey day! my lord Count!” exclaimed Nichl Uhrig, the innkeeper, with many a profound bow; “I should never have dreamt that Luther would have made your grace stir from home!” The Count made no reply, but, as if in a churlish mood withdrew at once to his bed chamber.

Wearied out by his hasty ride and mental agitation, he threw himself on his bed, and dropped into a deep sleep. After some hours, he awoke, and, as he wished to keep awake, rose up and went to the window.

The stillness of night has a wonderful influence on almost every one whose heart is not thoroughly hardened. When every being that lives and moves on earth, from man in his chamber to the bird in its nest, is asleep and silent, one seems to hear the breath of Him who keeps

guard and watches over all. Earth seems like a land in which rebellion has been put down and its voice silenced, and gives us a foretaste of the time in which the kingdoms of this world shall become the kingdom of our God and of his Christ. Perhaps the Count felt something of this kind, for the wrathful emotions of his heart were stilled, and the wild fire quenched that raged only the evening before. Darkness and silence were spread over the little town with its slumbering population; only here and there a star twinkled in the sky, and the light glimmered in the Warden's tower; the stream of the Maine might be heard as it rushed along; and when the bell of the nearest convent tolled for matins, the Count was quite at a loss what course to take. His yesterday's ride, and the design which had occupied him, seemed to have passed away like a dream; his thoughts first traveled homeward to his sick child and anxious wife; then they rose upward to the heavenly Father, the "Sole arbiter of life and death," and ended in a heartfelt, earnest prayer, with which he placed his cause in God's hands.

All of a sudden, a light shone in the corner chamber of the next house, and a deep, fine, manly voice, which in the silence of the night, fell on his ears quite audibly, uttered the words, "This may God grant, the Father, Son, and Holy Ghost, Amen!" As the Count occupied the highest story, he overlooked the chamber, and though the curtain was let down, he could plainly discern the dark form of some one kneeling in prayer. For awhile this person seemed to be turning over the leaves of a book, and then began his prayer again:—"O Lord my God, in thee do I put my trust; save me from all them that persecute me, and deliver me; lest they tear my soul like a lion, while there is none to deliver." These words were taken from the seventh Psalm. The Count had never before heard any one pray in this manner; each word in the lips of the worshipper seemed like a sledge-hammer, knocking at heaven's gate, especially the concluding verses:—"My defence is of God, which saveth the upright of heart, God judgeth the righteous, and is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready; he hath prepared for him the instruments of death; he ordaineth his arrows against the persecutors. Behold he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head." These words were uttered with such power and confidence, that the Count could not help thinking, "Truly the man has a better shield than I have, and a sharper sword. With such a man I would not wish to be otherwise than on good terms." And when the

person went on to pray for all christendom—that God would cause the clear light of his gospel to shine forth; that he would turn the hearts of princes as the rivers of water are turned, and make the poor common people free by his truth; and that, as to the enemies of the word, he would crush their pride; and that ignorant persecutors might take warning by his judgments, and attend to the one thing needful—at the close of these petitions, the Count could not help clasping his hands with tears in his eyes, and exclaiming aloud, “Amen! amen! grant it may be, O God, as thy servant has said!”

The Count walked up and down his chamber restlessly, occupied with the single thought of seeing the man face to face whom he had heard praying in this manner. At last he noticed that the day had begun, and the sun was shining in at his window. He rang for the innkeeper who immediately made his appearance with a tankard of warm ale on a silver waiter, which he was going to place on the marble table.

But the Count stopped him, saying, “Cannot you tell me who that person is in yonder chamber with the curtain let down?” “Can I tell you,” replied the innkeeper, “Certainly. And have you really seen him? Why it is *Luther*, the arch-heretic. His lamp has been burning for some hours.”

The Count stood thunderstruck. “Luther, is it?”

“Yes, Doctor Martin Luther,” said he, seeing his astonishment.

“Has your grace any commands to give?” but receiving no answer, he made his bow and withdrew.

For some time the Count stood as if fixed to the spot. At last, without touching his breakfast, he hurried down stairs, went over to the next house, and stood in an instant before Luther. On the Count’s entering, Luther rose from his seat, and beheld a portly figure, in complete armour, with his sword by his side, standing before him with an anxious look, but not uttering a word. But when at last, in a kindly tone, Luther broke the silence by asking what he wanted, the Count fell on his knees, and exclaimed, “O man! you are better than I am. God forgive me that I ever thought of doing you harm!” He then told him what was his design in coming thither; and how he heard him pray, and how his words overpowered him.

“Not my word,” said Luther, “but the word of the Lord, which I, a poor unworthy sinner, have the honor of bringing into Germany. Go your way in peace, my lord Count; he who has begun a good work in you will carry it on to the day of Jesus Christ. If it please God, you shall see still greater wonders, for he breaketh the bow and cutteth the spear in sunder. His word they cannot destroy, for the word of the Lord endureth for ever.”



The Count's attendants were waiting at the entrance of the inn, where they had been joined by Echter and Beinholt, expecting to receive his orders. But he galloped past them, taking the road homeward, and waving his hand, said, as if lost in thought, "Go in peace; the word of the Lord endureth for ever."

As he entered the gateway of the castle his wife came out to meet him, and clasped him joyfully in her arms. Their child had passed a good night in a long sound sleep, and was sitting up in her little bed playing and waiting for her father.

Without going into particulars, we may state that from that time the Count zealously endeavoured that the word which he had persecuted might be published with all fidelity to his subjects. Among the princes who were present at the Diet of Worms is to be found the name of Count Eberhard von Erbach, as an enlightened friend of the Protestant cause, who there made a good confession on its behalf.

John Spickel also, formerly priest at Michelstadt, was the first of a succession of ministers who published the gospel at Brensbach; and on his pulpit, which was erected by Count Eberhard in the year 1526, is to be seen an inscription, which was then the watchword of Protestantism, "*Verbum Domini Manet in Æternum.*" "The word of the Lord endureth forever."

At this time Luther was about thirty-four years of age. He was of middle stature, with a chest broad and full, an immense forehead, and eyes of fire and energy. Under this vigorous exterior he bore a powerful intellect, a high and ardent soul, and an indomitable heart. Luther was strength itself. He united the most contrary qualities. He was vehement and mild; austere and cheerful; sensible and shrewd; persuasive and imperious;—he had the humility of a Christian, and the pride of a great man. This energetic nature, which had acquired still greater force from the restraints of a cloister, also permitted him to accomplish two objects, either of which would have sufficed for his glory;—he was enabled to overthrow and to construct. He instituted discussion, and he knew how to maintain obedience; he was followed as a revolutionist, and imposed laws as a legislator. He awoke in the hearts of men the passions which had slept for ages; but the thoughts and feelings which he had aroused he inclosed in the limits of his own designs.

The Catholic religion had been the most graceful, the most complete, the most poetic, and the most imposing of all the forms of Christianity. It had carried farthest the spirit of sacrifice and of union; it had most agreeably mingled divine sentiments with terrestrial arts; it had obtained most from human strength, and done most for the organi-

zation of society. It had formed Europe. From one extremity of the continent to the other it had established that homogeneity of civilization which exacted a single faith under one sole authority,—the submission of the mind to the law,—of the political to the religious power,—in order to repel so many invasions, transform so many people, refine so much barbarity, master so many passions, and surmount so many disorders. But after accomplishing this great object, by the unity of Europe and the security of civilization, it had lost its power. Luther's mind was cramped. He burst the barriers that confined it; and the crash of that mighty unity shook the time-honored institutions of the earth, and strewed its face with their ruins.

Luther at first, by his sermons and disputations against the Dominican Tetzel, attacked only the sale and virtue of indulgences; but the controversy soon extended itself from this to all the other points of the Catholic doctrine, and from the Dominican Tetzel to Pope Leo X.

During three years, by the publication of his views, and the obstinacy of his obedience, he departed step by step from the court of Rome. He acknowledged as the rule of doctrine the Scriptures alone, and not the decisions of the Holy See. In vain did Leo X., command retraction and silence. He deputed Cardinal Cajetan at Augsburg to reclaim him to obedience. The cardinal having condemned without refuting him, Luther appealed from him to the Pope. The Pope, in his turn, condemned him without a hearing, by his bull of 9th November, 1519, and he appealed from the Pope to the general council. Seeing that Luther by his book *on Christian Liberty*, thrust himself yet deeper in heresy, and estranged himself from the church, the Pope fulminated against him a second bull on the 15th June, 1520, in which he condemned forty-one propositions extracted from his works. He demanded their retraction in the space of sixty days; and threatened that should Luther fail to send this retraction to Rome, he should be declared excommunicated, and delivered to the secular arm. He ordered his books to be publicly burned, and interdicted all countries from giving him an asylum.

As soon as Luther was apprised of this bull, he wrote:—"The die is cast. As I have despised the favor of Rome, even so do I despise her fury. I wish neither to be reconciled to her, nor to continue within reach of her fruitless advances. Let them condemn me, and burn my writings; I, in my turn, if I can find fire, will condemn and burn every pontifical edict." At length, having learned that his books had been burnt at Rome, and in some of the ecclesiastical States of Germany, and in the Low Countries, faithful to the vow he had made, on the 10th of December, in the public square of Wittenberg, in presence of an ad-

minging multitude, he solemnly committed the papal bull and the canon law to the flames.

Thus, by an act till then unparalleled, he separated himself irrevocably from Rome. After this step, but one resource was left him,—he must triumph over the Holy See or perish. He was about to commence a new struggle with the secular power, till then the bounden auxiliary of the ecclesiastical, which enjoined upon the former to silence by force those whom in the name of religion the church had condemned. The emperor, to whom Leo X., addressed himself, was then called to become, subordinately to the Pope, the adversary of Luther.

That emperor was Charles the Fifth. He was then in his twenty-second year, and the most powerful sovereign in Europe. In 1506 he had acquired the Low Countries; in 1516, the kingdoms of Spain, Naples, Sicily, and Sardinia; in 1519, the States of the house of Austria. He had also just obtained possession of the empire. Christopher Columbus, Fernando Cortez, and Francis Pizarro had added almost a new continent to his States of Europe. Four great houses, those of Aragon, Castile, Burgundy, and Austria, in him were united. Neighbors to France, and alarmed at her aggrandizement under Charles VII., and Louis XI., and at her conquests under Charles VIII., these houses had allied themselves by marriage, and had left Charles V., as the heir of their power and the representative of their fears. Born of a system of political alliances, in him alone it became a coalition. The royal races united in his person had transmitted to him not only their possessions, but their qualities. He had the ability and artifice of that house of Aragon which had produced, in Ferdinand the Catholic, the most politic and crafty of the sovereigns of his age; the gravity and gloom of that house of Castile which became extinct in Jane the Simple, and which led him to assist, while living, in his own funeral obsequies; the valor and enterprising character of that house of Burgundy which expired at Morat and at Nancy with Charles the Bold; the prudent spirit of that house of Austria, which, arriving in Germany with its sword alone in the thirteenth century, was the most powerful there in the sixteenth. He was young and brilliant, ingenious and circumspect, courageous, and full of glory and enterprise. The States he had inherited were to him but the means of acquiring others. Austria, the Low Countries, Spain, and Italy, were the strong columns on which he labored during twenty years to erect the vast edifice of universal monarchy.

To enumerate in detail even the principal of Luther's doings would be impossible within the limits of this article; suffice it therefore to say, that among the most important of these events was the Diet at Worms, in the year 1521 when he was summoned to be tried for

heresy. His Sovereign, apprised of the machinations of his enemies, gave Luther information of what was likely to happen; and not a few of his friends implored him not to venture to Worms, where even his life would be in danger. His well-known reply was, "If there were as many devils in Worms, as there are tiles on the roofs of the houses, I would go on." He did go on; and in German and Latin, in a speech of two hours, notwithstanding the awe of the assembly, and the excessive heat arising from the vast crowd, he ended his address with these noble words: "Let me then be refuted and convinced by the testimony of the Scriptures, or by the clearest arguments; otherwise I cannot and will not recant; for it is neither safe nor expedient to act against conscience. Here I take my stand. I can do no otherwise, so help me God! Amen."

Look at Luther;—was it in cloistered ease and quietness of life, with the Church and the world all his friends, and every thing gliding smoothly on, that Luther became the man he was, and accomplished all he did for the world? "No, in no wise." Luther was a man whom his Master trained for the work appointed him, amidst the convulsions of the Church of Rome, the rockings of a moral earthquake, and under the thunder of the anathemas of the Pope, with friars and priests, and diets and counsels and cardinals to dispute with him, and denounce and curse him, and under the summons and arraignments, and examinations and threatenings, which required the courage of a soldier, and the spirit of a martyr united.

Beautifully has Mrs. Emily C. Judson written in reference to this scene:

Intrepid, godlike man! Behold him there  
 'Mid the assembly vast. Princes and kings  
 In all their royal dignity The proud  
 And worldly-wise, and almost deified  
 Prelates and bishops, with the varied names  
 Of church ambassadors, intent to awe  
 The great disturber of their carnal joys,  
 And chain him at their feet.

Behold him there—  
 Meek, humble, patient, yet with loftiness,  
 Surpassing all around, even as the sun  
 In morning splendor shines above the stars!  
 He speaks in wisdom, and with mighty power.  
 And stands triumphant victor o'er his foes.

We see the oak, that monarch of the wood,  
 Year after year battling the storms of heaven;  
 And though, perchance, touched by the lightning, still

Standing unmoved, we wonder and admire.  
 A noble ship goes forth upon the deep,  
 Surge after surge sweeps with a vengeance by,  
 And every sea threatens to overwhelm.  
 Yet on it moves, buffets the winds and waves,  
 Outrides the storm, comes safely into port  
 Amid the acclamations of a crowd.  
 Praises are showered upon the conqueror's head—  
 To martial courage grateful honors given.  
 But what are these, compared with such a scene  
 As we contemplate, when a child of earth  
 Undaunted stands, amid the fiercest war  
 Of moral elements, yea, overcomes,  
 And 'more than conquers,'—rises higher still,  
 And gains new strength with every victory?

And what was Luther's power? What was the rock  
 On which he stood, that seemed of adamant?  
 'T was simple 'faith in God.' He had espoused  
 The cause of truth—eternal, holy truth;  
 And He whose attributes are infinite,  
 Vouchsafed his blessing. 'T was Omnipotence  
 That girt him round, and well might he defy  
 All earthly foes, ay, even the hosts of hell.  
 O, glorious display! The power of faith—  
 So simple, yet sublime—that raises man  
 From the mere earth worm to the exalted height  
 Of sonship to the Eternal—ONE WITH GOD.

A recent traveller in Germany has so delightfully described a scene in Luther's journey to Worms, that our readers would scarcely pardon us if we did not preserve it in our volume:—

A few miles from Worms stands an object of considerable attraction: it is Luther's tree. It was about six o'clock on a bright summer's morning when we stood beneath its wide-spreading boughs.

"Than a tree a grander child earth bears not.  
 What are the boasted palaces of man,  
 Imperial city or triumphal arch,  
 To forests of immeasurable extent,  
 Which time confirms, which centuries waste not?  
 Trees gather strength for ages; and when at last  
 They wave, so beauteous in decrepitude,  
 So grand in weakness, even in decay  
 So venerable! 't were sacrilege to escape  
 The consecrating touch of time."

Three hundred years and more have passed over Luther's tree. It was memorable in the sixteenth century; it ought not to be less so



now. It was in the sweet vernal season of 1521, in the quiet of evening, just as the sun, setting in his western dominions, was shedding an aureate splendor over river, field and city, that a wagon was observed drawing up for a resting-place under its goodly boughs. This was Martin Luther, who had come a three days' journey, and was on his way to the Diet of Worms. The city towers and tops of houses were visible from the spot; but, weary with his journey, and in a measure agitated by the vast prospects of the morrow, he preferred not to enter within its walls that evening. Some confidential friends had come with him; a few men in armor also had journeyed with the company. There, under our elm, they rested for the night. "Luther is come," said some of the peasants, who were wending their way from their toils to their cottage homes. The news soon spread. The morning had somewhat advanced when this great laborer was still heavy with sleep. Thousands of Germans, longing to see their Reformer, were now congregated around him; and Luther, awaking from his repose, beheld the multitude as a glorious field all white to the harvest. He said, "Why should I not preach to them?" Solemn thoughts occupied his mind respecting the issue of his engagements at Worms. He had often imagined Huss and Jerome, who, notwithstanding promises of safety, had been burned at Constance. Thus may it be with Luther. How momentous his position! "It is well," said he, "that the people should know the things for which I may soon suffer."

He proclaimed, therefore, with all boldness and solemnity, the great leading doctrines of the Reformation, which when he had done, the people declared to him their belief in his cause, but earnestly entreated him not to go to the Diet. They explained the ground of their fears: the Pope's nuncio was already there, who had submitted to the Emperor and others plans for his overthrow; death, even, had been named. There was no hope, moreover, but that Charles, like Sigismund before him, would carry into effect the determination of the Supreme Pontiff. With these expectations, Worms was fast filling with the enemies of Luther. Such were the considerations urged by his friends, who trembled not only for him, but for the cause he had espoused. Noble-minded Luther! What said he in reply? Why, that "If there were as many devils in Worms as tiles upon the houses, he would go." Heroic determination! made under our venerable tree. I felt as if I had come on a pilgrimage when I looked on its time-honored stem.

Luther was conducted from Worms, as a prisoner to the castle of Wartburg, and the place of his concealment was unknown. A cry of rief was raised throughout Germany. He was supposed to have

perished, and Pope and Emperor were accused. The elector of Saxony had thus taken care of him, and thus gained time to strengthen his party. "Hiding Luther," says Michelet, "was a sure way of raising the exaltation of Germany and its fears for the champion of the faith, to the height."

The life, labors, and character of Luther, belong to his biographer, rather than the historian. Amidst much warmth of temper, he had a kind heart, and was always most happy in the domestic circle. In 1525, when in his forty-second year, he married. His wife, Catharine von Bora was a beautiful girl, of noble birth, who, having fallen in love with a poor student of Nuremberg, had been condemned by her parents to the cloister. Escaping, with eight of her companions, after some years, she took refuge at Wittenberg. Here Luther became attached to her. Yet, with a sense of justice rather unusual in a lover, he wrote to the Nuremberg student—"If you desire to obtain your Catherine von Bora, make haste before she is given to another, whose she almost is. Still she has not yet overcome her love for you. For my part I should delight to see you united."

The student not responding to this offer, Luther married her. In this union he was most happy—the details of his domestic life are full of sweetness and tenderness.

Catharine who had been a nun, had escaped from her convent the year before her marriage. She was led to make this escape by the persuasion fastened upon her mind by the writings of Luther, that her continuance in a cloister was incompatible with her salvation. Luther had rejected the doctrine of the celibacy of the clergy, and strongly opposed the entire monastic system. He regarded both as inconsistent with the teaching of the word of God. In his marriage he added the strength of his example to the force of his instruction. He felt himself called to this as a reformer. "Marriage in its purity," he wrote, "is a state of simplicity and peace." Such he found it in his own experience. Warm and pure were his own social and domestic feelings; and in the modest, gentle and pious nature of Catharine there was something that met the secret want of his heart and made his home a scene of happiness. It was a little heaven into which he could retire from the storms of the excited sea over which most of his life, as a reformer, was tossed. Often did the pleasures of his domestic life drive away from his view the clouds that were on his sky. Her encouraging love would often beguile away from his brow the sternness that gathered there from his arduous toils.

Of his abundant labors, his clear views of Divine truth, his pulpit

eloquence, and his astonishing success, extending even to the present times, and to the whole of the future, we can scarcely speak. He died in holy peace, February 14, 1546.

There were three or four features in the character of the reformer, which it would be unpardonable not to notice, even in a brief sketch like this :

He was distinguished for his benevolence. One day Luther was completely penniless, but was nevertheless applied to for money to aid an important Christian enterprize. He thought a little, and recollected that he had a beautiful medal of Joachim, Elector of Brandenburg, which he very much prized ; he went and opened the drawer which contained it, and said, "What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out, and make thyself useful." Then he took out the medal and gave it to the object.

He was remarkable for his simplicity as a preacher. When Dr. Erasmus Albert was called to Brandenburg, he desired Luther to set him down a manner and form how he should preach before the Prince Elector. Luther replied, "Let your preaching be in the most simple and plain manner ; look not to the Prince but to the plain, simple and unlearned people, of which cloth the Prince is also made. If I, in my preaching, should have regard to Philip Melancthon, and other learned doctors, then should I work but little good. I preach in the simplest sort to the unskilful, and the same giveth content to all. Hebrew, Greek, and Latin, I spare until we come together, and then we make our preaching so curled and finical, that God himself wondereth at us."

We shall stay a moment or two longer on this subject of Luther's preaching ; and ample indeed will be our reward if we can communicate a hint which may be practically regarded by the preachers of the present age. Here are Luther's ideas of A GOOD PREACHER :

1. He should preach orderly.
2. He should have a ready wit.
3. He should be eloquent.
4. He should have a good vein.
5. He should have a good memory.
6. He should know when to make an end.
7. He should be sure of what he advances.
8. He should venture and engage body and blood, wealth and honor, for the word.
9. He should suffer himself to be buffeted and mocked by every one.

## A PREACHER TO PLEASE THE WORLD.

1. He must be learned.
2. He must have a fine delivery.
3. He must have neat and quaint words.
4. He must be a proper person, whom the women may fancy.
5. He must not take, but give money.
6. He must preach such things as people willingly hear.

I would not have preachers, adds Luther, torment their hearers with long and tedious preaching. When I am in the pulpit, I regard neither doctors nor magistrates, of whom about forty are here in the church; but I have an eye to the multitudes of young people, children and servants, of whom there are above two thousand.

Christ taught by parables, that all could understand, and this is the art of speaking. Philip Melancthon and Justus Jonas are both learned men, and well skilled in the Scriptures. I would not make a step into the pulpit for them.

It is said that Melancthon on one occasion arose to preach a sermon on the text, "I am the good shepherd." On looking around upon his numerous and respectable audience, his natural timidity overcame him, and he could only repeat the text over and over again. Luther, who was in the desk with him, at length exclaimed, "You are a very good sheep!" and telling him to sit down, took the same text, and preached an excellent discourse from it.

With great natural diffidence, Luther was remarkable for great firmness of character. About the time the plague broke out in Wittenberg, a great part of the students and teachers left the town: Luther remained. "I don't well know," wrote he to his friend at Erfurt, "If the plague will allow me to finish the Epistle to the Galatians. Prompt and brisk, it makes great ravages, especially among the young. You advise me to flee. Whither shall I flee? I hope the world will not go to wreck though friar Martin fall. If the plague makes progress, I will disperse the friars in all directions; but, for myself, I am stationed here, and obedience permits me not to flee till He who has called me recall me. Not that I do not fear death, for I am not the apostle Paul—I am only his commentator, but I hope the Lord will deliver me from fear."

We have before us a fine sketch of Luther's character from the pen of the Reformer Vitus Theodorus. He says:—"I cannot enough admire the cheerfulness, constancy, faith, and hope of Luther, even in these trying times. He constantly feeds these good affections by a very diligent study of the word of God. Then not a day passes in which

he does not employ at least three of his best hours. Once I happened to hear him at prayer. O, what spirit, what faith, was there in his expressions. He petitions God with as much reverence as if he were actually in the divine presence; and yet with as firm a hope and confidence as he would address a friend. "I know," said he, "That thou art our Father and our God; therefore I am sure thou wilt bring to nought the persecutions of thy children. For shouldst thou fail to do this, thine own cause being connected with it, would be endangered. It is entirely thine own concern; we, by thy providence, have been compelled to take a part. Thou, therefore, will be our defence!"

As an eminently practical man, and well acquainted with the avenues to the human heart, he exerted himself to establish the study of music in all the communities founded on the evangelical creed. He believed that music was a gift of God: that its use was especially becoming in praises of its Author; but was also, by itself, of excellent value at all times. In the education, therefore, of all who followed him, he was careful to provide the means of exercising this divine art; and laid down a system of musical tuition, enjoined in every Lutheran parish school, which has continued in force throughout nearly three centuries. What fruit this seed has borne, all educated persons know. In Germany alone, of all countries, is music a common domestic friend, instead of being, as elsewhere, an outcast, a prostitute, or a mountebank. Its cultivation is thought no folly, its practice introduces no excess, and is exposed to no peculiar temptations; the whole land is filled with its cheerful voice, and with a grateful feeling of its value, as a heavenly companion, amongst the cares of daily life. At the same time, its highest creations have silently grown, in that country, to a perfection elsewhere unknown. It is needless to name Bach, Handel, Haydn, Mozart, and Beethoven; authors of the greatest works that music has yet produced, and the genuine offspring of the soil on which Luther's powerful hand had cast the first seed. For, although of these great composers some were born Roman Catholics, in Catholic states, it was at an era when the original growth, fostered by Luther, had already spread over the whole land, and shed its fruits over regions which were remote enough from the root which gave them birth. Such virtue is there in the true thought and the genial insight of a single man;—and such is the stature to which an art may rise, when it is sustained by the understanding love of a whole people.

A curious symbolical representation of the Reformation was exhibited before Charles V. and his brother Ferdinand, at Augsburg, in 1530, at the time when the Lutherans presented their Confession of Faith to that assembly. As the princes were at table, a company of



persons offered to act a small comedy for the entertainment of the company. They were ordered to begin; and first entered a man in the dress of a doctor, who brought a large quantity of small wood, of straight and crooked billets, and laid it on the middle of the hearth, and retired. On his back was written *Reuchlin*. When this actor went off, another entered, apparelled also like a doctor, who attempted to make fagots of the wood, and to fit the crooked to the straight; but having labored long to no purpose, he went away out of humour, and shaking his head. On his back appeared the name of *Erasmus*. A third, dressed like an Augustinian monk, came in with a chafing-dish full of fire, gathered up the crooked wood, clapped it on the fire, and blew it till he made it burn, and went away; having upon his frock the name of *Luther*. A fourth entered dressed like an emperor, who seeing the crooked wood all on fire seemed much concerned, and to put it out, drew his sword and poked the fire with it, which only made it burn the brisker. On his back was written *Charles V*. Lastly, a fifth entered in his pontifical habit and triple crown, who seemed extremely surprised to see the crooked billets all on fire, and by his countenance and attitude betrayed excessive grief. Then looking about on every side to see if he could find any water to extinguish the flame, he cast his eyes on two bottles in a corner of the room, one of which was full of oil and the other of water, and in his hurry he inadvertently seized the oil, and poured it on the fire, which unfortunately made it blaze so violently that he was forced to walk off!—on his back was written *Leo X*.

The reader has, probably, before this begun to suppose it time that we should introduce Luther into this country.

Twenty years only intervened between the discovery of America and the first preaching of Luther. The Christian scholar may be pardoned if he lingers for a moment upon the analogy which subsists between these remarkable events. Columbus, pursuing his perilous course across the Atlantic, and led forward by the single star of lofty and inspiring hope, may be regarded as no inapt emblem of that adventurous Reformer who embarked upon a stormier sea than ever rocked the billow of the intrepid sailor. How mighty the enterprise of both! How magnificent the result! A land of beauty opened its flowery valleys to the navigator; but a richer land of promise blossomed before the eyes of the Reformer.

Several generations, however, elapsed before the blessings of Luther's labors reached this happy land. He had long been laid in his grave, but the truths he taught are immortal; and the labors he commenced in the church of Christ are yet extending themselves.

The earliest settlement of Lutheran Christians in this country was made by emigrants from Holland to New York, soon after the first establishment of the Dutch in that city, in 1621, then called New Amsterdam. While the territory yet belonged to Holland, the few Low Dutch Lutherans were compelled to hold their worship in private; but after it passed into possession of the British, in 1664, liberty was granted them by all the successive governors to conduct their public worship without any obstruction. The establishment of the Lutherans in this land, therefore, was little more than a century after Columbus had discovered America, in 1492, and within a few years of the landing of the Pilgrims on Plymouth Rock, in 1620.

The Rev. Jacob Fabricius was their first minister, and was very successful, though for the last nine years of his ministry he was blind. The Rev. Dr. Schmucker, a high authority on the matter, says, that the cause of the emigration from Holland may be supposed to be the intolerant decrees of the Synod of Dort, in 1618.

The Lutherans in this country had gradually extended, till in 1680, Charles II., granted Pennsylvania to William Penn, when the Germans emigrated by thousands to that colony, and established themselves in its various counties; other colonies removed from Europe to Georgia, Virginia, and elsewhere, and did much to form the early character of the colonies in which they were planted, especially in Pennsylvania, where they have always been found in the greatest number. When the first Synod was held in 1748, there were eleven Lutheran ministers in the bounds of the present United States; three years after that time, the number of congregations was about forty, and the Lutheran population was estimated at sixty thousand. The greater part of these men were indefatigable in their labors; but mighty were the difficulties which obstructed their way. The population was unsettled, ever passing further into the interior; intemperance had already made sad havoc in the land; the half-civilized habits so natural to pioneers in colonization; the celebrations in honor of Tammany, the Indian chief; and other customs then prevalent, were formidable obstacles to the prevalence of religion. To these things may be added inadequate ministerial support; the difficulty of travelling from the general want of roads; and not unfrequently the tomahawk and scalping knife of the Indian, all of which were unfavorable to the extension of the Gospel.

Among the massacres effected by the Indians, we shall especially refer to the one described by the truly excellent and successful pastor Muhlenberg, to whose memory American Christians are yet indebted. It may teach us, as Dr. Schmucker says, to appreciate the security of our worship; show us the bitter cost at which our

fathers provided it; and make us gratefully feel that we are reaping the fruits of their sweat and blood. The case was that of a man whose two daughters had attended a course of instruction by Mr. Muhlenberg, and been solemnly admitted by confirmation to the communion of the Church. This man removed with his family some distance into the interior, to a tract of land which he purchased. When the war with the Indians broke out, he took back his family to their former residence, but occasionally went to his farm to attend to his grain and cattle. On one occasion he went, accompanied by his two daughters, to spend a few days there, and bring away some wheat. On a Friday evening, after the wagon had been loaded, and every thing was ready for their return on the morrow, his daughters complained that they felt anxious and dejected, and were impressed with the idea that they were soon to die. They requested their father to unite with them in singing the familiar German Funeral hymn:—



INDIAN WARRIOR.

“Who knows how near my end may be?” etc.

after which they commended themselves to God in prayer and retired to rest.

The light of the succeeding morning beamed upon them, and all was yet well. Whilst the daughters were attending to the dairy, cheered with the joyful hope of soon greeting their friends, and being out of danger, the father went to the field for the horses, to prepare for

their departure towards home. As he was passing through the field, he suddenly saw two Indians, armed with rifles, tomahawks, and scalping knives, rushing towards him at full speed. The sight so terrified him, that he lost all self-command, and stood motionless and silent. When they were about twenty yards from him, he suddenly, and with all his strength, exclaimed, "Lord Jesus, living and dying I am thine." Scarcely had the Indians heard the words "Lord Jesus," which they probably knew as the white man's name of the "Great Spirit," when they stopped short, and uttered a hideous yell. The man ran with almost supernatural strength into the dense forest, and by taking a serpentine course, the Indians lost sight of him, and relinquished their pursuit. He hastened to an adjoining farm, where two German families resided, for assistance. But on approaching it, he heard the dying groans of the families, who were falling beneath the murderous tomahawks of some other Indians.

Thus situated, and observing, that by the good providence of God, he had not been seen by these Indians, he hastened back to learn the fate of his own two daughters. But alas! on coming within sight of his farm, he saw his house and barn enveloped in flames. Finding that here too the Indians were in possession, he hastened to another adjoining farm for help. Returning, with several armed men, he found the house reduced to ashes, and the Indians gone. His eldest daughter had been almost entirely burnt up, a few remains only of her body being found. And, to add to this painful picture, the younger, though the scalp had been cut from her head, and her body was horribly mangled from head to foot with the tomahawk, was yet living! "The poor woman," says Muhlenburg, "Was yet able to state all the circumstances of the dreadful scene." After having done so, she requested her father to stoop down to her, that she might give him a parting kiss, and then go to her dear Saviour; and after she had impressed her dying lips upon his cheek, she yielded her spirit into the hands of that Redeemer, who, though his judgments are often unsearchable and his ways past finding out, has said, "I am the resurrection and the life; if any man believe in me, though he die yet shall he live."

We cannot trace the history of this Church through all the difficulties of the Revolution, nor state even the leading circumstances of its history since. The increase of riches, as in other cases, has done not a little to injure the vital piety of its members, but its records detail not a few instances of extensive revival of practical godliness, and many efforts have they made to extend the cause of the Lord Jesus.

Among the very eminent men connected with the Lutheran Church in this country, special mention must be made of the REV. GOTTHILF



HEINRICH ERNST MUHLENBERG, whose name has already been mentioned. He was born at New Providence, in the State of Pennsylvania, Nov. 17, 1753. His father was a venerable minister of the Lutheran Church, who arrived in this country from Germany, in 1742, and may be regarded as the founder of the church in these colonies. The son was truly an American. At ten years of age he was sent to complete his education at the University of Halle, in Germany. When he was presented to the Chancellor of that University for the honor of kissing hands, the sturdy little American refused to do it. Very wisely the Chancellor excused him, as was said, on account of his youth. From Halle he went to England, and in 1770, returned to Philadelphia, was ordained at Reading, and became assistant pastor in the Lutheran churches in the first named city.

In 1779, he removed to New Hanover, and in the following year to Lancaster, all in the same State; and most faithfully did he discharge his pastoral duties till May, 1815, when he died in the joy and hope of a Christian. He was eminently distinguished as a theologian and a preacher; as a recreation, he carefully studied the sciences, especially that of Botany, on which he corresponded with the most eminent men in England. His piety, erudition, and amiable manners will long be remembered with sacred delight.

It is probable that in the American Lutheran Church there is less of rigid adherence to the dogmas of a creed, than in many parts of the European Continent. Still, however, the church has her standards, and every where the "*Augsburgh Confession*," which was presented to Charles V., June 25, 1530, is held by them in high repute, may indeed be considered, next to the Bible, the highest authority of the Lutheran Church; and on this account we transfer a translation and condensation of it to our pages.

#### ARTICLE I. OF GOD.

In the first place, we unanimously teach and hold, agreeably to the decree of the council of Nice, that there is one only Divine Being, who is called, and truly is God; but that there are three persons in this only Divine Being—equally powerful, equally eternal—God the Father, God the Son, and God the Holy Ghost; all three one Divine Being, eternal, without parts, without end—of unmeasurable power, wisdom, and goodness—the Creator and Preserver of all things, visible and invisible

#### ARTICLE II. OF ORIGINAL, OR INHERITED SIN.

We teach, that after the fall of Adam, all men, who are naturally born, are conceived and born in sin; that is, that they are all, from their infancy,



full of bad desires and dispositions, and can have no true fear of God, nor faith in God, by nature; and that this innate disease and inherited sin, is really to be accounted sin, and condemneth all, who are not born again of water and the Holy Ghost.

#### ARTICLE III. OF THE SON OF GOD.

We also teach, that God the Son, became man, born of the Virgin Mary; and that the two natures, divine and human, inseparably united together in one person, are one Christ, who is true God and man, who was truly born, who truly suffered, was crucified, dead and buried—that he was a sacrifice, not only for original sin, but also for all other sins, and reconciled the wrath of God. Also that the same Christ descended into hell,\* truly arose from the dead on the third day, that he ascended into heaven and sitteth at the right hand of God; that he eternally rules over all his creatures and governs; that he sanctifies, strengthens and comforts, through his Holy Spirit, all, who believe in him, and gives unto them life and various gifts and blessings—and that he defends and protects them against the devil and against sin.

Also, that the same Lord Christ, will publicly come to judge the living and the dead.

#### ARTICLE IV. OF JUSTIFICATION.

We teach, that we cannot obtain forgiveness of sins and righteousness before God, through our own merits, works or satisfaction, but that we obtain forgiveness of sins, and become righteous before God through grace, for Christ's sake, by faith, if we believe that Christ suffered for us, and that for his sake sins are forgiven, and righteousness and eternal life are granted to us.

#### ARTICLE V. OF THE MINISTRY.

To obtain such a faith, God hath instituted the ministry, and given us the Gospel and the sacraments, through which, as means, he gives the Holy Spirit, who works faith, where and when he will, in those that attentively hear the Gospel, which teaches that we have a merciful God, through Christ's merits, and not through any merit of our own.

#### ARTICLE VI. OF RENEWED OBEDIENCE.

We also teach, that such a faith brings forth good fruit and good works, and that we must do such good works, as God hath commanded, yet not to trust in them, as if we could thereby merit grace with God.—For we obtain forgiveness of sin and righteousness, through faith in

\* Hades, or the place of departed spirits.

Christ, as Christ himself saith, Luke xvii. When ye shall have done all those things, which are commanded you, ye shall say, we are unprofitable servants. Thus the Fathers also teach; for Ambrose saith: It is so determined by God, that he who believes in Christ shall be saved and obtain forgiveness of sins, not through works, but only through faith, without any merits of his own.

#### ARTICLE VII. OF THE CHURCH.

We teach, that there must be always a holy Christian Church, which is a congregation of the faithful, in which the Gospel is purely preached, and the holy sacraments administered agreeably to Christ's ordinance.

And this is sufficient to a true unity of the Christian churches, that the Gospel be preached and the sacraments administered agreeably to the Word of God. It is therefore not necessary to the unity of the Christian churches, that ceremonies instituted by men, should be alike at all places, as Paul saith, Ephes. iv. 4, 5. There is one body and one spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

#### ARTICLE VIII. OF THE MEMBERS, WHICH COMPOSE THE CHURCH, AND OF THE UNWORTHINESS OF MINISTERS NOT HINDERING THE EFFECT OF THE SACRAMENTS.

Although the Christian church be a congregation of the faithful and holy; yet, whereas there are many false Christians and hypocrites, in the world, and there will always be open sinners among the pious, nevertheless the sacraments are effectual, although the preachers, by whom they are administered, be not pious, as our Saviour himself saith, Math. xxiii. 2; "The scribes and Pharisees sit in Moses' seat; whatsoever they bid you observe, that observe and do."

#### ART. IX. OF BAPTISM.

We teach that Baptism is necessary, and that grace is thereby offered, and that children are to be baptized, who are by such baptism dedicated to God and made pleasing to him.

We therefore cannot agree with those, who reject Infant baptism

#### ART. X. OF THE HOLY SUPPER.

Of the Supper of the Lord we teach that the true body and blood of Jesus Christ is verily present, under the external signs of bread and wine, in the Supper, and there communicated and received.

## ART. XI. OF CONFESSION AND ABSOLUTION.

We teach that private confession may be retained in the church; although it is not necessary in our confession to mention all our sins and transgressions, because it is not possible, Ps. xix. 12: "Who can understand his errors?"

## ART. XII. OF REPENTANCE.

We teach, that those who have sinned after baptism, may again obtain forgiveness of sin, at any time, if they repent, and that absolution shall not be denied them by the church. And true repentance is to have real sorrow and terror on account of sin, and at the same time, a trust or faith in the gospel, that the sins be forgiven and grace is obtained through Christ, which faith again comforts and quiets the heart; but afterwards true amendment of life must follow, so that we forsake sin;—for this must be the fruit of repentance, as John saith, Matt. iii. Bring forth fruits for repentance.

Hence, we do not agree with those who teach, that they who were once pious, cannot fall again.

## ART. XIII. OF THE USE OF THE SACRAMENTS.

The Sacraments were instituted, not only as signs, whereby Christians may outwardly be known; but also as signs and testimonies of the divine will towards us, thereby to awaken and to strengthen our faith; therefore they require faith, and are only used rightly, when they are received in faith, and when our faith is strengthened thereby.

## ART. XIV. OF CHURCH GOVERNMENT.

We hold that no person should teach publicly, or preach in the church, or administer the Sacraments, without a regular call.

## ART. XV. OF CHURCH ORDINANCES.

Of Church ordinances and regulations, we teach, that those may be attended to, which may be observed without sinning, and which may be conducive to peace and good order in the church; yet we give this instruction, that the consciences of men should not be molested or burthened therewith, as though they were necessary to salvation. And we believe that all statutes and traditions, made by men, for the mere purpose of reconciling God, and meriting grace, are contrary to the gospel, and the doctrine of faith in Christ. Therefore we hold, that monastic vows and other traditions of the difference of meats, of days, etc., etc., whereby some conceive to merit grace, and render satisfaction for sin, are of no avail, and contrary to the gospel.

## ART. XVI. OF POLITICAL GOVERNMENT.

Of polity and worldly government, we teach, that the higher powers in the world, and regulations and laws conducive to good order, are to be considered as created and instituted by God. And that Christians may hold either legislative, judicial or executive offices, without sinning—that they may pronounce sentence according to imperial or other rights—that they may punish transgressors with the sword;—they may also be engaged in just wars—they may buy and sell—they may take oaths when required to do so by magistrates—they may hold property—they may marry, etc.

We, therefore, do not agree with those who teach that such things are contrary to Christianity; neither do we agree with those who say that it belongs to Christian perfection to forsake house and property, wife and children. For, we conceive that this is true perfection, to have a true fear of God, and a true faith in God. The gospel doth not teach an outward temporal, but an inward eternal righteousness of the heart, and does not abolish worldly governments, polity or matrimony; but desires that we should esteem them as true and real ordinances, and that each should show Christian charity and good works, in his particular state of life. Christians are, therefore, bound to be subject to the higher powers, and to be obedient to their laws in all things, which can be done without sinning. But if the laws of government cannot be obeyed without sinning, then we must hearken more to God than man. Acts iv. 19.

## ARTICLE XVII. OF CHRIST'S COMING TO JUDGMENT.

It is also taught among us, that our Lord Jesus Christ will come to judge, at the latter day—that he will raise up the dead, and give to all the faithful and elect eternal life and joy; but that he will condemn wicked men and devils to hell, and eternal punishments.

## ARTICLE XVIII. OF FREE WILL.

We teach, that man hath in some respects a free will, to live outwardly honest, and to choose among those things, which reason comprehends; but without grace and the help and operations of the Holy Spirit, he hath not the power to become pleasing to God, nor to fear God, nor to believe, nor to put the inherited bad desires out of his heart; for this can only be done through the Holy Ghost, who is given by means of God's word; for Paul saith 1 Cor. ii. 14, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him," etc.

And that it may be known, that no new doctrine is taught in this

particular, we quote the plain words of Augustine, concerning free will: We confess and hold, saith he, that there is in all men, a free will, for they certainly all have natural inherited understanding and reason, not however, that they are enabled to treat with God, or truly to love or fear him, but only in outward works of this life, have they liberty and power to choose good or bad.

#### ARTICLE XIX. OF THE CAUSE OF SIN.

Of the cause of sin, we teach, that although Almighty God hath created and doth preserve all nature, yet we believe, that the perverse will, produces sin in all the wicked and despisers of God; it being also the devil's will, to turn them from God, to that which is bad, as soon as God takes off his hands from them.

#### ARTICLE XX. OF FAITH AND GOOD WORKS.

We have been falsely charged, with forbidding good works; for our writings on the ten commandments and our other books prove, that we have given good and useful instruction and exhortation, as to really good works, which in former times, were seldom taught, as they were only preaching up childish unnecessary works, as rosaries, worship of saints, pilgrimages, fastings, festivals, etc.

And whereas the doctrine of faith has not for a long time been truly taught, but all were preaching up the doctrine of works, we therefore give the following instruction: That our works cannot reconcile us to God, and obtain grace; but this is obtained only through faith, if we believe that for Christ's sake, our sins are forgiven, who is the only Mediator to reconcile the Father. He, therefore, who thinks to do this through works, despises Christ and seeketh his own way to God, contrary to the gospel. This doctrine of faith, is clearly taught in the epistles of Paul, and particularly in the epistle to the Ephesians, second chapter, where we read, "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God."

And although this doctrine may be despised by inconsiderate men, yet it is certain, that it is very consoling and salutary to the humble and terrified conscience; for conscience cannot come to rest and peace through works, but only through faith, if we can assuredly conclude, that we have a merciful God for Christ's sake, as Paul saith, Rom. v. 'Being justified by faith, we have peace with God, through our Lord Jesus Christ.'

We also give instruction, that we do not speak of such a faith, as even the devils and the ungodly have, who likewise believe the history



of Christ's suffering and resurrection from the dead ; but we speak of that faith, which lays hold of the promises of God, and works by love and good works.

We therefore teach, that good works shall and must be done, not for the purpose of trusting in them, or of meriting grace by them, but for God's sake and to the praise of God.—And it is faith which enables the heart to do works really good.

Wherefore, the doctrine of faith is not to be inveighed against, as if it forbade good works ; it is much more to be esteemed, as it teaches to do good works, and offers assistance, so that we may be able to do good works ; for without faith and without Christ, human nature and strength is much too weak to perform them. John. xv.

#### ARTICLE XXI. OF THE ADORATION OF SAINTS.

Of the adoration of saints, we teach, that we should remember them, so as to strengthen our faith, by observing how God's grace was imparted to them, and how they were saved by faith. Also, to take an example by their good works, every one according to his calling. But by Scripture it cannot be proved, that we should call on them, or seek help from them ; for there is one only Conciliator and Mediator, appointed between God and man, Jesus Christ ; 1 Tim. ii. 5, who is the only Saviour, the only High Priest, the only Propitiation and Advocate before God. Rom. viii. 3 and 25. And he alone hath promised to hear our prayers. Heb. xi. 11. This is certainly the highest worship, according to scripture, that we seek and call on the same Jesus Christ, in all our needs and concerns. 1 John, ii. 1 : "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous."

In speaking of the government and worship of the Lutheran church in this country, it may be observed, that a short liturgy has been generally adopted, though its use is left to the discretion of each minister as "He may deem most conducive to edification." The festivals of Christmas, Good Friday, Easter, the Ascension, and Whit-Sunday, are retained in the Lutheran church as "Commemorative of the fundamental facts of the Christian religion." Their special regard is extended to their young people, whom by baptism they introduce to church membership, and by confirmation, catechising, and other means they carefully attend to their highest interests. They annually hold a series of meetings for conversation on experimental religion, the examination of the catechumens for communion, and for otherwise promoting the spiritual interests of the body.

The Lutheran church presents three judicatories. First, the vestry of the congregation ;—second, the district or special conference ;

—and third, the General Synod. From the decisions of this last body there is no appeal. They make no distinction between pastors and bishops, because they believe that every pastor is bishop, or overseer in his own congregation. In other matters they may be considered partly Episcopalians, but chiefly as Presbyterians.

Of the most eminent Theologians of the Lutheran church, the following may be considered a tolerably complete list:—

1500—1560. Luther, Melancthon, Jonas, Brentius, Bugenhagen, Speratus, Amsdorf, Flacius, Illyricus, Osiander, Chemnitz, Westphal, Jak. Andreae, Major, Chytraeus.

1560—1600. Cœlestin, Musculus, Hunnius, Pol, Leyser, Leon Hutter.

1601—1634. Joh. Arndt, Joh. Gerhard, J. Val. Andreae, Hoe, Ge. Calixtus.

1635—1668 Salom. Glassius, Dannhauer, Abr. Calovius, Geyer, Quenstaedt.

1669—1700. Phil. J. Spener, Seckendorf, Aug. Herm. Franke, J. B. Carpzov, J. F. Mayer, Sagittarius, S. B. Carpzov, G. Arnold.

1701—1750. V. E. Loescher, J. A. Fabricius, J. F. Buddeus, C. M. Pfaff, E. S. Cyprian, J. Lor. v Mosheim, J. A. Bengel, J. G. Walch, Siegm, Jak. Baumgarten.

1751—1800. J. F. Cotta, J. D. Michaelis, J. A. Ernesti, F. E. Rambach, C. W. F. Walch, J. S. Semler, Spalding, Teller, Jerusalem, Noesselt, Cramer, Zachariae, Griesbach, Koppe, Herder, J. C. Doederlein, Eichhorn, Morus, G. C. Storr, G. F. Seiler, A. H. Niemeyer, G. C. Knapp, Henke, F. V. Reinhard, K. C. Tittmann, J. G. Rosenmueller, G. J. Plank, Muentzer, Paulus, Schleusner, Staudlin.

1801—1824. Ammon, Pott, Gabler, Wagnitz, J. A. H. Tittmann, C. C. Flatt, Kuinoel, Bretschneider, Bertholdt, Augusti, Marheineke, Neander, Tzschirner, Wegscheider, Gesenius, Schott, Roehr, De Wette Winer, Wiggers. Zimmerman, Danz.

1825—1853. Lutheran and Evangelical Vater, Steudel, Baumgarten: Crusius, Harms, Twesten, Luecke, Gieseler, Nitzsch, Ullmann, Umbreit, Baur, Heubner, Hahn, Tholuck, Olshausen, H. N. Claussen, Johannsen, Tegner, Ewald, Hase, Scheibel, Sartorius, Droesecke, Guerecke.

According to the *Lutheran Almanac for 1854*, published at Baltimore, the General Synod of the Lutheran church in the United States, embraces in its connection the following twenty synods: Synod of Pennsylvania, Synod of West Pennsylvania, Synod of East Pennsylvania, Alleghany Synod, Synod of Pittsburg, Synod of New York, Hartwick Synod, Synod of Maryland, Virginia Synod, Synod of Western Vir

ginia, Synod of North Carolina, Synod of South Carolina, Miami Synod, Wittenberg Synod, English Synod of Ohio, Synod of Illinois, Synod of Northern Illinois, Olive Branch Synod (Indiana), Synod of the South West, Synod of Texas. The officers are Rev. Dr. Bachman, Charleston, S. C., President; Rev. C. A. Hay, Harrisburg, Pa., Secretary; John D. Martin, Esq., Ohio, Assistant Secretary; Hon. Peter S. Michler, Easton, Pa., Treasurer.

There are connected with the Synods represented in the General Synod, 559 ministers, 1229 congregations, and 112,993 communicants. We regret that we are unable, in consequence of the want of the adequate material, to present the statistics of the Synods not connected with the General Synod. From the *data* in our possession, we suppose that the whole number of ministers connected with the Lutheran church in the United States is upwards of 900, and the congregations nearly 3000. The Synods of the church not represented in the General Synod are the Franckean, of New York, Central Virginia Synod, Tennessee, Eastern District Synod of Ohio, Western District Synod of Ohio, English Synod of Ohio, Indiana Synod, Michigan Synod, Missouri Synod, Wisconsin Synod, Buffalo Synod of New York. At the present time the prospects seem more favorable than ever to a closer union of the different portions of the church, and combined effort in advancing the interests of our Zion. There is reason to believe that the day is not far distant when the whole Lutheran church in this country, contemplating only those parts of doctrine in which we agree with each other, and the Word of God, will labor together for the diffusion of the Gospel to the ends of the earth.

The Lutheran church edifices, in the census of 1850, numbered 1,203; which were capable of affording accommodation for 531,100 persons, and were valued at \$2,867,886.

The following view of the public institutions connected with the Evangelical Lutheran Church in this country, for which we are indebted to the *Lutheran Almanac for 1854*, will show that they partake of the spirit of Christian activity which marks the present times.

#### PENNSYLVANIA COLLEGE, GETTYSBURG, PA.

Rev. H. L. Baugher, D. D., is President and Professor of Intellectual and Moral Philosophy; besides whom it has six literary Professors, and eight Professors of the Medical Department, which is situated in Philadelphia.

Pennsylvania College was founded in 1832, and grew out of a Preparatory school, commenced at Gettysburg in 1827. Rev. Dr.

Krauth was inducted into the Presidency in 1834, and continued in office until 1850. The primary object with its pious founders in establishing the institution was to bring cultivated intellect into the service of the church, and to furnish facilities by which young men might be thoroughly qualified for the gospel ministry. Its success thus far has been such as to gratify the most sanguine expectations of its friends. It has graduated one hundred and ninety-nine, and upwards of two thousand have enjoyed the advantage of a partial course. Of its graduates about one hundred and thirty have devoted themselves to the work of the ministry. In almost every State of the Union representatives of the institution are to be found, making an impression on society and exerting an influence for good. The course of studies is thorough and extensive,—the discipline parental and energetic: the same system substantially has been adopted by the other collegiate institutions, since established in the church, and of which Pennsylvania College may be regarded as the parent. There are two vacations in the year, commencing on the third Thursday of April and September. The *Annual Commencement* takes place at the close of the summer term.



ST. MARK'S LUTHERAN CHURCH, PHILADELPHIA.

This new and beautiful building is situated on the south side of Spring Garden Street, west of Thirteenth Street. It is a brick structure, masticated, its front presenting a fine specimen of the Roman square style of architecture, characterized for simplicity and fine taste. The present excellent minister is the Rev. Theophilus Stork, D. D.



## THEOLOGICAL SEMINARY OF THE GENERAL SYNOD,

Located at Gettysburg, Adams County, Pennsylvania. It was established in 1825, and, at different periods in its history, the Rev. Drs. Schmucker, Hazelius, Krauth, Schmidt, and Professor Hay, have been engaged in giving instruction. The present Faculty consists of S. S. Schmucker, D. D., Professor of Didactic, Polemic, and Homiletic Theology and German Literature; C. P. Krauth, D. D., Professor of Sacred Philology and Exegesis, Ecclesiastical History and Pastoral Theology. Nearly three hundred students have, since its organization, been connected with the institution, and it numbers among its Alumni many of the most eminent and successful clergymen in our church. The library contains eight thousand five hundred volumes, and is one of the most valuable in the United States. The sessions commence and close at the same time as those of Pennsylvania College.

## WITTENBERG COLLEGE,

Located at Springfield, Clark County, Ohio, was chartered by the Legislature in 1845. The late Rev. Dr. Keller was its first President. Its Faculty consists of Samuel Sprecher, D. D., President and Professor of Christian Theology, Mental and Moral Science, and six other Professors.

The Theological Department embraces in its course of instruction the usual branches, and is open to students of all denominations, who possess the requisite attainments and Christian character. The Collegiate Department is arranged in the four classes common to this country. The winter session commences on the 15th of September and closes on the third Thursday in March, four weeks after which the summer session commences. The annual commencement occurs at the close of the summer term, on the third Thursday of July.

## CAPITAL UNIVERSITY,

Located at Columbus, Ohio, was organized in the spring of 1850, and grew out of the Literary and Theological Institute, of which Rev. William Schmidt, was the first Professor, established by the Joint Synod of Ohio, in 1830. The present Faculty is composed of

W. M. Reynolds, D. D., President and Professor of Mental and Moral Science, and four other Professors.

The course of study is full and thorough in all the departments usually pursued in such an institution. There are three terms, and one long vacation during the months of July and August. The course of study in the Theological Seminary embraces the usual branches of a Theological education. Instruction is given through the medium of



both the German and English languages. Rev. W. F. Lehman is the Theological Professor.

#### ILLINOIS STATE UNIVERSITY,

Located at Springfield, Illinois, has been lately organized under favorable auspices.

The Faculty of Instruction embraces Rev. Francis Springer, A. M., President and Professor of the Natural Sciences and Political Economy, and four other Professors.

#### ROANOKE COLLEGE,

Located at Salem, Virginia, recently received a collegiate charter from the State. It has supplanted the Virginia Institute, which was for several years, in successful operation under the superintendence of Professor C. C. Baughman. The present Faculty is composed of Rev. David F. Bittle, A. M., President, and two other Professors.

#### CONCORDIA COLLEGE,

Located at St. Louis, Missouri, is under the direction of the Evangelical Lutheran Synod of Missouri. Faculty: Rev. C. F. W. Walther, Rev. A. Bievend, Rev. F. C. Wyneken. This Institution was established more particularly to prepare young men for teaching and preaching in the Lutheran Church. Its exercises are conducted exclusively in the German language.

#### HARTWICK SEMINARY,

Located in the village of Hartwick, Otsego county, N. Y., established in virtue of a bequest of Rev. John C. Hartwick, was incorporated in 1816. Rev. Dr. Hazelius was its first Professor. Present Faculty: Rev. Levi Sternberg, A. M., Principal; G. B. Miller, D. D., Professor of Christian Theology. The first term begins on the third Monday in September; the second on the first Monday in January; and the third on the third Monday in May, and ends on the last Wednesday in August, at which time the annual examination takes place.

#### THEOLOGICAL SEMINARY OF SOUTH CAROLINA,

Located at Lexington, S. C., was established in 1830, under the care of Rev. J. G. Schwartz. He was succeeded by Rev. Dr. Hazelius, who, for many years, presided over the Institution. Present Faculty: Rev. Lewis Eichelberger, D. D., Professor of Christian Theology; Rev. William Berley, Principal of the Classical Department; Simeon E. Caughman, Tutor. There are two sessions in the year. The first

commences on the first Monday in January, and closes on the last Thursday in June; the second commences on the first Monday in September,\* and closes on the last Thursday in December before Christmas.

#### THEOLOGICAL SEMINARY AT FORT WAYNE, IND.

The Professors of this Institution are Rev W. Sihler, Ph. D., and Rev. A. Cramer.

#### HAGERSTOWN FEMALE SEMINARY,

Received an act of incorporation from the Legislature of Maryland in 1852, for the education of young ladies, under the auspices of the Lutheran Church. The corner-stone of the building was laid on the 29th of September, 1852. The dimensions of the edifice are one hundred and twenty-seven feet long, fifty wide, and four stories high, sufficient to accommodate one hundred boarders and one hundred day scholars. Rev. C. C. Baughman, A. M., is the Principal of the Institution.

#### LUTHERVILLE FEMALE COLLEGE,

Located in Baltimore County, within twelve miles of the city of Baltimore, on the line of the Baltimore and Susquehanna Railroad, has also recently been chartered by the Legislature of Maryland. The college edifice consists of a centre building with two wings, extending upwards of 126 feet in front, with a depth of 68 feet. Over the centre building it is designed to have an observatory, the top of which will be 96 feet from the ground. The Institution has been recently opened for the reception of pupils.

#### LUTHERAN HISTORICAL SOCIETY.

S. S. Schmucker, D. D., President; Rev. W. A. Passavant, Corresponding Secretary; Professor M. Jacobs, Curator. The Society was founded in 1843, and its object is to collect all the Lutheran publications in the United States, and all documents pertaining to the history of that church in this country. They are preserved in a separate case in the Library of the Theological Seminary at Gettysburg, Pa. Several other churches have followed the example, and since established similar societies. The utility of the object none can question.

#### PARENT EDUCATION SOCIETY,

Organized at York, Pa., June 22d, 1835. At the late meeting of the Society held in Winchester, Va., the following officers were elected: B. Kurtz, D. D., President; Hon. Charles Kugler, Vice President; —

H. L. Baugher, D. D., Corresponding Secretary; Rev. C. W. Schæffer, Recording Secretary; Prof. M. L. Stoever, Treasurer; Dr. F. A. Muhlenberg, Auditor.

Receipts from the meeting of General Synod					
in 1850 until 1853	-	-	-	-	\$8266 59
Expenditures	-	-	-	-	9956 00
The debt of the Society, May, 1853					<hr/> \$1689 41

#### FOREIGN MISSIONARY SOCIETY

Of the Evangelical Lutheran Church in the United States, formed at Hagerstown, Md., May, 1837.

*Officers.*—President, John C. Baker, D. D.; Recording Secretary, Rev. F. R. Anspach; Corresponding Secretary, Rev. J. Z. Senderling; Treasurer, Martin Buehler, Esq.

The mission is at present composed of Rev. C. F. Heyer, Rev. W. I. Cutter and his wife, Rev. W. E. Snyder and his wife, with the widow Gunn from the United States, Rev. C. W. Grœning and wife, and Rev. F. A. Heise, from Germany. The stations occupied by them are Guntoor, the Palnaud and Rajahmundry, in the Telugu country, which extends about eight hundred miles along the Eastern coast of India, and embraces a population of ten millions, mostly Hindoos. This vast heathen territory is a most favorable position for missionary labor, and offers many encouragements for its cultivation. Providence has directed us to this field in such a manner, as clearly to indicate that the Lutheran Church should possess it and gather in the harvest in obedience to his will and for his glory.

#### HOME MISSIONARY SOCIETY

Of the Evangelical Lutheran Church, organized in Philadelphia, May, 1845. Officers: B. Kurtz, D. D., President; J. G. Morris, D. D., Corresponding Secretary; Rev. P. Rizer, Recording Secretary; Jacob R. Drege, Esq., Treasurer.

Receipts from May, 1850, to May, 1853	-	-	\$4332 76
Disbursements	-	-	4295 10

#### CHURCH EXTENSION SOCIETY OF THE LUTHERAN CHURCH

Was founded in Frederick, May, 1853, the design of which is to establish a fund to assist poor and destitute Lutheran congregations in obtaining houses of worship.

*Officers.*—C. A. Morris, Esq., President; Rev. E. W. Hutter, Corresponding Secretary; W. H. Heyl, Esq., Treasurer.

## THE DEACONESS INSTITUTE AT PITTSBURG, PA.

This is a Society of Christian females, associated together for works of mercy among the sick, the poor, the ignorant, and the degraded. No vows are made, and when any desire to retire, they are at liberty to do so. The *Parent House* is on Robert's Street, Centre Avenue, Pittsburg, Pa. In addition to the visitation of the poor and sick, at their own houses, and of the female prisoners in the Western Penitentiary, they have under their care

1. THE PITTSBURG INFIRMARY,  
(*Lacyville, Centre Avenue, Ninth Ward of the City.*)

This Institution was chartered by the Legislature of Pennsylvania more than four years since, and has been most successful in its operations. During the last year the number of patients received was 185, making a total of 929 since the Institution was established. There is a Board of Visitors appointed for the management of the Institution. Rev. W. A. Passavant, A. M., Director.

2. THE ORPHAN HOUSE OF THE LUTHERAN CHURCH.

Rev. G. Bassler, A. M., Principal. A farm has recently been purchased for this Institution at Zelionople, Pa. The necessary buildings are in the course of erection. The orphans at present make their home in the Deaconess Institution, at Pittsburg.

The Periodical Publications of the Evangelical Lutheran Church are as follow:

*Lutheran Observer*, published weekly at Baltimore, Md.; Rev. B. Kurtz, D. D., Editor.

*Evangelical Lutheran*, published weekly at Springfield, Ohio; Rev. V. L. Conrad, Editor.

*Lutheran Standard*, published twice a month at Columbus, Ohio, Rev. E. Greenwald, Editor.

*The Missionary*, monthly, at Pittsburg, Pa., Rev. W. A. Passavant, Editor.

*The Evangelical Review*, quarterly, at Gettysburg, Pa., C. P. Krauth, D. D., and W. M. Reynolds, D. D., Editors.

*Evangelical Magazine and Christian Eclectic*, published at Easton, Pa., C. A. Smith, D. D., Editor.

*Der Kirchenbote*, published every two weeks at Gettysburg, Pa., Rev. P. Anstædt, Editor.

*Der Lutheraner*, twice a month at St. Louis, Mo., Rev. C. F. W. Walther, Editor.

*Monetstedende*, (a Norwegian monthly,) Racine, Wis., Rev. A. C. Preus & Co., Editors.

*Kirkettedende*, (a Norwegian monthly,) Racine, Wis., O. J. Hatlestadt, Editor.

*Der Lutherische Herold*, H. Ludwig, New York city.

The following statistics recently furnished by the Rev. Mr. Harbaugh, an eminent clergyman of the Lutheran church, will be read by our friends with interest:—

In the United States we have six colleges, with a number of classical schools, and two female seminaries; seven theological seminaries; eleven periodical publications—six English, three German, and two Norwegian; thirty-four synods; nearly one thousand ministers; two thousand congregations; two hundred thousand communicants. The Lutheran population in this country, and throughout the world, may be briefly stated as follows:

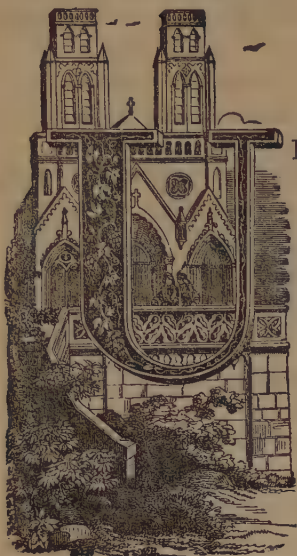
United States,	-	-	-	-	-	1,000,000
Sweden,	-	-	-	-	-	3,000,000
Norway,	-	-	-	-	-	1,500,000
Denmark, the Faro Islands, Jutland and Greenland,	-					2,000,000
France,	-	-	-	-	-	500,000
Protestant Germany, the land of Luther,	-					25,000,000
Prussia,	-	-	-	-	-	5,000,000
Austria, Hungary, Bohemia, Moravia,	-	-	-	-	-	1,500,000
Poland and Russia,	-	-	-	-	-	2,500,000
West India Islands,	-	-	-	-	-	100,000
Brazil,	-	-	-	-	-	100,000
South American States,	-	-	-	-	-	50,000
Total,	-	-	-	-	-	42,250,000

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Among others to whom we have been indebted in the preparation of this article, we may mention the Rev. Dr. Schmucker; the Rev. G. Lochman, and Rev. J. D. Smith; *Michelet*, *Tait's Magazine*, and the *Lutheran Almanac for 1854*.



## THE EVANGELICAL LUTHERAN TENNESSEE SYNOD.



P W A R D S of thirty years ago, a number of the members of the Lutheran Church in Tennessee became dissatisfied with the state of that body, deeply lamenting that in their judgment the spirit of piety had greatly declined, and the most important doctrines of Christianity were either denied or concealed. They therefore took measures to organize a new body, under the name of *The Evangelical Lutheran Tennessee Synod*. Other bodies of a similar character, in Missouri and elsewhere, have been since organized.

From the last official publication of this body, in 1853, we give their Constitution, as adopted in September, 1828, including their own account as to the Confession of Faith. We regret our want of room to connect with each article their explanatory remarks.

ARTICLE I. The Holy Scriptures, or the inspired writings of the Old and New Testaments shall be the only rule of doctrine and church-discipline. The correctness or incorrectness of any translation is to be judged according to the original tongues, in which the Scriptures were first written.

ARTICLE II.—The Augustan confession of faith, comprised in twenty-eight articles, as it is extant in the book, entitled “*The Christian Concordia*,” is acknowledged and received by this body, because it is a true declaration of the principal doctrines of faith and of church-discipline. Neither does it contain any thing contrary to the Scriptures. No minister shall therefore be allowed to teach any thing, nor shall this body transact any thing that may be repugnant to any article of this confession.

Luther’s smaller catechism is also acknowledged and received, because it contains a compendium of scriptural doctrines, and is of great utility in the catechising of youth.

ARTICLE III.—Ministers and lay-delegates from congregations, shall be allowed to compose this body, and every lay-delegate shall have a seat and vote, as well as every minister.

It shall not be allowed, either for the Ministers to transact any business exclusively of the lay-delegates, or for the lay-delegates exclusively of the ministers: provided there shall be both ministers and lay-delegates present.

No business shall be transacted secretly, or under closed doors except an unhappy period should arrive in which the church would be liable to a persecution by civil authority.

ARTICLE IV.—The business of this body, shall be to impart their useful advice, to employ the proper means for the purpose of promulgating the gospel of Jesus Christ, to detect and expose erroneous doctrines, and false teachers; and upon application, to examine candidates for the ministry. When upon examination, any candidate shall be deemed qualified for the ministry, this body shall nominate one or more pastors, who shall consecrate such candidate to the office of the ministry by the laying on of hands, and with prayer.

But this Synod shall have no power to receive appeals from the decisions of, nor to make rules, nor regulations for congregations.

ARTICLE V.—This Synod shall never be incorporated by civil government, nor have any incorporated Theological Seminary under their care. Neither shall they have any particular treasury for the purpose of supporting missionaries and Theological Seminaries.

ARTICLE VI.—The grades of the ministry are two: Pastor and Deacon, or as St. Paul calls them, Bishop and Deacon. They must possess the qualifications, which are described by St. Paul, 1 Tim. III.: 1—14; Tit. I.: 4—9. The duty of a pastor is to perform every ministerial act. But the duty of a deacon is, to take care of the alms of the church, given for the support of the poor, and other benevolent purposes; to catechise, to preach, and to baptize.

Both pastors and deacons must be called to their offices by one or more congregations.

They publish also the following, which they call

#### “LOCAL AND TEMPORARY REGULATIONS.”

REGULATION I.—Every congregation shall be entitled to send one lay-delegate to this body, who shall have a vote in all the transactions.

REGULATION II.—This Synod shall meet from time to time upon their own adjournments.

REGULATION III.—This body shall at every session appoint President, for whatever length of time they may deem expedient. His duty shall be to provide for, that all propositions for discussion be brought in a regular manner before the body, to keep good order, and preserve decorum among all the members. But it shall not be consid-

ered as necessary to publish in the reports of the transactions, who had been appointed President.

This Synod also shall appoint a Secretary, who shall serve until the succeeding session. His duty shall be to keep a record of the transactions, and to answer such letters as may be directed to this body.

REGULATION IV.—Every discussion on a proposition or subject, shall first take place in the German language; whereupon the same shall be resumed in the English,—provided there shall be both German and English members present; and after the discussions have been thus regularly ended, the decision shall be made.

The thirty-third annual convention of this body met in Emanuel's Church, Sullivan County, Tennessee, October 14–19, 1853, when it was found that there are at present twenty-nine ministers connected with this Synod, seventeen of whom were present at that meeting. Twenty-six lay delegates were in attendance. An invitation was given them by the PENNSYLVANIAN CONVENTION to unite in the General Synod of the Lutheran Church; but as they consider their former grounds of objection were not removed, they unanimously declined the overture.

## PAROCHIAL REPORTS.

PASTORS.	Congregations.	Communicants.	BAPTISMS.			Confirmed.	Buried.
			Infants.	Adults.	Slaves.		
Rev. A. Efird . . .	6	380	74	7		53	8
Rev. T. Crouse . . .	3	125	17			1	11
Rev. T. Moser . . .	3	160	30			46	6
Rev. A. Henkel . . .	3	270	24	14		49	6
Rev. H. Goodman . . .	4	375	37		2	5	
Rev. S. Henkel . . .	6	310	25	1		6	10
Rev. P. C. Henkel . . .	9	820	90	7	5	112	25
Rev. J. M. Wagner . . .	1	35	14			2	
Rev. D. Efird . . .	8	795	41	9	5	95	17
Rev. William Hancher . . .	7	450		75	6	27	
Rev. J. Stirewalt . . .	8	360	119	11		113	27
Rev. J. M. Shaffer . . .	2	120	100	10		40	4
Rev. A. J. Brown . . .		2	4		1	1	2
Rev. H. Wetzel . . .	4	173	31	2		20	12
Rev. J. K. Hancher . . .	5	350	51	6			12
Rev. J. R. Peterson . . .	6	324	50	5	2	18	6
	75	5049	707	146	22	588	146

The foregoing table published officially in the minutes of the Convention, will show their present condition.

CAPITOL UNIVERSITY, connected with this body, is situated at Columbus, Ohio. The new edifice is fitted up in a style that makes it one of the most commodious buildings of this kind in the country. The rooms for students are of good dimensions, and handsomely finished. Two large Halls for the literary societies will give ample accommodations for those interesting auxiliaries of College education. The Chapel, Recitation Rooms, Dining Room and Library, are warmed by Chilson Furnaces in the basement, and ventilated in the most approved manner. The Chemical Laboratory is fitted up in a manner that will give every facility for chemical analysis as well as for experiments before classes, and the Institution will be supplied with the best apparatus for the study of Natural Philosophy. One or two of the Professors will reside in the building and do every thing in their power to promote the comfort of the students, as well as to secure good order and gentlemanly habits among them.

The course of study is full and thorough in all the departments of Classical Literature, Mathematics, and Physical Sciences usually pursued in such an institution. Special attention is also given to the German Language.

In the Grammar School are taught the elements of Ancient and Modern Languages, and of Mathematics, and everything connected with a good English and business education.

The faculty consists of:—

W. M. Reynolds, D.D., President, and Professor of Mental and Moral Philosophy.

Rev. W. F. Lehman, Professor of German Language and Literature.

Rev. A. Essick, A.M., Professor of Ancient Languages and Literature.

T. G. Wormley, M.D., Professor of Chemistry, Geology and Natural History.

Rev. D. Worley, A.B., Professor of Mathematics and Natural Philosophy.

Nor have the body forgotten the claims of *Female Education*. In the same city stands the building of THE ESTHER INSTITUTE, under the charge of Mr. LEWIS HEYL, the Presiding Principal. It is a large new edifice, not quite completed, but already occupied by pupils. All its appointments are conveniently arranged, and its several apartments happily adapted for their respective purposes. Miss AGNES W. BEECHER

is the acting Principal, aided by a full and able corps of assistants. The institution is furnished with a laboratory, and a very fine apparatus for chemical and philosophical illustration, which department is in charge of Dr. Wormley, an accomplished votary of natural science. It is a female seminary of the first rank, affording advantages to pupils equal to those of the best institutions of the kind in the country.





JOHN WESLEY'S GRANDFATHER.

## METHODISTS.

### THE METHODIST EPISCOPAL CHURCH.



KNOWLEDGE and Methodism have progressed side by side in our country, and now a large proportion of the community here, as well as in England, are attached to this persuasion.

In the year, 1729, they sprang up at Oxford, under Mr. Morgan, who soon after died, and under Mr. John Wesley. In the month of November of that year, the latter being then fellow of Lincoln College, began to spend some evenings in reading the Greek New Testament, along with Charles Wesley, student, Mr. Morgan, commoner, of Christ Church, and Mr. Kirkham, of Mertor

College. Next year two or three of the pupils of Mr. John Wesley, and one pupil of Mr. Charles Wesley, obtained leave to attend these meetings. Two years after they were joined by Mr. Ingham, of Queen's College, Mr. Broughton, of Exeter, and Mr. James Hervey, and in 1735 by the celebrated George Whitefield then in his eighteenth year. They soon obtained the name of *Methodists*, from the exact regularity of their lives, which gave occasion to a young gentleman of Christ Church to say, "Here is a new sect of Methodists sprung up!" alluding to a sect of ancient physicians, who practised medicine by method, or regular rules, in opposition to quackery or empiricism. Thus was the term Methodists originally applied to this body of Christians, on account of the methodical strictness of their lives.

We must, however, go farther back than this, in order to see how the Providence of God raised up a remarkable family, and prepared it for extraordinary usefulness. It is a remark of the excellent Matthew Henry, who gave a fine proof of it in his own person, that "Though the grace of God does not run in the blood, it often runs in a line." And so to get fairly at the history of *the* John Wesley, we must go back to his grandfather.

This eminent man, who is believed to have been born in 1636, and to have died about 1678, was a student at Oxford, was devotedly pious from his childhood, kept a very minute diary to the end of his life, deviated from the "Uniformity" of his church, was "Ejected" from his pastoral charge, preached about the country, not unlike the circuit preachers of his grandson, was greatly persecuted and four times imprisoned, and died in all his firmness and piety. Thus, in many respects, he was like his worthy relative, and in all worthy of high esteem.

The *father* of John Wesley, was the Rev. Samuel Wesley, rector of Epworth, a small village in Lincolnshire, England. He was a man of great practical wisdom and piety, and spared no pains to train his children for the highest attainments in knowledge and virtue. His *mother*, Susannah Wesley, was a woman of extraordinary worth. She was the daughter of Dr. Samuel Annesley, and inherited much of his genius. Her education and deep concern for the welfare of her children, endowed her with superior qualifications to fit them for distinction in the ranks of usefulness and honor.

John Wesley, the chief founder of Methodism, as the system has been usually called, was born in the rectory house, June 17, 1703. At the age of six years, he had a very remarkable escape from death. The parsonage house, in which the family resided, was consumed by fire, and the little fellow being asleep in an upper apartment, was with

great difficulty preserved from destruction. In allusion to this deliverance, in after life he would sometimes represent himself as being "A brand plucked from the burning."

After a due course of preparatory studies, he was entered a student in Christ College, Oxford, in 1720, where he manifested unwearied diligence and zeal, and where he soon took his degree of Bachelor of Arts. In 1725 he was ordained deacon, and in the following year was elected a Fellow of Lincoln College. In 1727, he obtained his degree of Master of Arts, and in 1728 was ordained priest; in the meantime he had become curate, or assistant minister to his father. In the year 1729, he returned to Oxford, where he commenced the career of personal piety and of holy exertion which so eminently marked his whole long life, and which has scattered blessings over the world, the happy results of which will be felt throughout eternity.

There is something, we may remark in this connection, very remarkable in the providence of God allowing the struggle between truth and error to go on in the world; always, however, securing the triumph of truth. Voltaire and Wesley were contemporaries throughout the greater part of the last century; but how striking the contrast between the result of their labors and writings! The influence which the first of them exercised upon the literature and character of France, and Europe generally, was of the most baneful nature; tending as it did, to subvert the first principles of order, morals, and piety. The aim of the other was to enlighten those who sat in spiritual darkness—to stem the torrent of vice, and leave the world better than he found it. Nor were his efforts unsuccessful. The effect of them cannot be more forcibly and eloquently presented than Dr. Southey describes them, in the following language,—“Drunkards were reclaimed; sinners were converted; the penitent who came in despair was sent away with the full assurance of joy; the dead sleep of indifference was broken; and oftentimes his eloquence reached the hard brute heart, and opening it like the rock of Horeb, made way for the living spring of piety which had been pent within. These effects he saw, they were public and undeniable.”

In short, Methodism has provided the means of religious instruction to many millions who otherwise would have been sitting in “Darkness and the shadow of death.” It has called into operation an immense number of agents as ministers, local preachers, exhorters, teachers in Sabbath schools, distributors of tracts, and visitors of the sick. Its spirit is truly philosophic; and its patriotism pure. In its spirit and working, it is at once calculated to promote “Glory to God in the

highest, and on earth peace, good will towards men." Let us go a little into details

It will have been already seen that, to a very great extent, Methodism arose from the necessity of the times. Had the regular clergy, the bishops, and others in the establishment, done their duty, lived and preached according to the letter and spirit of their own articles of religion, and the pious and holy sentiments breathed in their formularies of devotion, there had been no necessity for the institution of Methodism, and John Wesley had never been known otherwise than as a faithful coadjutor among his fellow-presbyters of equal talents and zeal, striving with them for the "Faith of the gospel." If, therefore, there were any things irregular in the proceedings of Wesley and his associates, the fault was not in them, but in those who, by the neglect of their duty, made it necessary for them to do as they did, to save sinners from perdition. This is finely illustrated by an anecdote of Mr Charles Wesley and Archbishop Robinson, primate of Ireland. Being at the Hotwells, near Bristol, he met Mr. Wesley, and after some conversation, the archbishop observed :—

Mr. Wesley, you must be sensible that I have heard many things of you and your brother; but I have not believed them. I knew you better. But one thing has always surprised me—your employing lay men.

Wesley.—It is your fault, my lord.

Archbishop.—My fault, Mr. Wesley?

Wesley.—Yes, my lord, yours and your brethren.

Archbishop.—How so, sir?

Wesley.—Why, my lord, you *hold your peace*, and the *stones cry out*.

They took a turn in silence. His grace, however, rallied:

Archbishop.—But I hear they are unlearned men.

Wesley.—Very true, my lord: in general they are so; so *the dumb ass rebuked the prophet*.

His grace immediately turned the conversation; and well he might for a pertinent reply was impossible.

Few things more distinguished Mr. Wesley than his strong common sense, and extraordinary *tact* in giving lessons of practical wisdom. Here is one specimen of a thousand. He says in his Journal for October 6, 1774, "I met those of our society who had votes in the ensuing election, and advised them,—1. To vote, without fee or reward, for the person they judged most worthy; 2. To speak no evil of the person they voted against; and 3. To take care their spirits were not sharpened against those that voted on the other side."

At the period of the conversion of John and Charles Wesley, and George Whitefield, vital piety was but little known in England. Indeed the religion of the kingdom was but the religion of mere forms and ceremonies, of prayers, fasts, and thanksgivings; while sabbath-breaking, drunkenness, licentiousness, gambling, hunting, etc., etc., were not only permitted, but openly practised by the clergy of the Established Church. So greatly, indeed, had true religion declined after the reformation, that Archbishop Leighton in speaking of the church in his time represents it as a "Carcass without a spirit," and Bishop Burnet represents the clergy of his times as having "Less authority, and more contempt than those of any other church in Europe," as "more remiss in their labours, and less severe in their lives;" and such was the fact at the beginning of the labors of the Wesleys and their co-laborers. Darkness, moral, spiritual, doctrinal, covered the people. With an orthodox liturgy, there existed a semi-infidel clergy; with a formula of devotion, beautiful in its language, and sublime in its teachings, the bought or borrowed sermons of its ministers, while they vied to correspond with the beauty, were entire strangers to the sublimity, and indeed to the theology found in their books of devotion.

This state of things, deplorable as it might be, was not after all, among the unaccountable events of history. About the time of the Reformation under Luther, we find England with its church and clergy a nation of Catholics. Soon the church became Protestant, and the clergy, for the sake of retaining their livings, became Protestant also. Again the church relapsed into Romanism, and the clergy, with the same object in view, became Romanists. Again Protestant episcopacy became the religion of the nation, and the clergy, ever mindful of their own interests, became again traitors to the Pope, and the staunch friends of the Reformation. With such motives to influence the clergy in their frequent conversions, we may naturally conclude that while the fleece was the object of their tender regard, the flocks themselves were entirely neglected.

And if the religious teachers of the establishment were mere men of the world, seeking after wealth, or pursuing the rounds of pleasure and amusement, alike forgetful of their own souls, and the souls of their people, what must have been the moral and religious condition of that people? To be baptized, confirmed, and attend the communion of the Lord's Supper on Christmas day, Easter Sunday, and perhaps once or twice more during the year, constituted in their opinion the obedience which Christ requires of his followers; while drunkenness, profanity, Sabbath-breaking, and their kindred vices prevailed to an alarming extent. In a word, the Church of England was principallv



composed of heathens, who were but little superior to the aborigines of America, either in point of religion, morals, or intelligence. Nor was the state of religion much better in the different dissenting bodies of the land. It is true that a higher tone of morality and intelligence existed in the different dissenting churches. The ministers, as a general thing, were men of morality and integrity, but through the influence of Pelagian sentiments and Antinomian errors, vital godliness was but little known either among ministers or people.

If the above facts were not matters of history, the charitable reader would no doubt feel disposed to think that we had given altogether too dark a picture of the then existing state of things; but the annals of the times convince us that while infidelity prevailed among the higher classes, and even among the clergy, the grossest and most beastly passions were exhibited from time to time among the lower classes. England was indeed a "Carcass without a spirit," a carcass dead, rotten, and fit only for burial in the depths of the sea. Such was the existing state of things in England when these men were brought to the knowledge of the truth as it regards experimental piety; and from the knowledge of their character previous to their conversion, we may reasonably suppose that after becoming Christians, they would be in labors still more abundant, and would evince a still greater desire to bless and save their fellow men. But at this time the brothers, especially John, had formed no plan of operation for their future course of action. Indeed John Wesley, from the beginning to the end of his ministerial life, appears to have been emphatically the child of Providence, going as far and no farther, than Providence seemed to open his way. Hence, while we follow him from step to step, from one thing to another—from the formation of his first society to the organization of his legal Conference, we can clearly trace the finger of God pointing, directing, this wonderful man in all his varied movements.

John Wesley was peculiarly fitted by nature, education and grace, to become a religious reformer. With a sound physical constitution, a commanding flow of eloquence, a prepossessing appearance, a large stock of useful knowledge, and above all, a heart full of the love of God and man, panting after the redemption of his countrymen, and the salvation of the world, he was eminently qualified for the work of an apostle. Nor was his brother Charles wanting in those gifts and graces necessary to fit him to become a faithful co-worker in the vineyard of the Lord. A man of solid information, of sanctified talents, of cautious zeal, he was prepared to render great assistance to his brother in promoting a revival of pure religion. But the great qualification possessed by Charles as a religious reformer, was the wonderful, we might almost

say, the inspired gift of poetry, evinced by him in the composition of those sacred, sublime songs which he wrote for the use of the people converted through the instrumentality of himself and fellow-laborers. These songs, or hymns, are among the most perfect specimens of genuine poetry that can be found in Christendom.

Under the circumstances we have described, John Wesley began immediately to declare what the Lord had done for his soul, and whenever he was permitted to use the pulpits of his brother clergymen, he gladly availed himself of the privilege both in and around London. He also extended his labors to Bristol, Oxford, and other parts of England, and such was the degree of fervor and zeal with which he proclaimed the way of life and salvation, that many of the lukewarm and unconverted clergy took offence at his zeal and fidelity, and closed their churches against him. The closing of the churches in London and other places, impelled Mr. Wesley to adopt the practice of field-preaching, or preaching in the open-air. His first attempt at field-preaching was in Bristol, on the first of April, 1739. While in London he had been strongly solicited by the Rev. George Whitefield, who was then in Bristol, and who had commenced the practice of field-preaching, to repair to the latter place for the purpose of holding forth the way of life and salvation. He arrived at Bristol on Saturday evening, and on the following day he for the first time, witnessed what in his journal he called "This strange way of preaching in the fields." At first he could not reconcile such proceedings with his nice sense of propriety and order, but on the following day, in the afternoon, he so far overcame his scruples as to adopt the same method of doing good by preaching to a congregation of three thousand people with great effect. After spending some time in Bristol, he returned to London, and finding most of the churches closed against him, he preached to large congregations in an open space called Moorfields. On the 12th of May, 1739, Mr. Wesley laid the foundation of the first Methodist chapel. Bristol has the honor of being the place where this chapel was erected.

On November of the same year, Mr. Wesley began to occupy as a preaching place an old building which had been used as a cannon foundry in Moorfields, London. From the circumstances of its having been previously used for the above purpose, it was ever after known by the name of "Foundry Chapel," or simply the "Foundry." In this same year, 1739, class meetings were instituted. They originated in Bristol, and were merely a result of the erection of the chapel above alluded to. In erecting the chapel, Mr. Wesley had not designed, nor did he expect to take any responsibility as to the trouble and expense of building. Eleven persons had been selected as *seoffees* or trustees

of the building. But the work had not progressed far before Mr. Wesley became satisfied that if completed at all, he must become responsible for the cost. He accordingly involved himself in debt to raise means to complete the edifice, and as he had not means to defray the expense out of his own pocket he appointed certain persons to go round among the members of the Society, and receive a penny a week or whatever they felt disposed to give. These collectors being men of piety, when receiving the penny from each one, in return gave a word of Christian advice and exhortation. Soon, however, it was found more convenient for the members of the Society to bring in their pennies at an appointed time and place, and pay the same over to the collectors, the latter in every case giving advice and exhortation. From this circumstance arose the distinct formation of classes, and the appointment of class-leaders to take charge of a limited number of the members in Society in the absence of Mr. Wesley; and in pursuing the above plan, not only was the chapel debt in due time cancelled, but the members were individually strengthened and encouraged to persevere in the way of holiness.

About this time, or shortly after, watch-night meetings were held among the poor colliers of Kingswood near Bristol. Those men, while in a state of sin and ignorance, had been in the habit of spending their Saturday evenings to a late hour at the tavern or ale-house in the most profane and boisterous manner; but after having listened to the preaching of Wesley and Whitefield, they heartily renounced their sins and became new men in Christ Jesus." Their Saturday evenings, instead of being spent as heretofore, were spent in the more becoming manner of praying to, and praising God; and such was the success attending these late meetings of the colliers that Mr. Wesley afterward, in 1742, introduced them into the Society in London, having held them at first once a month, and then once a quarter.

In the mean while societies were being raised up in different parts of England and Wales, and new doors were continually being opened for the Wesleys. New fields of labor were constantly presenting themselves before them, and cries of a Macedonian nature were multiplying on every hand. The Wesleys did not obey these calls without subjecting themselves to reproach and persecution. From the Archbishop of Canterbury down to the servile curate of an obscure family, and from the peer down to the scum of the people, their motives were misjudged, their actions misrepresented, their seeming irregularities condemned, and in some cases their persons were insulted; but in spite of ecclesiastical opposition, or the rude insult of the profane, the work of God continued to spread far and wide. Congregations numbering from one to

fifteen thousand were frequently collected to hear the glorious doctrine of the cross; and many of them not only heard but believed, and were saved. As many of such as desired it, were permitted to become members of the Society, that they might meet from time to time for mutual edification and instruction. As the societies continued to multiply, it became necessary to adopt some rule of conduct as a condition of membership, and in 1743, the general rules of the societies were adopted and published by Mr. Wesley. These rules in substance remain the same at the present time, and we have no doubt will continue in substance what they ever have been as long as Methodism exists.

It would be naturally expected that such a man as Mr. Wesley would receive many and various tokens of the regard of individuals. Few of such expressions of kindness would, to such a man, be more acceptable than a beautiful teapot made of earthen ware, by the incomparable Wedgwood. It is now to be found in the Museum of Ornamental Art, at Marlborough House, London. At the time it was manufactured it was of unrivalled beauty, and is a veritable curiosity. On one side of it is a portrait of the venerable divine, done, like the other ornamental parts, by the transferring process; and on the other side is an acrostic, on account of which, indeed, we have referred to this subject, because we regard it as giving a correct view of the character and success of his ministry:—

#### AN ACROSTIC

*Humbly Inscribed to the Rev. Mr.*

J ehovah reigns—let saints,—let men adore :  
O bey, ye sinners, and proclaim His power !  
H o ! each desponding, thirsty soul draw near,  
N or money bring, nor price, nor doubt, nor fear.

W ide as creation—deep as sin's recess,  
E xtends the merits of redeeming grace !  
S o Wesley speaks—so wondering angels taught  
L ove, peace, good-will to all in Christ are brought,  
E namored thousands hear the joyful word,  
Y ield to conviction, and confess their Lord.

Looking on the scene now, at this distance, we can say with confidence, the influence of the humble band of Methodists, despised and persecuted though they were, was destined largely to affect the moral history of the world; for magnitude, permanence, and importance, it will compare with that of the Reformation itself. What was achieved in the sixteenth century for orthodox belief and for religious freedom, was effected in the eighteenth for practical godliness and expan-

sive Christian charity. In the rise of Methodism in the bosom of the Protestant Episcopal Church, we recognise the first great impulse given to the spread of evangelical religion, not as a mere form of a doctrine, but as a rule of popular and daily life, acting most forcibly upon the outcast and most humble classes of society, since propagated from the lowest upward, and insensibly affecting those Churches with which it had little but the name of Christ in common. Neither has its activity abated to the present day, but multiplied itself in a thousand directions by a thousand different agencies. And if we gain some faint idea of the results of that great movement, we must look for them, not in one Church, or class, or country; it is known by many names, and calls none but Christ "Lord:" and, fitted to breathe wherever humanity can respire, and even to give life where humanity is ready to perish, it has gone over into every clime, and seems destined, like the natural sun whose course it emulates, to dry up every noisome marsh of sin, and temper every fierce *Euroclydon* of sorrow.

But our business is chiefly to give a view of Methodism as exhibited in this country, and to do this we now address ourselves.

So early as 1735, Messrs. John and Charles Wesley were invited to Georgia, there to exercise their ministry, and there John Wesley labored with great diligence and amidst much persecution for about two years and a half, when he followed his brother Charles to England, little supposing that under God his agency would become so great a blessing as it has proved to this country.

We have in the preceding paragraphs made considerable use of the works of the Rev. Messrs. Gorrie and Porter, and now for information relating to the introduction of Methodism into this country we are indebted to the contributions of the Hon. G. P. Disoway, made to "*The National Magazine*."

Thirty years before Mr. Wesley's death several members of his religious societies had emigrated to America from Great Britain and Ireland. Of this number a few resided in the city of New York, and the little pious band met in a private house for religious services. This was a room in the residence of Philip Embury, who had heard Wesley in Ireland, and was also a local preacher in the "Connection." Mr. Embury was a carpenter by trade, and resided in Barrack Street, near where the present City-Hall stands. Six persons only attended his first sermon, which was preached in his workshop, and during 1766 this little flock formed the first Methodist Society in America.

A larger congregation followed this commencement, until the place could not contain the increasing number of hearers, and a more





CRADLE OF AMERICAN METHODISM.

commodious place was soon obtained in the same neighborhood for their meetings.

Upon one of these occasions, while singing, an officer in full military uniform entered the place. He wore the dress of the royal-American troops. This was Lieutenant, or, as he was generally called, Captain Thomas Webb. He was a pious officer of the British army, then stationed at Albany, and he shares the glory of being one of the founders of Methodism upon this continent. On this occasion, he knelt with them in prayer, and introduced himself as a preacher of righteousness, and soon became a zealous and successful advocate of the new sect. The memory of this excellent man should be preserved and honored; for his character and exertions, with those of Mr. Embury, form some most important recollections of the earliest Methodism in the United States.

In the campaign of 1758 and before his conversion, Captain Webb served under General Wolfe. He was present at the memorable battle on the Plains of Abraham, when his gallant leader lost his life, and he himself received two wounds—one in his right arm, and another which deprived him of his right eye. Afterward, he returned to England, professed religion, and became a follower of Mr. Wesley. He was



CAPTAIN WEBB.



soon appointed *barrack-master* of Albany, and came again to America. When he heard of the newly-formed Wesleyan Society in New-York, he hastened to their assistance.

In his personal appearance Captain Webb united a portly figure with a fine commanding countenance, wearing over his forehead a strip of black ribbon and a blind to conceal his wounded eye. In the engraving his right hand is placed on his breast, whilst the left points to the Bible, from which he appears to be discoursing, as it lies with his sword and cap before him. At the bottom of the likeness is the coat-of-arms of his family, with the motto, "*I have fought a good fight.*"

Captain Webb was a very plain and energetic speaker, and performed all his religious duties without a thought of the fear of man. His pious labors, in connexion with those of Mr. Embury were very successful, so that they were again compelled to look out for a larger place of worship. They succeeded in obtaining a building about sixty feet long and eighteen wide, which had been erected for a rigging house. It was situated on William Street, then called Cart and Horse Street, from an Inn there having such a sign. It still stands, and is occupied as a factory.

Great numbers now attended divine service at the rigging-house, a view of which we have given as "*The Cradle of American Methodism,*" and it could not contain half the people who frequented the place. Desirous of giving a character of greater permanency to their religious services, the congregation resolved at length to erect a church. This was a great and momentous undertaking for a people who, at that period had but small resources of their own, with still less worldly influence. They invoked, however, the divine blessing upon their contemplated undertaking by fasting and solemn prayer for three days. At first, it was proposed to lease a small lot of ground for twenty-one years, and here erect a chapel of wood. At this moment, however, a lady offered two lots of ground for £600 (\$2,666 66) on credit and security, and these were purchased by eight members of the Society. Besides the purchase money, it was estimated that the new building would cost £400 (\$1,777 77.)

The spot was situated upon *Golden Hill*, a rising ground then in the suburbs of the city, but now, *John Street*. It took its name from a farm, celebrated for growing fine wheat, where John Street now enters into Pearl Street at Burling-slip. The house which was called *WESLEY CHAPEL*, was dedicated the 30th of October, 1768, Mr. Embury preaching a discourse on the occasion from the pulpit which he had finished with his own hands.



WESLEY CHAPEL.

The engraving is ■ very correct exterior view of the old chapel. Its length was sixty feet, its breadth forty-two, and the walls were built of stone, the face covered over with a blue plaster, exhibiting an appearance of durability, simplicity, and plainness. Entrances to the galleries were subsequently added on each side of the door. The interior was equally plain, and remained many years in an unfinished state. There were at first no stairs or breastwork to the galleries, and the hearers ascended by a ladder and listened to the preacher from the platform. For a long while, even the seats on the lower floor had no backs. At that period in our colonial history, no public religious services could be performed in *churches*, except such as were established by law. Dissenters were therefore compelled to accommodate their places of worship in some way to meet this legal obstruction. This difficulty was avoided by attaching a *fireplace* and chimney to the internal arrangements of Wesley Chapel, as it was thus considered a private dwelling.

A small building of the antique *Dutch* style stood partly in front of the church, and became after a while the parsonage. The sextons used to reside in its basement. *Peter Williams*, a colored man, and one of the oldest members of the church, served in this office. Whilst ■ slave, for slavery then existed in New York, he purchased his freedom by his own industry, and then amassed a respectable property by diligent labor. He lived to see his children well educated, and one son was, for years, a useful pastor of a Protestant Episcopal Church in this city. The old door-keeper in the house of the Lord has long since



left his post, and entered into that holy temple not made with hands, to go in and out no more forever. What a company in heaven, and how many thousands upon earth, have praised God for directing them to the "Bread of life," that was freely distributed in this humble church!

Very numerous audiences soon were attracted to Wesley Chapel to "Hear the word." In two years after its dedication, the congregation which had commenced three years before with *only six* hearers, had increased to a thousand and over, at times filling the area in front of the church. Such was the progress of the Society, that Mr. Wesley was strongly solicited to send an able and experienced preacher to their assistance. In the letter sent to England with the request, the members used the following strong and remarkable language:—"With respect to the payment of the preachers' passage over, if they could not procure it, we would sell *our coats and shirts to procure it for them.*" In answer to these earnest desires Messrs. Boardman and Pillmoor volunteered to be the *first* Methodist missionaries to this country. They arrived in 1769, and were the earliest itinerant Wesleyan preachers in America. They brought with them £50 (\$222 22,) "As a token of brotherly love," to the new church.

In addition to these two missionaries, the Rev. Messrs. Asbury and Wright came over in 1771. Captain Webb returned in the meantime to England, and settled at Bristol, where he died at the age of 72 years, leaving this last and delightful testimony,—“I know I am happy in the Lord, and shall be with him, and that is sufficient.” Thus true faith has her crown as well as her cross.

His fellow-laborer in the early field of American Methodism, Mr. Embury, retired into the interior, where he closed his useful life in the spring of 1775, without a stone to tell where he lay. His grave was found in 1833, when his bones were removed to a neighboring burying-ground at Ash-grove, and here they were again recommitted to their mother earth with suitable religious ceremonies. A plain marble tablet has been placed over his remains, with this inscription:—

“PHILIP EMBURY,

The earliest American Minister of the M. E. Church,  
here found his last earthly resting-place.

Precious in the sight of the Lord is the death of his saints.

Born in Ireland—an emigrant to New York—Embury was the first to gather a little class in that city, and to set in motion a train of measures, which resulted in the founding of the John Street Church, the cradle of American Methodism, and the introduction of a system which has beautified the earth with salvation, and increased the joys of heaven.”

During the war of the American Revolution, most of the churches in the city were occupied as military prisons or hospitals. The Middle Dutch Church, now the Post Office, was a prison and charnel-house to thousands. No less than three thousand Americans were confined in that ancient temple of the Almighty. Six and eight dead bodies might be seen of a morning conveyed from this sorrowful abode. Its pews were consumed for fuel, and the place finally was occupied as a riding-school for the British cavalry. Two thousand rebel prisoners, so called, were incarcerated in the North Dutch Church, William Street. The Quaker meeting-house, formerly on Pearl Street, was converted into a hospital. Wesley Chapel shared a similar fate, a regiment of Americans being confined here for several weeks. The small-pox broke out among them, with dreadful fatality, and the whole corps, in consequence, soon after vacated the building. An old Dutch clergyman, known as Dominie Sampson, occasionally preached in the chapel, to the German refugees.

Religious meetings at night were then generally forbidden, but allowed in the Methodist church, as the British imagined, or rather desired, that the followers of Wesley should favor their cause. Still the services were sometimes interrupted and disturbed by the rude conduct of men belonging to the army. They would often stand in the aisle with their caps on during divine worship, careless and inattentive. On one occasion, before the congregation was dismissed, they sang the national song, "God save the king." At its conclusion, the society immediately began and sang, to the same air, those beautiful lines of Charles Wesley :—

"Come, thou almighty King,  
 Help us thy name to sing,  
     Help us to praise !  
 Father, all-glorious  
 O'er all victorious  
 Come, and reign over us,  
     Ancient of Days.

Jesus, our Lord arise,  
 Scatter our enemies,  
     And make them fall ;  
 Let thine almighty aid  
 Our sure defence be made,  
 Our souls on thee be stayed,  
     Lord, hear our call," etc.

Upon a Christmas Eve, when the members had assembled to celebrate the advent of the world's Redeemer, a party of British officers



THE MASKED DEVIL.

masked, marched into the house of God. One, very properly personifying their master, was dressed with cloven feet, and a long forked tail. The devotions of course soon ceased, and the chief devil, proceeding up the aisle, entered the altar. As he was ascending the stairs of the pulpit, a gentleman present with his cane knocked off his Satanic majesty's mask, when lo, there stood a well-known British colonel! He was immediately seized and detained until the city guard was sent to take charge of the bold offender. The congregation retired, and the entrances of the church were locked upon the prisoner for additional security. His companions outside then commenced an attack upon the doors and windows, but the arrival of the guard put an end to these disgraceful proceedings, and the prisoner was delivered into their custody.

This attempt to disturb the service originated at the play-house, which at the time occupied a spot not far from the chapel, where Thorburn's seed store now stands. The British officers were often actors, and doubtless obtained their masks and grotesque dresses from this theatrical wardrobe. The affair caused no little excitement, as it was considered a bold outrage upon the rights of the religious community. There was, however, redeeming virtue enough in the British authorities to rebuke the rioters, and the devil-colonel made a public apology for his offence. To atone for what had been done, a guard of soldiers was

regularly stationed, during a long time afterward, at the door of the chapel, to preserve order.

A state of war is always inimical to the advancement of morals and religion, and during the seven years, while the foreign foe had possession of New York, it was a season of sorrow and trial to the Wesleyan Society. All the preachers from England, except Mr. Asbury, were obliged to return home on account of favoring the British king and cause. Many of the society removed into the country, and those who remained in the city, now destitute of their own ministers, would repair to St. Paul's Church, on Broadway, to receive the sacraments from the hands of an Episcopal clergyman.

The glorious termination of the severe revolutionary struggle introduced a brighter day to the Church of Christ. Until now Methodism in America had been the same as Methodism in England. In its objects, doctrines, and moral discipline, it remains so to this hour: but Mr. Wesley's powers over the American Societies ceased when the United States became independent of the political and ecclesiastical authority of the mother country. Accordingly, in the year 1784-5 the Methodist Episcopal Church in the United States was organized.

From this period the march of Methodism has been rapid. Previously to the year 1817 six Methodist Episcopal churches had been erected in New York. Still more room was needed, especially for the members in the lower part of the city, and it was determined to erect a new and large church upon the spot where Wesley Chapel stood. The old walls were accordingly demolished on the 13th of May, 1817, the Rev. Daniel Ostrander making a suitable address at the time, and on the first Sabbath of the new year, January 4, 1818, the new church was dedicated to the service of God, the Father, Son, and Holy Ghost. Immense congregations attended on the occasion, by estimation not less than two thousand. The Rev. Dr. Bangs, Samuel Merwin, and Joshua Soule, now bishop, delivered the dedicatory sermons, distinguished for most impressive eloquence, and attended with unusual pathos.

The new church was one of the most commodious and beautiful in the city, and served as a model for many throughout the country. Its walls were of granite partly built from the materials of the old chapel, and the dimensions were sixty-two by eighty-seven feet. The cost was about \$30,000. It had a large lecture-room, and here was deposited a valuable library for the use of the congregation. To the credit of these early Methodists, it should be mentioned that this collection of books was commenced in the year 1792, and was formerly located in the old parsonage. The example is worthy the imitation of all religious



societies. Here, too, was placed the old clock of Wesley Chapel, which still tells the hours of the sanctuary as it has marked the flight of so many annual rounds upon that consecrated spot.

This second house stood for about twenty-four years, when it was resolved to rebuild it with two brick houses, one on each side, as a source of income. The engraving is a very excellent view of the whole. In its external appearance the Church is simple, plain, and neat—the inside beautiful and commodious, with a pulpit in a semi-circular recess—dimensions, forty-two feet by eighty. The basement is above ground; it is an admirable room for religious meetings, and here may be seen the only *relics* of old John-street Church—its venerable clock and library.



THIRD JOHN-STREET CHURCH.

There are two tablets in front, with these inscriptions:—

THIS CHURCH,

The first erected by the Methodist Society in America,  
Was Built 1768. Rebuilt, 1817.

According to this time it shall be said, What  
hath God wrought? (Numbers xxiii.)

THE FIRST METHODIST EPISCOPAL CHURCH.

Rebuilt, A. D. 1841.

This is my rest forever: here will I dwell. (Ps. cxxxii.)



Before this period Wesley had passed to his reward, exclaiming in death, "The best of all is God is with us." His people every where mourned his removal, but rejoiced in the continued life of his infinite Master. They were compelled to make efforts to which they had not been accustomed; but no where in the world were the Methodists better prepared for the contingency than in the United States.

It is a remarkable fact, and worth recording, that although when Wesley Chapel was first founded its members were compelled to solicit aid from Mr. Wesley to finish it, their successors own the present beautiful place of worship. More than this—by the sale of the adjacent new houses the present trustees have an overplus of some thousands of dollars. Few spots have been thus more signally blessed.

When the Methodist Episcopal Church was organized, in the year 1784, it had in the United States eighty-three ministers, with fourteen thousand nine hundred and eighty-six members; its present condition may be seen in the the tables of *Statistics* at the end of this article.

The following is the official statement of THE ARTICLES OF RELIGION, as believed by the Protestant Episcopal Methodist Church.

### I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness: the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons of one substance, power, and eternity;—the Father, the Son, and Holy Ghost.

### II. *Of the Word, or Son of God, who was made very Man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

### III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.



DEATH BED OF THE REV. JOHN WESLEY.



IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of ~~one~~ substance, majesty, and glory, with the Father and the Son, very and eternal God.

V. *The sufficiency of the Holy Scriptures for Salvation.*

The holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture, we do understand those canonical books of the Old and new Testament, of whose authority was never any doubt in the church.

*The names of the Canonical Books.*

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the Book of Ezra, the Book of Nehemiah, the Book of Esther, the Book of Job, the Psalms, the Proverbs, Ecclesiastes or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less: all the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of the Original or Birth Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings:—Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree is discerned by its fruit.

## XI. OF WORKS OF SUPEREROGATION.

Voluntary works, beside over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but they do no more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

## XII. OF SIN AFTER JUSTIFICATION.

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned, who say they can no more sin as long as they live here: or deny the place of forgiveness to such as truly repent.



## XIII. OF THE CHURCH.

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.

## XIV. OF PURGATORY.

The Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

## XV. OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTAND.

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments, in a tongue not understood by the people.

## XVI. OF THE SACRAMENTS.

Sacraments ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, baptism and the supper of the Lord.

Those five commonly called sacraments; that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the apostles: and partly are states of life allowed in the Scriptures, but yet have not the like nature of baptism and the Lord's Supper, because they have not any visible sign, or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi. 29.

## XVII. OF BAPTISM.

Baptism is not only a sign of profession, and mark of difference,

whereby Christians are distinguished from others that are not baptized but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

### XVIII. OF THE LORD'S SUPPER.

The supper of the Lord is not only a sign that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is ■ partaking of the body of Christ; and likewise the cup of blessing is ■ partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of ■ sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the supper, only after a heavenly and Scriptural manner. And the means whereby the body of Christ is received and eaten in the supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

### XIX. OF BOTH KINDS.

The cup of the Lord is not to be denied to the lay people: for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

### XX. OF THE ONE OBLATION OF CHRIST, FINISHED UPON THE CROSS.

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said, that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

### XXI. OF THE MARRIAGE OF MINISTERS.

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

## XXII. OF THE RITES AND CEREMONIES OF CHURCHES.

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike: for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

## XXIII. OF THE RULERS OF THE UNITED STATES OF AMERICA.

The president, the congress, the general assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitution of their respective states. And the said States are a sovereign and Independent nation, and ought not to be subject to any foreign jurisdiction.\*

## XXIV. OF CHRISTIAN MEN'S GOODS.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

## XXV. OF A CHRISTIAN MAN'S OATH.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

The year 1799 was distinguished for the origination of "Camp meetings." This extraordinary means of grace was providential in its

\* As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people, who may be under the British, or any other government, will behave themselves as peaceable and orderly subjects.

original idea. Two brothers, named M'Gee, one a Presbyterian minister, and the other a Methodist, went to attend a sacramental occasion, with the Rev. Mr. M'Gready, a Presbyterian minister in West Tennessee. The Methodist preached first, and was followed by the Presbyterian, and the Rev. Mr. Hoge, whose preaching produced a powerful effect. One woman became so deeply impressed, that she shouted aloud for joy, and there were other demonstrations of an extraordinary character. Messrs. M'Gready, Hoge, and Rankins, all Presbyterian ministers, left the house; but the M'Gees remained to see the salvation of God. Great was the power that rested upon them. John was expected to preach, but he told the people that his feelings were such that he could not, and sat down amid sobs and cries from every quarter. This brought the people out to see what these things might mean. Many came a great distance with horses and wagons, and provisions, and so numerous was the crowd, that the church would not contain them. This drove them into the forest; and the distance of many from home, and the impossibility of obtaining accommodations among the people, made it necessary for them to camp out, which they did, worshipping God day and night.

This was something new, and attracted great attention. And it was no less effective. The different denominations, seeing that God was in the measure, gave it their countenance; but one after another withdrew, until it was left almost exclusively to the Methodists. Since that time they have applied it to good purpose, notwithstanding its old friends have said many hard things against it. In the early days of Methodism, when meeting-houses were few, and preachers scarce, camp meetings were peculiarly useful. Hundreds were converted by their instrumentality. In the course of the eight years following their introduction, the net increase to the church was eighty-two thousand six hundred and sixty-four members, and a corresponding increase of preachers.

To give in detail the GOVERNMENT of the Methodist Episcopal Church would very far exceed our limits. While the machinery is very simple, gradually rising from the private member to the bishop, and from the class meeting to the conference, it is very large, and fully to comprehend it requires much study. Those who wish to understand it, may obtain from almost any of their preachers "*The Book of Discipline*," a small and cheap volume, which will suggest many sound principles and hints of usefulness to all who carefully examine it. It will be here seen, that though Methodism commenced without a plan, experience has furnished it with one of no common value.

An impartial historian is not allowed to omit the statement of im-



PRAYER MEETING IN A TENT





portant facts, however they may jar with his feelings, or whatever grief they may occasion to their readers. It is indeed painful to see a vast body of Christians like the Methodists divide into two great sections, to say nothing of smaller ones. A few years since, "The vexed question" as it has been called, of slavery, was introduced into the General Conference, and able and animated were the discussions which took place as to the subject in all its bearings, especially as viewed from an ecclesiastical stand-point. At length, as in the case of two of the apostles, "The contention was so sharp between them that they parted asunder;" and the vast body of Methodists now compose two churches, distinguished as North and South. Neither of the parties, however, seem to have declined in their love to the system of Methodism; and both appear to be laboring in their respective localities for its advancement. Beyond this statement, we think we have no right to say any thing on the matter in dispute. Our statistics relate to both churches.



THE OLD BREWERY, NEW YORK.

As in former times, so now, the city of New York has furnished one of the noblest triumphs of Methodism. The most extraordinary reformation effected in the building called *The Old Brewery*, and its neighborhood, "*The Five Points*," to a very great extent by excellent women of the Methodist church, has furnished matter for one of the most fascinating and instructive volumes of modern times, to which we most earnestly direct the attention of our readers.



FIRST METHODIST CHURCH IN OHIO.

As matters of pleasant reflection we give also engravings of the first Methodist churches in Ohio, Oregon, and California.

It will not be considered out of place if we here give a bird's eye view of what has been effected, under God, by American Methodism. Although it is not seventy years since the Methodist Episcopal Church was organized in this country, it has now 1,300,000 communicants, and



METHODIST MISSION NEAR DALLAS, BACK OF ASTORIA.



FIRST METHODIST MISSION IN OREGON.

those who depend upon them for religious comfort and instruction amount to between four and five millions. It has a large and well organized mission in Liberia, consisting of twenty-four colored missionaries and between 1,100 and 1,200 communicants; a mission in Germany, with head-quarters at Bremen, consisting of six ordained missionaries and a number of assistants; a mission of recent institution in China; a fine mission church and congregation at Buenos Ayres. A superintendent has been sent to the infant mission in Norway. It has about 450 domestic missionaries speaking English, having under their charge over 35,000 members of the church. Among Indian tribes there are twenty missionaries with their schools and 1,199 members. Also 160 missionaries among the Germans and 11,000 members, with numerous Sunday-schools; there are ten missionaries among the Welsh, three among the French, and thirteen among the Swedes and Norwegians. The receipts during the year ending October 31, were \$217,987 38.



OLD MISSION AT SAN FRANCISCO.





METHODIST CHURCH AND PARSONAGE, SACRAMENTO CITY.

We love the history which deals in plain and familiar facts. Her then are a few illustrations of old times, and of the character of the old preachers.

Gen. P. of Virginia, gives the following highly interesting narrative:—

When I was a young man I went to hear the Rev. Jesse Lee preach. There was a very large crowd in attendance, and very many could not get near the house. Among others I got near the door, and being fond of show and frolic, I indulged in some indiscretion, for which Mr. Lee mildly but plainly reproved me. In an instant all the bad feelings of my heart were roused. I considered myself deeply insulted, and that my whole family was disgraced. I retired from the crowd to brood over the insult, and meditate revenge. It was not long before I resolved to whip him before he left the ground. I kept the resolution to myself; and watched with the eager intensity of resentment, the opportunity to put it in execution. But the congregation was dismissed and dispersed, and I saw nothing of the preacher. How he escaped I could never learn. But I “Nursed my wrath to keep it warm;” and cherished the determination to put it into execution the first time I saw Mr. Lee, although long years should intervene. Gradually, however, my feelings subsided; and in the lapse of a few years the whole affair faded away from my mind. Thirteen years passed over me, and the impetuosity of youth had been softened down by sober manhood. I was standing upon the downhill of life.

On a beautiful morning in the early spring, being from home on business, I saw, a few hundred yards before me, an elderly looking man jogging slowly along in a single gig. As soon as I saw him, it struck me, that’s Jesse Lee. The name, the man, the sight of him, recalled all my recollections of the insult, and all my purposes of resentment. I strove to banish them all from my mind. But the more I thought, the warmer I became. My resolution stared me in the face; and something whispered *coward* in my heart, if I failed to fulfil it. My mind



was in a perfect tumult, and my passions waxed strong. I determined to execute my resolution to the utmost; and full of rage I spurred my horse, and was soon at the side of the man that I felt of all others I hated most. I accosted him rather rudely with the question, "Are you not a Methodist preacher?" "I pass for one," was the reply, and in a manner that struck me as very meek. "Ain't your name Jesse Lee?" "Yes, that's my name." "Do you recollect preaching in the year — at — Meeting-house." "Yes; very well." "Well, do you recollect reproving a young man for some misbehavior?" After a short pause for recollection, he replied, "I do." "Well," said I, "I am that young man; and I determined I would whip you for it the first time I saw you. I have never seen you from that day to this; and I now intend to carry out my purpose."

As soon as I had finished speaking, the old man stopped his horse, and looking me full in the face, said, "You are a younger man than I am. You are strong and active; and I am old and feeble. I have no doubt but, if I were disposed to fight, you could whip me very easily; and it would be useless for me to resist it. But as a man of God I must not strive! So as you are determined to whip me, if you will just wait, I will get out of my gig, and go down on my knees, and you may whip me as long as you please." "Never," said the old General, "Was I so suddenly and powerfully affected. I was completely overcome. I trembled from head to foot. I would have given my estate if I had never mentioned the subject. A strange weakness came over my frame. I felt sick at heart; ashamed, mortified, and degraded. I struck my spurs into my horse, and dashed along the road with the speed of a madman. I am now old: few and full of evil have been the days of the years of my life, yet I am not without hope in God. I have made my peace with Him who is the 'judge of the quick and dead;' I hope ere long to see that good man of God with feelings very different from those with which I met him last."

This Jesse Lee, one of the first Methodist preachers in New England, was a man who combined untiring energy and tenderness of sensibility, with an extraordinary propensity to wit. The Rev. Dr. Stevens, in his "*Memorials of Methodism*," gives the following specimen of Lee's power to retort.

As he was riding on horseback one day, between Boston and Lynn, he was overtaken by two young lawyers, who knew that he was a Methodist preacher, and were disposed to amuse themselves at his expense. Saluting him, and ranging their horses on each side of him, they entered into a conversation something like the following:

1st Lawyer.—"I believe you are a preacher, sir?"

Lee—"Yes; I generally pass for one."

1st Lawyer—"You preach very often, I suppose?"

Lee—"Generally every day; frequently twice or more."

2d Lawyer—"How do you find time to study, when you preach so often?"

Lee—"I study when riding, and read when resting."

1st Lawyer—"But do you not write your sermons?"

Lee—"No; not very often."

2d Lawyer—"Do you not often make mistakes in preaching extemporaneously?"

Lee—"I do, sometimes."

2d Lawyer—"How do you do, then? Do you correct them?"

Lee—"That depends upon the character of the mistake. I was preaching the other day, and I wished to quote the text,—‘all liars shall have their part in the lake that burneth with fire and brimstone;’ and, by mistake, I said,—‘all lawyers shall have their part—’ ”

2d Lawyer (*interrupting him*).—"What did you do with that? Did you correct it?"

Lee—"Oh, no, indeed! It was so nearly true, I didn't think it worth while to correct it."

"Humph!" said one of them, with a hasty and impatient glance at the other, "I don't know whether you are the more a knave or a fool!"

"Neither," he quietly replied, turning at the same time his mischievous eyes from one to the other; "I believe I am just *between* the two!"

Finding they were measuring wit with one of its masters, and excessively mortified at their discomfiture, the knights of the green bag drove ahead, leaving the victor to solitude and his own reflections.

The late Bishop Bascom, whose death occurred not long since, was a distinguished prelate of the Methodist church, and was a native of Western New York. He was about fifty-two years old when he died. His life was a marked and influential one. The cause of education in the church owes much to his intelligence and zeal. He was at first President of Madison College, a Methodist institution, then a Professor in Augusta College, and afterwards President of Transylvania University. In this latter institution, he remained until near his death. After the disruption of the Methodist church on account of the slavery question, he identified himself with the southern branch, and drew up the protest of the University, pronounced by Dr. Dixon, of the British Wesleyans; one of the most powerful and eloquent state documents ever put into the hands of the reader.

Bishop Bascom was distinguished for the peculiarities of his pulpit oratory. It was bold, abrupt, overpowering, startling. It defied all the standard rules of the art, and yet it was too full of originality to be denied the claim of genuine oratory. At the West, falling impulsively upon excitable minds, its effects were astonishing. The "*Christian Advocate*," referring to a sermon he preached on the text—"Behold the Lamb of God that taketh away the sin of the world"—thus embodies an idea of his eloquence.

"At particular passages, several of which we distinctly remember the effect was awful. The sentences came like the sharp zig-zag lightning, the tones of the preacher's voice were like articulate thunder. The hearer cowered under the weight of thought piled on thought, and was driven almost beside himself by the rapid whirl of dazzling imagery. The sermon artistically considered, had the strange fault of being too great. It covered too vast a field of thought, it was marred by excess of grandeur. You were bewildered by the quick succession of vivid pictures thrown off as by the turn of some grand kaleidoscope. The impassioned fervor of the preacher seemed too self-consuming. We felt, as some one has happily remarked respecting Chalmers, that powers and resources such as these devoted to the service of the gospel, were indeed not needed by the gospel, but much needed by gospel rejecting man. The consecration of such a majestic intellect and imagination to the work of propagating the principles of Christianity could but make a profound and wide impression upon society. Thousands of cultivated minds coming within the reach of such an influence, have been compelled to respect the system advocated by so lofty a spirit, and have been prepared to lend an unprejudiced ear to simpler ministrations. Dr. Bascom's sermons while Chaplain to Congress, in the early prime of his colossal strength, are spoken of to this day for their power and effect upon the high places of the country. He was once describing the peril of a sinner hanging on the verge of eternal retributions, and so awful was the picture, that President Jackson, who was one of the congregation, started up with the involuntary exclamation—"My God, he is lost."

Some years ago, the Rev. Mr. Axley, of eccentric but pious memory, had preached to one of the congregations in his circuit, and after the sermon, according to the custom of Methodist ministers, the preacher had class meeting. He had questioned each brother and sister on the subject of their experience, practice, and enjoyment in the divine life, giving to each a word of encouragement, comfort, and advice, as the case seemed to require, filling up the intervals by singing a suitable verse with life and spirit, until all the members had been questioned,

but a certain very prominent member of the church, who, it seems, owned a distillery, and by some means the preacher found out the fact, when after the most serious conversations with the others, the following examination took place—

*Preacher.* Well, brother Jerry, how do you come on making whiskey?

*The Brother, somewhat startled.* O, I don't know, tolerably well.

*P.* Well, brother, tell us how much money you give for a bushel of corn.

*B.* Twenty-five cents a bushel.

*P.* Twenty-five cents? very cheap that, I should say, but another question brother, how much whiskey do you suppose one bushel of corn will make?

*B.* Can't say. I suppose about three gallons:—seeming very much confused.

*P.* So, three gallons! Why, that's a considerable turn out, I should judge. But, brother, what do you get for a gallon of whiskey?

*B., looking rather wild.* Seventy-five cents.

*P.* Seventy-five cents. Two hundred per cent! and that too, I reckon, by the barrel; you get more, I suppose, by the jug-full. But, brother, tell your brethren, isn't the slops very good to fatten hogs upon?

*B.* Yes, pretty good.

*P.* And won't the hogs you fatten for nothing on the slops come nigh paying for the corn?

*B.* Well, very nigh it.

*P.* But to come to the question, brother! do you make a real good article? Will it bear a bead?

But by this time the brother was so perfectly confused by the old preacher's interrogations, that he began to wish he had never seen the preacher, or the distillery either. The class could scarcely maintain their gravity during the dialogue, and we need not add, that the poor fellow was so tormented, every time he met a neighbor, by the salutation, "Well, brother, how do you come on making whiskey?" and "Do you make a real good article!" "Will it bear a bead?" that he actually broke up his distillery and became a consistent Methodist.

BISHOP ROBERTS was a man of great sweetness of disposition, perfectly childlike and simple in his manners. You felt very soon that you could approach him as a father. He had no affected stateliness of manner, but looked like some plain, respectable farmer. This was, perhaps, one cause of the many curious, and sometimes laughable inci-

dents in his history, in which his person and character were entirely mistaken. We give one of these incidents as reported to us. Bishop Roberts was in a steamer, on the Mississippi river, and was sitting by himself, on the hurricane deck, when a gentleman, an eminent lawyer, residing in the south-west, approached him, and entered into conversation with him. Supposing from his appearance, that he was a religious man, he began to converse with him in reference to a number of preachers with whom the lawyer was acquainted, several of whom the old gentleman seemed to know. Finally the lawyer concluded to question him in reference to the Bishops. "Sir," said he, "I have heard Bishop Soule of the Methodist church, and think him a very able man; do you know him?"

"Yes," said the old man, "I have known him a good many years, and agree with you fully as to his talents as a preacher."

"Then," said the lawyer, "there is a small man who visited our town some time since, I think they called him Dr. Emory; I did not hear him, but heard him highly spoken of as a preacher."

Here again, his old friend knew the little Dr., and endorsed all the good that had been said of him. "And," continued the lawyer, "there was another, an old man who preached not long since in our place; I think they called him Bishop Roberts; they say he is a most excellent man, but no great preacher; do you know him?"

"Yes," said the old gentleman, "I have been acquainted with him for a good many years; I believe the old man is honest, and tries to do the best he can, but he's not much of a preacher."

Shortly after, the lawyer descended to the cabin, and going up to his wife, "My dear," said he "I have just had a long talk with a very interesting old gentleman on deck; I think he must be a Methodist preacher."

"Why husband," said she, "don't you know that old gentleman? that is Bishop Roberts, and he baptized me!"

"O," said the lawyer, who was reported to be a very modest man, "I'm ruined."

He hastened back to his old friend on deck. "Sir," said he, "I owe you an apology for my rudeness; my wife says you are Bishop Roberts;" and he went on to apologize, but the old man seemed to enjoy the joke finely; told him no apology was needed, and to the last insisted that he believed Bishop Roberts was an honest, good meaning man, but could not preach much.

In the sketches of Wesleyan ministers, there is a notice of the Rev. John Smith, who was so remarkable for his abundant and exhausting labors, that his ministerial brethren felt it to be their duty to



expostulate with him on the subject, and urge him to spare himself. One of their number was deputed to introduce the subject, which he did with great affection and earnestness. Mr. Smith listened with attention and respect, when, bursting into tears, he said, "I know it all. I ought to put restraint upon myself; but what can I do?—God has given me such a view of the perishing condition of sinners, that I can only find relief in the way I do—in entreating them to come to Christ, and wrestling with God to save them." Overcome by his feelings, he paused for a few moments, and then added, "Look around you, my dear friend and brother; do you not see sinners perishing on every hand, and must they not be saved? O do not seek to turn me from my purpose, for while I thus see and feel, I am compelled to act as I do." The secret of this man's power as a successful preacher of the gospel, was in his constant communion with God. He often spent whole nights in prayer, and his general habit was, even in the coldest seasons, to rise at four o'clock in the morning, and spend three hours in wrestling prayer. Men of such devotional habits have power with God, and prevail. No pulpit can be barren when associated with such a closet; no sermon can be ineffective which originates in such intercourse with God's mercy seat.

Among the many eminent men of this body of whom we are unable, for want of room, to give a detailed account, is the Rev. Dr. Peck, whose portrait is here furnished, and who for excellence of character, sound learning, and correct theology, as shown alike from the pulpit and the press, scarcely stands second to any of his brethren.

A few years ago, in the interior of Alabama, there lived a blacksmith who used to whip every Methodist preacher who was sent upon that Circuit. At last the terror inspired by him was such, that it was found difficult to get a preacher who was willing to go upon the circuit. The Conference however, sent there, a large, double-fisted man, whom the name of the blacksmith could not terrify. It was not long after he went there, before, in order to fulfil an appointment, he was obliged to pass the shop of the pugnacious blacksmith. As he approached the shop, he was singing in a loud voice.

"I'm on my way to Canaan,"

As he approached the shop, out came the blacksmith, when the following dialogue took place.

"I suppose you are the new preacher on this circuit?"

"Yes, the Conference has sent me here to preach this year."

"Well, I have been in the habit of whipping every preacher upon this circuit, and I suppose I must whip you, too!"



REV. DR. PECK.



"Why, my friend, you had better not do it; this fighting is a very bad business. Come, let me go along."

"No, sir; you must get from your horse and let me whip you."

"Well, if you insist upon it, I suppose I shall have to do it."

He accordingly got from his horse, took off his coat, rolled up his sleeves, and at it they went. But it was not long before Vulcan found he had got his match. The preacher soon knocked him down, and mounting upon him began to sing,

"I'm on my way to Canaan."

After beating him most effectually, he said to him:

"Now, my friend, I am going to preach to-morrow four miles from here, and you must promise to come to meeting."

This the blacksmith refused to do, till at last the preacher by dint of hard knocks extorted from him the promise that he would attend the meeting."

"Now," said the preacher, "when you have said the Lord's prayer, you can get up."

The blacksmith protested that he could not and would not do it, as he did not know a word of it.

"Well," said the preacher, "I will teach it you; repeat it after me. Our Father which art in Heaven" (thump.)

Finally the prayer was repeated and the blacksmith was allowed to rise, and from that time the Methodist preachers have been allowed to ride the circuit unmolested.

We will close this series of sketches, by a well drawn portraiture of Dr. Stephen Olin, in "*Zion's Herald*."

Dr. Olin was gigantic in person. His chest would have befitted a Hercules; his head was one of those which suggest to us preterhuman capacity, and by which the classic sculptors symbolized the majesty of their gods. Though of a very different craniological development, it could not have been less capacious than that of the noted American premier, Daniel Webster; and, crowning a much more lofty frame, must have presented, with vigorous health, a more commanding indication. This Titanic stature was, however, during most of his life, smitten through and through with disease and enervation. The colossal head seemed too heavy to be supported, and appeared to labor to poise itself. The eye, somewhat sunken in its large socket, presented a languid expression, though relieved by a sort of religious benignity, which often beamed with feeling. This great man must be added to the long and melancholy catalogue of self-martyred students. His in-

firmities commenced in his college life ; they were exasperated by his labors as an instructor in a Southern climate, and were the burden of his later years, almost to the exclusion of any continuous labors. During these years his usefulness was confined to very occasional discourses some of which have been published, the quiet but inestimable moral power which the mere official presence of such a man cannot fail to exert over any responsibility to which he is related, and last but not least, the ministration of example under circumstances of suffering and personal religious development.

His scholarship was, we think, more exact and thorough within his professional sphere, than varied or comprehensive beyond that limit. A high and finished classical discipline was his ideal for the college, and that institution has sent out, under his superintendence, as thorough students as have honored the education of the land.

While he was a genuine scholar within his appropriate sphere, he possessed also a large range of general intelligence, though, without that devotion to any favorite department of extra professional knowledge, which often relieves and adorns the professional life of studious men, by becoming a healthful and liberalizing counterpart to their stated routines of thought. We are not aware that he was addicted to the national literature of any one modern people, to the speculative philosophies which, with so much fallacy, have also developed so much mental vigor and splendor in the continental intellect of Europe, or to any one department of the elegant literature of our language.

The original powers of his mind were, however, his great distinction. And these, like his person, were all colossal—grasp, strength with the dignity which usually attends it, a comprehensive faculty of generalization, which felt independent of details, but presented in overwhelming logic grand summaries of thought.

This comprehensiveness, combined with energy of thought, was the chief mental characteristic of the man—under the inspiration of the pulpit it often, and indeed usually, became sublime. We doubt whether any man of our generation has had more power in the pulpit than Stephen Olin. And this power was in spite of very marked oratorical defects. His manner was quite ungainly, his gestures quite against the elocutionary rules, his voice badly managed and sometimes almost painful in its heaving utterances ; but the elocutionist is not always the orator ; while you saw that there was no trickery of art about Dr. Olin, you felt that a mighty, a resistless mind was struggling with yours, you were overwhelmed—your reason with argument, your heart with emotion.

Such is but a glance at his intellectual character, both as a scholar





REV. STEPHEN OLIN, D. D.



and a preacher. His moral character was pre-eminent for the two chief virtues of true religion, charity and humility. In respect to the former he had, with theological orthodoxy, a practical liberalism which we fear most orthodox polemics would pronounce dangerous. There was not an atom of bigotry in all the vast soul of this rare man. Meanwhile it could be said of him as Rowland Hill said of Chalmers, that "The most astonishing thing about him was his humility." He was, we think, the best example we ever knew of that childlike simplicity which Christ enjoined as essential to those who would enter into the kingdom of heaven.

His social character was as beautiful as his intellectual was great. If it could not be in the nature of such a man to indulge the sheer inanities which inferior minds may deem the appropriate relaxation of social conversation—yet was he ever ready for not merely the cheerful remark, but the exhilarating pleasantry. His familiar friends will never forget this charming trait of his social character. Nor were these buoyant intervals rare or brief. Often through a prolonged but always fitting conversation, would this play of sunshine illuminate his presence, and with it would intermix congruously, often most felicitously, the radiant play of thought, or the happy expression of Christian sensibility—never, however, the meaningless twaddle of weakness. A truer and more forbearing friend could not be found. His domestic affections were warm, and the circle of his family was a sanctuary full of hallowed sympathies and enjoyments.

It now only remains that we furnish some statistical tables of the Methodist Episcopal Church, for which we acknowledge ourselves indebted to "*The Methodist Almanac for 1854*," an admirable compendium of knowledge, published by Messrs. Carlton and Phillips, of New York.

The following statistics are those presented at the Conferences of 1852. The number of colored members is about 27,500, of which 15,088 are in the Baltimore, and 8,940 in the Philadelphia Conference. Of Indians, there are 765 in the Michigan, 203 in the Missouri, and 138 in the Wisconsin Conference. Under the head of "Preachers," the first column embraces only the effective traveling preachers, and the second includes both the superannuated and supernumerary.

## METHODIST EPISCOPAL CHURCH, (NORTH.)

CONFERENCES.	PREACHERS.			NUMBERS IN SOCIETY.					FOR MISSIONS.	
	Trav.	Sup.	Local.	Members.	Probats.	Total.	Increase	Dec.	Dollars.	Ea. mem.
Baltimore. . .	248	52	338	62,371	8,010	70,381	144	..	16,892	24cents
Philadelphia. . .	173	17	262	46,348	5,675	52,023	184	..	11,246	21 6-10
New Jersey. . .	170	21	191	30,960	4,893	35,853	724	..	7,083	20
New York. . .	164	21	140	23,656	3,404	27,060	..	642	8,141	30 4-10
N. York East. . .	138	28	137	21,203	2,774	23,977	398	..	8,978	37 4-10
Providence. . .	110	22	87	12,867	1,697	14,564	470	..	4,563	31 5-16
New England. . .	119	28	76	12,589	2,219	14,808	609	..	5,773	38 5-10
Maine. . .	77	27	95	9,395	1,413	10,808	..	330	2,049	18 7-10
East Maine. . .	65	14	64	8,177	1,793	9,970	..	80	1,188	12
N. Hampshire. . .	74	21	88	8,861	1,273	10,134	....	16	1,605	15 7-10
Vermont. . .	67	17	62	7,062	1,044	8,106	74	..	869	10 7-10
Troy. . .	179	32	154	22,619	3,281	25,900	737	..	6,890	26 5-10
Black River. . .	128	20	172	17,015	2,338	19,353	376	..	2,661	14
Oneida. . .	127	19	111	16,660	2,436	19,096	....	..	3,062	16
Genesee. . .	99	10	107	10,135	1,177	11,312	457	..	4,740	41 9-10
East Genesee. . .	102	28	161	16,194	2,096	18,290	....	380	4,677	25 5-10
Erie. . .	148	22	224	20,012	2,885	22,897	764	..	4,688	20 4-10
Wyoming. . .	60	15	116	10,870	1,999	12,869	....	..	2,506	19 4-10
Pittsburgh. . .	154	21	209	81,079	2,995	84,074	....	..	8,210	24 1-10
West Virginia. . .	72	4	147	14,277	2,503	16,780	1,589	..	1,963	11 6-10
Ohio. . .	107	6	242	28,139	2,562	30,701	....	..	6,887	22 4-10
Cincin. and Ky. . .	176	12	255	31,240	2,999	34,239	....	..	10,470	30 5-10
North Ohio. . .	157	16	252	24,794	2,576	27,370	....	645	8,179	29 8-10
Michigan. . .	138	6	187	15,436	1,816	17,252	300	..	2,286	13 2-10
Indiana. . .	76	8	198	21,132	4,082	25,214	....	..	no ret.	
N. W. Indiana. . .	72	6	123	11,494	1,440	12,934	....	..	2,463	19
North Indiana. . .	82	4	157	13,885	2,705	16,590	....	..	1,991	12
S. E. Indiana. . .	97	3	149	17,029	2,338	19,367	....	..	3,453	17 8-10
Rock River. . .	151	15	314	17,548	2,909	20,457	1,972	..	2,196	10 7-10
Wisconsin. . .	97	6	198	8,511	2,101	10,612	555	..	1,200	11 3-10
Iowa. . .	79	1	162	11,496	2,161	13,657	1,335	..	1,000	7 4-10
Illinois. . .	112	3	250	17,321	2,903	20,224	....	..	2,682	13 2-10
South Illinois. . .	63	1	239	12,151	2,558	14,709	....	..	1,371	9 3-10
Missouri and Ark. . .	68	■	69	4,955	747	5,742	....	..	276	4 8-10
Oregon. . .	26	..	17	475	170	645	....	..		
California. . .	..	..	24	534	198	732	....	..		
Liberia Miss. . .	20	..	20	1,130	127	1,257	....	..	163	13 7-10
Total. . .	3,995	518	5,767	639,660	90,297	729,957	8,153			
Last year. . .	3,935	511	5,700	621,905	99,899	721,804				

We may add here, though the fact has not yet come before us in an official form, that the increase of this body for 1853, was 23,937.

According to the Census of 1850, the Methodist body of the United States had 12,467 church edifices, capable of accommodating 4,209,333 persons, and valued at \$14,636,671.

## BISHOPS OF THE METHODIST EPISCOPAL CHURCH, (NORTH.)

Name.	Residence.	Entered the Ministry.	Elected Bishop.
Beverly Waugh -	Baltimore -	Baltimore Conference - 1809	At Cincinnati - 1836
Thomas A. Morris -	Cincinnati -	Ohio Conference - 1816	At Cincinnati - 1836
Edmund S. Janes -	New York -	Philadelphia Conference 1830	At New York - 1844
Levi Scott -	Wilmington, Del.	Philadelphia Conference 1826	At Boston - 1852
Mathew Simpson -	Pittsburgh -	Pittsburgh Conference 1833	At Boston - 1852
Osmon C. Baker -	Concord, N. H.	New Hampshire Conf. - 1839	At Boston - 1852
Edward R. Ames -	Indianapolis -	Illinois Conference - 1830	At Boston - 1852

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH, (NORTH.)  
Office 200 Mulberry Street, New York.

Rev. John P. Durbin, D.D., Corresponding Secretary; Rev. T. Carlton, Treasurer; Rev. Leroy Swormstedt, Assistant Treasurer, Cincinnati, Ohio.

The general Missionary Committee appropriated \$210,000 for the mission work in 1853, in the belief that the increasing contributions to the funds of the Society would be sufficient to meet that sum. The appropriation was divided as follows:—For English domestic missions, including Oregon and California, \$74,250; missions among the Indians, \$13,500; German domestic missions, \$43,300; Swedish, Norwegian, Welsh, and French domestic missions, \$10,250; missions in Germany, \$10,000; China, \$10,000; South America, \$4,000; Liberia, \$26,000;—these are for existing missions. The following appropriations were made for new missions:—For France, \$2,500; to commence a mission in Bulgaria, in Turkey, \$5,000; to commence a mission in India, \$7,500; for Sweden and Norway, \$750; for a mission to the Germans in California, \$2,000. The following is a summary of the statistics of the missions, brought down to April, 1853:—

MISSIONS.		Missionaries.	Trav. Prs.	Mem. and Prob.
DOMESTIC.	1. English....	493	505	42,673
	2. Indian....	13	17	1,227
	3. German....	115	145	9,738
	4. Swedish...	2	5	386
	5. Norwegian.	2	4	169
	6. Welsh....	7	7	264
	7. French....	3	3	43
FOREIGN.	8. German...	6	9	300
	9. Liberia....	12	21	1,257
	10. China.....	1	4	....
	11. Buenos Ayres	1	1	73

1. These missions are connected with the regular work, and some are to be found in every Conference except Vermont. 2. The Indian missions are in the Oneida, Michigan, Black River, Wisconsin, and Missouri Conferences. 3. The German missions have connected with them nearly 200 Sunday schools, and over

5,000 scholars. 4. One mission in New York, the other in Rock River Conference. 5. One Norwegian mission in Wisconsin Conference and another in Iowa. 6. One mission each in Pittsburg, Black River, Oneida, Ohio, North Ohio, Cincinnati, and Wisconsin Conference. 7. The French missions are in New York, Black River, and Michigan Conferences. 8. The returns from the missions in Germany are not complete, and consequently do not exhibit the full number of members.

The receipts of the Society during the year 1852 were \$165,717, being an average of not quite 23 cents for each member. To meet the appropriations made for 1853 will require an average of about 30 cents for each member.



## BOOK CONCERN OF THE METHODIST EPISCOPAL CHURCH.

NEW YORK.—Thomas Carlton, Book Agent; Zebulon Phillips, Assistant Book Agent.

John M'Clintock, D. D., Editor of the Quarterly Review and General Books.

Thomas E. Bond, Sen., M. D., Editor of the Christian Advocate and Journal.

Daniel P. Kidder, D. D., Editor of the Sunday School Advocate and Sunday School Books.

Abel Stevens, M. A., Editor of the National Magazine and the Tract Department.

CINCINNATI.—Leroy Swormstedt, Book Agent; Adam Poe, Assistant Book Agent.

Charles Elliott, D. D., Editor of the Western Christian Advocate.

Davis W. Clark, D. D., Editor of the Ladies' Repository and General Books.

William Nast, D. D., Editor of the Christian Apologist and of German Books.

AUBURN, N. Y.—William Hosmer, Editor of the Northern Christian Advocate.

PITTSBURG, PA.—Homer J. Clark, D. D., Editor of the Pittsburg Christian Advocate.

CHICAGO, ILL.—James V. Watson, Editor of the North-Western Christian Advocate.

SAN FRANCISCO.—Samuel D. Simonds, Editor of the California Christian Advocate.

## METHODIST COLLEGES AND UNIVERSITIES,

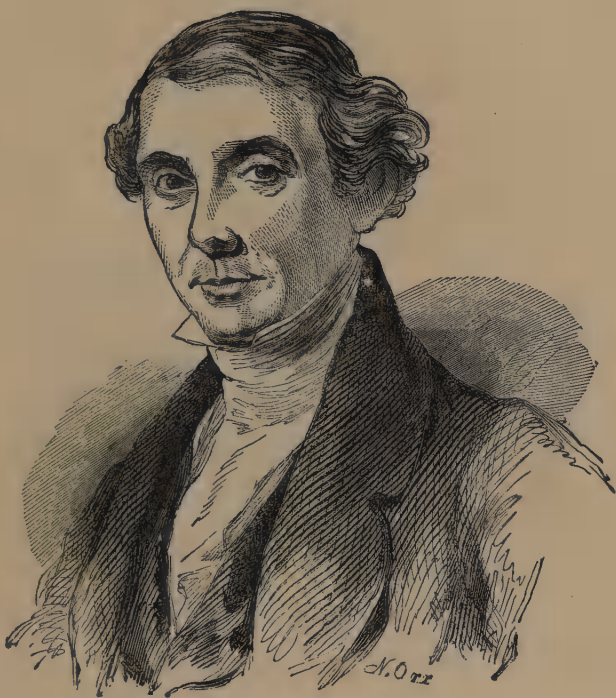
IN CONNEXION WITH THE METHODIST EPISCOPAL CHURCH, (NORTH.)

Name.	Location.	President.	An exp
Wesleyan University - -	Middletown, Conn. - -	A. W. Smith, LL. D. - -	\$120 00
Dickinson College - -	Carlisle, Penn. - -	Charles Collins, D. D. - -	132 25
Genesee College - -	Lima, N. Y. - -	Benjamin F. Tefft, D. D. - -	
Indiana Asbury University	Greencastle, Ind. - -	Lucien W. Berry, D. D. - -	80 00
Alleghany College - -	Meadville, Penn. - -	John Barker, D. D. - -	
Ohio Wesleyan University -	Delaware Ohio - -	Edward Thomson, D. D. - -	90 00
M'Kendree College - -	Lebanon, Ill. - -	Peter Akers, D. D. - -	100 00
Lawrence University - -	Appleton, Wis. - -	Edward Cook, D. D. - -	
Illinois Wesleyan University	Bloomington, Ill. - -	- - - - -	86 00
Methodist Biblical Institute	Concord, N. H. - -	- - - - -	



REV. JOHN M'CLINTOCK, D. D.





REV. JOHN P. DUANE, D. D.







REV. CHARLES ELLIOTT, D. D.



## SUNDAY-SCHOOL UNION OF THE M. E. CHURCH, (NORTH.)

CONFERENCES.	Schools	Offic. & Teach.	Scholars	No. in Inf. Classes	Vols. in Librari's	S.S. Adv. taken.	Raised for S. S. Union	Grnts from S. S. Union
Baltimore . . . . .	603	8,101	39,291	3,544	102,025	6,001	\$352 00	\$210 00
Philadelphia . . . . .	309	5,708	35,373	2,779	93,386	4,295	766 00	122 00
New Jersey . . . . .	436	5,401	28,508	2,405	83,728	7,840	1,055 00	208 00
New York . . . . .	318	8,453	18,684	1,929	53,135	5,426	675 00	186 00
New York East . . . . .	190	2,847	16,781	2,651	51,762	5,388	312 00	126 00
Providence . . . . .	144	1,902	11,307	1,130	48,467	4,518	171 00	72 00
New England . . . . .	128	2,168	14,108	1,774	41,462	4,092	363 00	103 00
Maine . . . . .	113	1,275	7,394	304	23,493	2,037	94 00	87 00
East Maine . . . . .	123	1,228	6,288	306	21,139	1,870	75 00	114 00
New Hampshire . . . . .	113	1,412	8,679	469	25,540	2,773	233 00	123 00
Vermont . . . . .	107	989	6,017	463	16,092	1,722	67 00	73 00
Troy . . . . .	377	3,691	18,046	1,507	58,014	7,634	114 00	214 00
Black River . . . . .	246	2,326	10,151	580	27,719	2,225	39 00	213 30
Oneida . . . . .	205	1,806	8,974	451	27,528	2,481	57 00	174 00
Wyoming . . . . .	276	2,703	11,613	886	34,779	1,336	48 00	54 00
East Genesee . . . . .	319	3,469	16,499	1,226	41,532	4,133	160 00	132 00
Genesee . . . . .	212	2,159	10,252	747	28,063	3,001	202 00	211 00
Erie . . . . .	402	4,443	19,889	1,564	60,551	2,546	180 00	153 00
Pittsburgh . . . . .	376	4,593	22,384	2,092	57,219	2,506	591 00	97 00
Western Virginia . . . . .	183	1,943	7,745	1,264	17,337	769	96 00	284 00
Ohio . . . . .	448	4,993	24,937	1,966	61,245	2,597	182 00	20 00
North Ohio . . . . .	433	4,991	25,434	2,434	67,073	5,217	285 00	252 00
Cincinnati and Ky. . . . .	394	4,818	24,383	2,405	73,362	5,082	280 00	132 00
Michigan . . . . .	365	3,034	14,891	1,277	41,218	2,683	109 00	126 00
Indiana . . . . .	257	2,000	12,221	677	28,436	2,058	70 00	183 00
N. W. Indiana . . . . .	154	1,636	8,871	501	20,091	923	48 00	20 00
North Indiana . . . . .	215	2,157	10,068	1,023	27,586	648	106 00	196 00
S. E. Indiana . . . . .	227	2,371	12,957	978	35,956	2,099	78 00	
Rock River . . . . .	348	2,973	14,139	1,339	36,246	2,462	107 00	255 00
Wisconsin . . . . .	241	1,903	9,265	375	24,039	1,304	78 00	475 00
Iowa . . . . .	181	1,608	8,714	1,022	18,150	738	7 00	50 00
Illinois . . . . .	237	1,924	10,431	1,105	27,937	1,145	115 00	182 00
Southern Illinois . . . . .	184	1,420	7,073	245	2,040	840	93 00	
Missouri and Ark. . . . .	41	194	1,176	61	2,904	157	4 00	35 00
Oregon and California . . . . .	23	121	560	....	2,376	....	55 00	50 00
Liberia Mission . . . . .	20	120	731	....	1,643			
Other Foreign Miss. . . . .	6	101	795	153	723	38	146 00	150 00
Total . . . . .	9,074	98,031	504,679	45,632	1,402,010	100,584	\$7,227 00	\$5,082 00

These statistics are from the last Annual Report.

All communications on the general business of the Union, should be addressed to the Corresponding Secretary, Rev. Daniel P. Kidder, D. D., 200 Mulberry Street, New York.

## METHODIST SEMINARIES.

Name.	Location.	Principal.
Amenia Seminary . . . . .	Amenia, New York . . . . .	John W. Beach, M. A.
Asbury Seminary . . . . .	Chagrine Falls, Ohio . . . . .	Roderick Norton.
Bakersfield Academy . . . . .	Bakersfield, Vermont . . . . .	Henry J. Moore, M. A.
Baldwin Institute . . . . .	Berea, Ohio . . . . .	Owen T. Reeves, B. A.
Baltimore Female College . . . . .	Baltimore, Maryland . . . . .	N. C. Brooks, M. A.
Charlotte Boarding Academy . . . . .	Charlotte, New York . . . . .	S. I. Ferguson.
Danville Seminary . . . . .	Danville, Illinois . . . . .	O. S. Munsell, M. A.
Dickinson Seminary . . . . .	Williamsport, Penn. . . . .	Thomas H. Bowman.
East Maine Conference Seminary . . . . .	Bucksport, Maine . . . . .	Loren L. Knox, M. A.
Falley Seminary . . . . .	Fulton, New York . . . . .	J. R. French, M. A.
Female Collegiate Institute . . . . .	Newbury, Vermont . . . . .	J. E. King, M. A.
Flushing Female Institute . . . . .	Flushing, Long Island . . . . .	William H. Gilder, M. A.
Fort Wayne Female College . . . . .	Fort Wayne, Indiana . . . . .	R. D. Robinson, M. A.
Genesee Wesleyan Seminary . . . . .	Lima, New York . . . . .	Moses Crow, M. A.
Georgetown Seminary . . . . .	Georgetown, Illinois . . . . .	J. P. Johnson, M. A.
Gouverneur Wesleyan Seminary . . . . .	Gouverneur, New York . . . . .	J. W. Armstrong.
Greenfield Seminary . . . . .	Greenfield, Ohio . . . . .	James G. Blair, M. A.
Hempstead Seminary . . . . .	Hempstead, Long Island . . . . .	C. Rutherford, M. A.
Illinois Female College . . . . .	Jacksonville, Illinois . . . . .	James F. Jaquess, M. A.

Name.	Location.	Principal.
Indiana Asbury Female College	New Albany, Indiana	Edward Cooper, M. A.
Indiana Female College	Indianapolis	Thomas H. Lynch, D. D.
Indiana High School	Brookville, Indiana	Thos. A. Goodwin, M. A.
Jonesville Academy	Jonesville, New York	Hiram A. Wilson, M. A.
Maine Wesleyan Seminary	Kent's Hill, Maine	Henry P. Torsey, M. A.
Mount Pleasant Collegiate Insti.	Mount Pleasant, Iowa	James M'Doual.
Newark Wesleyan Institute	Newark, New Jersey	Sidera Chase, M. A.
New Hampshire Conf. Seminary	Northfield, N. Hampshire	James E. Latimer, M. A.
New York Conference Seminary	Charlottesville, New York	Alonzo B. Flack, B. A.
N. W. Virginia Academy	Clarksburg, Virginia	Alexander Martin.
Oakland Female Seminary	Hillsboro', Ohio	Joseph M'D, Matthews.
Olin and Preston Institute	Blacksburg, Virginia	William R. White.
Oneida Conference Academy	Cazenovia, New York	Henry Bannister, D. D.
Oregon Institute	Salem, Oregon	Francis S. Hoyt, B. A.
Paris Methodist Seminary	Paris, Illinois	J. H. Moore, M. A.
Pennington Male Seminary	Pennington, New Jersey	Townley Crane, M. A.
Pennington Female Seminary	Pennington, New Jersey	Miss Malona Stevens.
Portland Academy	Portland Oregon	P. S. Buchannon.
Preparatory School	Middletown, Connecticut	Daniel H. Chase, M. A.
Providence Conference Academy	East Greenwich, R. Island	Robert Allyn, M. A.
Rock River Seminary	Mount Morris, Illinois	D. J. Pinckney, M. A.
Sacramento Seminary	Sacramento, California	James Rogers.
San Jose Academy	San Jose, California	E. Bannister, M. A.
Santa Cruz Academy	Santa Cruz, California	H. S. Loveland.
South Illinois Conf. Fem. Acady.	Belleville, Illinois	Miss Martha Martin.
Springfield High School	Springfield, Ohio	
Troy Conference Academy	West Poultney, Vermont	J. F. Walker.
Wesleyan Academy	Wilbraham, Mass.	Minor Raymond.
Wesleyan Female College	Cincinnati, Ohio	P. B. Wilbur, M. A.
Wesleyan Female Coll. Institute	Wilmington, Delaware	George Loomis, M. A.
Wesleyan Female Institute	Staunton, Virginia	James A. M'Auley, M. A.
Wesleyan Seminary	Albion, Michigan	Clark T. Hinman, D. D.
Wesleyan Seminary	Springfield, Vermont	Franklin O. Blair.
Wesleyan Seminary	Peoria, Illinois	George L. Little, B. A.
Whitewater Female College	Centreville, Indiana	Cyrus Nutt, D. D.
Worthington Female Seminary	Worthington, Ohio	Oliver M. Spencer, M. A.
Wyoming Seminary.	Kington, Pennsylvania	Reuben Nelson, M. A.
Xenia Female Seminary	Xenia, Ohio	Asbury Lowrey, M. A.

## METHODIST EPISCOPAL CHURCH, (SOUTH.)

CONFERENCES.	PREACHERS.			CHUCH-MEMBERS.			CONTRIBUTIONS.		
	Trav.	Sup.	Local.	Whites.	Col. & In.	Total.	Missions	S. Sch'ls.	Bib. Soc.
Kentucky . . . . .	75	10	220	18,677	5,703	24,380	\$2,890	\$931	\$197
Western Virginia . . . . .	35	2	200	6,524	....	6,524			
Louisville . . . . .	81	6	219	18,399	4,810	23,209	3,247	1,221	2,161
Missouri . . . . .	60	2	87	11,821	1,226	13,047	1,869	479	
St. Louis . . . . .	75	6	161	11,716	880	12,546	1,398	291	271
Tennessee . . . . .	158	7	387	33,336	7,600	40,936	7,719	678	
Holston . . . . .	88	9	332	37,454	3,881	41,335	3,773	447	
Memphis . . . . .	133	7	411	29,493	7,267	36,765	14,577	503	229
Mississippi . . . . .	82	8	201	12,798	8,787	21,585	....	476	
Louisiana . . . . .	47	3	92	4,875	5,115	9,990	10,885	1,868	226
Virginia . . . . .	134	5	190	32,803	6,244	39,047	7,344	1,275	618
North Carolina . . . . .	96	10	194	27,665	10,799	38,464	5,679	464	262
South Carolina . . . . .	118	10	226	32,828	40,356	73,184	22,087	722	
Georgia . . . . .	149	19	538	48,382	18,112	66,494	16,827	1,934	4,953
Alabama . . . . .	148	10	458	35,587	17,409	52,996	20,130	811	1,348
Florida . . . . .	45	..	83	5,487	3,525	9,012	2,427	238	
Arkansas . . . . .	69	3	201	12,892	2,758	15,650	1,273	252	
Indian Mission . . . . .	31	..	51	106	3,277	3,383	1,008		
Texas . . . . .	53	2	86	4,761	1,386	6,147	3,044	335	
East Texas . . . . .	40	4	111	6,955	908	7,863	720	83	
Pacific . . . . .	24	1	7	294	....	294	731	125	
Total . . . . .	1,741	124	4,455	392,858	149,993	542,851	127,628	13,133	10,265

## BISHOPS OF THE METHODIST EPISCOPAL CHURCH, (SOUTH.)

Joshua Soule	elected 1824	William Capers	elected 1846
James O. Andrew	elected 1832	Robert Paine	elected 1846



REV. THOMAS O. SUMMERS.





## BOOK CONCERN OF THE METHODIST EPISCOPAL CHURCH, (SOUTH.)

John Early, D. D., General Book Agent.

Charleston.—Wm. M. Wightman, D. D., Editor of Southern Christian Advocate. Thomas O. Summers, D. D., Editor of Books, and of the Sunday School Visitor.

Richmond.—Leroy M. Lee, D. D., Editor of the Richmond Christian Advocate. David S. Doggett, D. D., Editor of the Southern Methodist Quarterly Review.

Nashville.—J. B. M'Ferrin, Editor of Nashville and Louisville Christian Advocate. Moses M. Henkle, D. D., Editor of the Southern Ladies' Companion.

Louisville.—Edward Stevenson, D. D., Assistant Book Agent.

Knoxville.—Samuel Patton, D. D., Editor of the Holston Christian Advocate.

Houston.—George Rottenstein, Editor of the Texas Wesleyan Banner.

## MISSIONARY SOCIETY OF THE M. E. CHURCH, (SOUTH.)

Rev. E. W. Sehon, D. D., Secretary; H. T. Curd, Esq., Louisville, Treasurer; Rev. Dr. Wightman, Charleston, Assistant Treasurer

*Summary for 1852.*

This Society has, in the destitute portions of the regular work, 109 missionaries; 22,578 white, and 1,922 colored members; 125 Sunday Schools, and 3,086 scholars.

Among the people of color, 111 missionaries; 33,378 colored and 700 white members; and 16,385 children under religious instruction.

On their Indian missions they have 39 missionaries; 3,869 Indian, 439 colored, and 169 white members; 29 Sunday Schools, in which are 1,261 scholars; and 9 literary institutions, with 609 pupils.

Among the Germans, 7 missionaries, 332 members, 4 Sunday Schools, and 136 scholars.

The Society has also 3 missionaries in China, and 19 [now 24] in California.

We are happy to give our friends a portrait of the Rev. Dr. Pierce, the oldest, and one of the most useful of the Methodist clergymen of the South.

BRITISH WESLEYAN METHODIST CHURCH,  
AND ITS ASSOCIATED BODIES.

Divisions.	President in 1852.	Circuits.	Preachers		Members
			Trav.	Sup.	
British Conference - - -	John Scott, D. D. - - -	450	1,018	192	281,263
Irish Conference - - -	John Hannah, D. D. - - -	70	122	34	20,040
French Conference - - -	Charles Cook, D. D. - - -	9	18	1	821
Canada Conference - - -	Enoch Wood, D. D. - - -	138	186	25	27,585
Foreign Missions - - -	- - - - -	344	429	12	107,125

GEOGRAPHICAL DISTRIBUTION.

Countries.	Prs.	Mem.	Countries.	Prs.	Mem.	Countries.	Prs.	Mem.
England - - -	1,081	257,015	Spain - - -	1	61	Br. West Indies	77	48,958
Wales - - -	79	14,689	West Africa - - -	19	7,284	Hayti - - -	4	452
Scotland - - -	22	2,402	South Africa - - -	40	4,284	Canada East - - -	20	3,739
Ireland - - -	156	20,040	India - - -	12	406	Canada West - - -	211	27,585
Isle of Man - - -	6	2,860	Ceylon - - -	21	1,684	Nova Scotia - - -	33	5,248
Shetland Isles - - -	7	1,283	Australia - - -	....	4,196	N. Brunswick - - -	26	4,159
Channel Islands - - -	15	3,064	V. Diemen's Land - - -	....	831	Newfoundland - - -	13	2,442
France - - -	17	776	New Zealand - - -	20	4,611	Huds. Bay Ter. - - -	1	119
Switzerland - - -	2	45	Friendly Islands - - -	10	6,978			
Germany - - -	....	1,000	Feejee Islands - - -	13	2,322	Total - - -	1906	424,283

WESLEYAN METHODIST MISSIONARY SOCIETY.

From the Report presented at the annual meeting in May, 1853, we learn that the Society's Missions embrace 362 principal stations or circuits, connected with which are 2,984 chapels and other preaching places, which are supplied by 466 missionaries and assistant missionaries who are aided in their work by 687 paid agents, as catechists, interpreters, day-school teachers, etc. ; and by 8,612 unpaid agents, as local preachers, Sunday-school teachers, etc. The number of Church-members on these missions is 108,191, besides 5,500 remaining on probation. The number of scholars in the Sabbath and week-day schools is 80,707. The localities of missions are indicated in the preceding table. The income of the Society for the year was £105,382 (\$510,000), its expenditures £110,337.

THE PRIMITIVE METHODIST CHURCH, next to the Wesleysans, is by far the largest body of Methodists in Great Britain. In June, 1852, there were reported 303 circuits and stations, a few of which are in British North America ; 560 travelling, and 9,350 local preachers ; 1,723 chapels belonging to the connexion, and 3,595 rented chapels and other preaching places ; 6,632 class-leaders, and 109,984 church members. They had also 1,463 Sunday schools, 22,398 teachers, and 118,468 scholars.

THE NEW CONNEXION METHODISTS, (often called Kilhamites,) a society which originated nearly sixty years since, have in Great



REV. DR. LOVICK PIERCE.

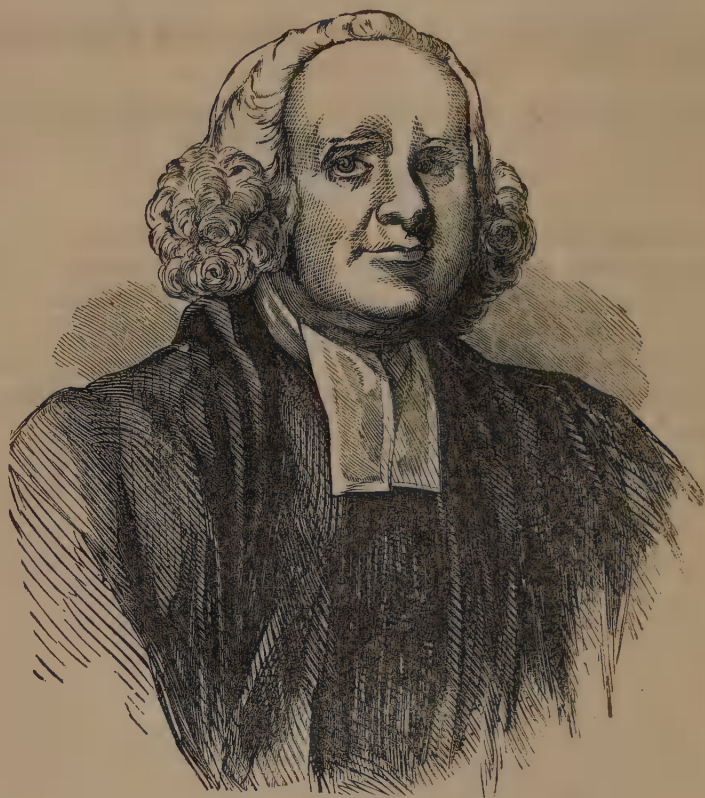




Britain 16,545 members; in Ireland, 821; and in Canada, 4,034; making a total of 21,390.

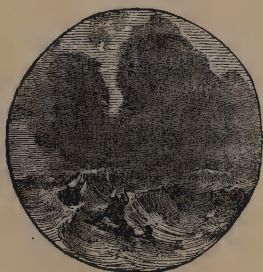
THE WESLEYAN ASSOCIATION, which originated in 1835, have in Great Britain and Ireland 92 preachers, and 21,484 members; in the British Colonies 6 preachers, and 932 members.

THE METHODIST EPISCOPAL CHURCH IN CANADA has two bishops—John Reynolds and Philander H. Smith; and two conferences—the Niagara and Bay of Quinte. It has 7 districts; 67 circuits and stations; 120 travelling preachers, of whom 12 are superannuated; 144 local preachers, and 8,850 members. They publish a weekly paper—the Canada Christian Advocate,—of which the Rev. Gideon Shepard is editor.



GEORGE WHITEFIELD.

## CALVINISTIC METHODISTS.



U R readers all know that the original founders of Methodism were never fully agreed on all the points of Theology. Messrs. Wesley and their followers were always and are still strongly inclined to the Arminian system of Divinity, while the followers of Mr. Whitefield are Calvinists, and were patronized by the late Countess Dowager of Huntingdon, to whom Mr. Whitefield was chaplain, and who was a lady of great benevolence and piety. The late lady Erskine, a relation of the celebrated Erskine, took her situation, and was said to be equally attentive to the concerns of this part of the religious com-

munity. With respect to the division of the Methodists into Calvinists and Arminians, it happened so far back as the year 1741, the former being for *Particular*, and the latter for *Universal* redemption.

So admirably has the Rev. Dr. James Hamilton of London delineated Whitefield, that we shall make no apology for a passage which must be admired by all who read it:—"Whitefield was the prince of English preachers. Many have surpassed him as sermon makers, but none have approached him as a pulpit orator. Many have outshone him in the clearness of their logic, the grandeur of their conceptions and the sparkling beauty of single sentences; but in the power of darting the gospel direct into the conscience, he eclipsed them all. With a full and beaming countenance, and the frank and easy port which the English people love—for it is the symbol of honest purpose and friendly assurance—he combined a voice of rich compass, which could equally thrill over Moorfields in musical thunder, or whisper its terrible secret in every private ear; and to this gainly aspect and tuneful voice he added a most expressive and eloquent action. Improved by conscientious practice, and instinct with his earnest nature, this elocution was the acted sermon, and by its pantomimic portrait enabled the eye to anticipate each rapid utterance, and helped the memory to treasure up the palatable ideas. None ever used so boldly, nor with more success, the highest styles of impersonation. As when he described to his sailor auditors a storm at sea, and compelled them to shout, "Take to the long boat, sir!" His "Hark, hark!" could conjure up Gethsemane with its faltering moon, and awake again the cry of horror-stricken Innocence; and an apostrophe to Peter on the Holy Mount, would light up another Tabor, and drown it in glory from the opening heaven. His thoughts were possessions, and his feelings were transformations; and if he spake because he felt, his hearers understood because they saw. They were not only enthusiastic amateurs, like Garrick, who ran to weep and tremble at his bursts of passion, but even the colder critics of the Walpole school were surprised into momentary sympathy and reluctant wonder. Lord Chesterfield was listening in Lady Huntington's pew when Whitefield was comparing the benighted sinner to a blind beggar on a dangerous road. His little dog gets away from him when skirting the edge of a precipice, and he is left to explore the path with his iron-shod staff. On the very verge of the cliff this blind guide slips through his fingers and skims away down the abyss. All unconscious, the owner stoops down to regain it, and stumbling forward—"Good God! he is gone!" shouted Chesterfield, who had been watching with breathless alarm the blind man's movements, and who jumped from his feet to save the catastrophe.

But the glory of Whitefield's preaching was its heart-kindled and heart-melting gospel. But for this, all his bold strokes and brilliant surprises might have been no better than the rhetorical triumphs of Kirwan and other pulpit dramatists. He was an orator, but he only sought to be an evangelist. Like a volcano where gold and gems may be darted forth as well as common things, but where gold and molten granite flow all alike in fiery fusion, bright thoughts and splendid images might be projected from his pulpit, but all were merged in the stream which bore along the gospel and himself in blended fervour. Indeed so simple was his nature, that glory to God and good will to man had filled it, there was room for little more. Having no church to found, no family to enrich, and no memory to immortalize, he was simply the ambassador of God; and inspired with its genial piteous spirit—so full of heaven reconciled and humanity restored—he soon himself became a living gospel. Radiant with its benignity, and trembling with its tenderness, by a sort of spiritual induction a vast audience would speedily be brought into a frame of mind—the trans-fusing of his own; and the white furrows on their sooty faces told that Kingswood colliers were weeping, or the quivering of an ostrich plume bespoke its elegant wearer's deep emotion. And coming to his work direct from communion with his Master, and in the strength of accepted prayer, there was an elevation in his mien which often paralyzed hostility, and a self-possession which made him amid uproar and confusion the more sublime. With an electric bolt he would bring the jester in his fool's cap from his perch on the tree, or galvanize the brickbat from the skulking miscreant's grasp, or sweep down in crouching submission and shame-faced silence the whole of Bartholomew Fair; whilst a revealing flash of sententious doctrine, of vivified Scripture, would disclose to awe-struck hundreds the forgotten verities of another world, or the unsuspected arcana of their inner man. "I came to break your head, but, through you, God has broken my heart," was a sort of confession with which he was familiar; and to see the deaf old gentlewoman, who used to mutter imprecations at him as he passed along the streets, clambering up the pulpit stairs to catch his angelic words, was a sort of spectacle which the triumphant gospel often witnessed in his day. And when it is known that his voice could be heard by twenty thousand, and that ranging all the empire as well as America, he would often preach thrice on a working-day, and that he has received in one week as many as a thousand letters, from persons awakened by his sermons; if no estimate can be formed of the results of his ministry, some idea may be suggested of its vast extent and singular effectiveness.

Whitefield was born in Gloucester, England, in 1714, and died at Newburyport, Massachusetts, in 1770.

It is said that the first Calvinistic Methodists of this country were some Welsh immigrants who settled in Ebensburg, Pennsylvania, and formed a society in 1796. Other bodies of the Welsh, in different parts of the United States, after a while followed their example, and they are probably increasing more rapidly at this time than ever before, especially in Wisconsin, and one or two other western States.

This class of Methodists do not all adopt the same form of government; some of them nearly approaching Congregationalists, and others, who usually call themselves "*Whitefield Methodists*," are verging closely on Presbyterianism. They hold united periodical meetings according to convenience in different localities; have classes similar to their Wesleyan brethren; seem somewhat to encourage manifestations of strong feelings; and most frequently celebrate their worship in the Welsh language.

In reference to their statistics, we can only say that they have four annual Conferences in this country, called after the States of New York, Pennsylvania, Ohio, and Wisconsin. They publish a monthly periodical in the city of New York; have about fifty preachers; and, probably, from four to five thousand members.



## THE AFRICAN METHODIST EPISCOPAL CHURCH.



NEAR the close of the last century, many of the African race, members of the Methodist Episcopal Church in Philadelphia, Baltimore, and other places, thought themselves aggrieved by the conduct of their ministers and fellow-communicants. That church had manifested great zeal in the conversion of their colored brethren, but these converts thought that difference of color and station had created prejudices against them, and lessened the privileges to which they were entitled. As the result, they determined to build in Philadelphia a new house for themselves, which, after many difficulties, they accomplished, and the house was dedicated by Bishop Asbury of the Methodist Episcopal Church, and called Bethel.

But their difficulties, instead of being thus removed, were found only to have commenced. Long continued disputes existed as to the property of the house they had built, and the terms on which preachers should occupy its pulpit. At length one of their number received ordination from Bishop White, of the Protestant Episcopal Church. In 1816 the body became fully organized, having the Right Rev. Richard Allen, one of their own ministers, for their Bishop. He has long been dead, but a regular succession of bishops have been raised up to carry on the work.

This portion of the Methodist Episcopal family has continued to grow from the period of its organization till now, acquiring strength and efficiency, especially in the Middle and Eastern States, and is doing much at the present time for the spiritual advancement of the free colored population.

The doctrines they profess, and the general rules by which they are governed, appear in perfect harmony with the older and larger part of the body. Some slight differences may indeed be referred to; such as that their General Conference is held but once in four years, when it is composed of all the preachers who have travelled two full years, and of one local preacher for every five travelling preachers, these local preachers being elected by each annual Conference. Their preachers

are first exhorters, two years under a verbal license, then two years under a written one, and then are ordained as local preachers. They have the reputation of more strongly manifesting their feelings of joy and of sorrow in their public assemblies, than some other bodies would approve.

It is gratifying to know that the members of this body show a high regard for education. They sustain four seminaries for the education of their youth; these are in Baltimore, Md.; Columbus, Ohio; Alleghany and Pittsburg, Pa. In the latter city they have also a book establishment, and publish a weekly paper, called "*The Christian Herald*."

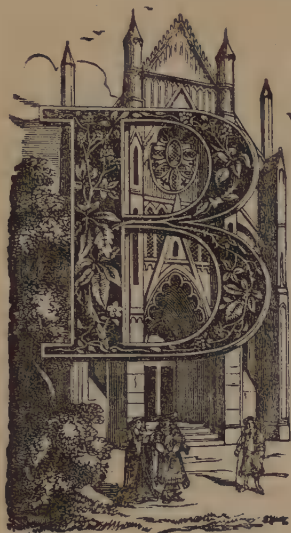
The African Methodist Episcopal Church has now eight annual Conferences, called the Baltimore, Philadelphia, New York, Ohio, Indiana, New England, Missouri, and Canada Conferences. They report 300 travelling preachers, 26,746 members, and 1,162 Sabbath scholars.

## AFRICAN METHODIST EPISCOPAL ZION CHURCH



FROM the city of New York this section originated at about the same time that the body last described was formed in Philadelphia. We believe that the two bodies are distinguished by the first church built by each—Bethel and Zion. The rise, progress, and doctrines, discipline, and success of the two bodies are greatly similar; so that a stranger might be ready to enquire why they dwell apart. They have four or five Conferences, about two hundred ministers, and probably nearly twenty thousand members.

## THE METHODIST PROTESTANT CHURCH.



Y many it has no doubt often been observed as a remarkable feature, in nearly all the secessions from the great body of the Methodists, that they almost invariably take place on account of government or discipline, with little or no variations in doctrine. On this account we have to give no repetition of creeds, and we are desirous no farther to detail differences of opinion, than is necessary to place each party before the public in its exactly true position.

Somewhat more than a quarter of a century ago, a complaint existed in the Methodist Church, that its ministers claimed more

authority in settling its doctrines, ordinances, and discipline than was their due; and some eighty ministers and members of the church were expelled from its communion for advocating a change in these particulars. As the result of this measure, and of the failure of various representations and petitions relating to the whole matter, in 1828 a convention was held in Baltimore, representing some five thousand persons who had withdrawn from the regular Methodists on these grounds. At this meeting, seventeen articles of Association were agreed on, and a committee was appointed to prepare a constitution and book of discipline.

In November, 1830, the convention again assembled in Baltimore, where it sat for twenty-one days. They agreed on the following principles:

We, the representatives of the Associated Methodist Churches, in general convention assembled, acknowledging the Lord Jesus Christ as the only *head* of the Church, and the word of God as the sufficient rule of faith and practice, in all things pertaining to Godliness; and being fully persuaded, that the representative form of church government is the most Scriptural, best suited to our condition, and most congenial

with our views and feelings as fellow citizens with the saints, and of the household of God ; and whereas a written constitution, establishing the form of government, and securing to the ministers and members of the church their rights and privileges, is the best safeguard of Christian liberty :—We, therefore, trusting in the protection of Almighty God, and acting in the name and by the authority of our constituents, do ordain and establish, and agree to be governed by the following elementary principles and constitution :—

1. A Christian church is a society of believers in Jesus Christ, and is a divine institution.

2. Christ is the only Head of the Church ; and the word of God the only rule of faith and conduct.

3. No person who loves the Lord Jesus Christ, and obeys the Gospel of God, our Saviour, ought to be deprived of church membership.

4. Every man has an undeniable right to private judgment in matters of religion ; and an equal right to express his opinion, in any way which will not violate the laws of God, or the rights of his fellow-men.

5. Church trials should be conducted on gospel principles only ; and no minister or member should be excommunicated except for immorality ; the propagation of unchristian doctrines ; or for the neglect of duties enjoined by the word of God.

6. The pastoral or ministerial office and duties are of divine appointment ; and all elders in the church of God are equal ; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such regulations only ; as are in accordance with the Holy Scriptures, and may be necessary, or have a tendency to carry into effect the great system of practical Christianity.

8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church ; but so much of that power may be delegated from time to time, upon a plan of representation, as they may judge necessary and proper.

9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil.

10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties ; and it is also obligatory on the members, to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.

11. The church ought to secure to all her official bodies the



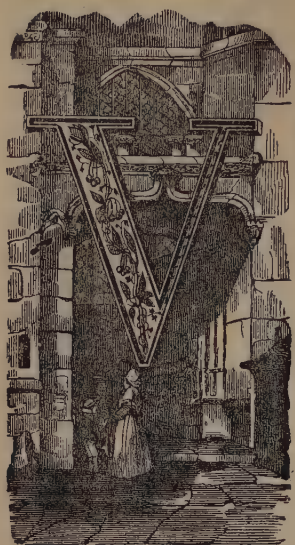
necessary authority for the purposes of good government ; but she has no right to create any distinct or independent sovereignties.

The *General* Conference of this body assembles once in four years, and consists of an equal number of ministers and laymen, there being one of each for every one thousand members. This convention possesses power, under certain limitations, to make regulations for the government of the whole church ; to fix the duties and compensation of the itinerant ministry ; and of the book agent, and editor, as also to regulate boundaries of the annual conference districts. The *annual* Conferences are in like manner composed of an equal number of ministers and laymen, and perform the usual work of such bodies ; and the *quarterly* Conferences are the official meetings of the circuits and stations. In the trial of a member for improper conduct, the superintendent, or minister in charge appoints, in behalf of the whole church, two persons to serve on the committee of investigation ; the class of which the accused is a member, selects two other persons to serve on the same committee ; and the four persons thus appointed, select a fifth ; which committee of five persons constitute the court for the trial of a member ; and if pronounced guilty by this court, he may appeal to the quarterly Conference.

Though not opposed to education, we believe that this body have no institutions of learning under their patronage, higher than seminaries ; they have, however, a thriving book literature, and an efficient establishment for its circulation, which is situated at Baltimore, where the central organ of the church—“ *The Methodist Protestant* ”—is published. They have among them several ministers of fine genius and learning ; and are not backward in sustaining, to the extent of their ability, the missionary and other benevolent institutions of the age.

The latest statistics of the Methodist Protestant Church represent that it enjoys the labors of 807 travelling preachers, and 913 local preachers in 841 churches, and has 65,726 members.

## THE WESLEYAN METHODIST CHURCH



EVERY clearly have the discussions on the subject of Slavery during the last twenty years had considerable influence on several of the principal religious denominations in this country. Our readers already know the Methodist body has had its full share of labor and agitation on the subject leading to the great rupture between the churches of the North and the South. Nor has even this been all, for the branch of the Wesleyan family of which we are now writing arose out of the great conflict.

It is probable that the African sections of the Methodist Church, though neither numerous or influential, did somewhat towards raising the spirit of discussion which has long been active. Certain it is, that about 1832, many Northern Methodists, in common with other classes of persons, began more fully to examine slavery in its relations to the Church. Among these were the Rev. Messrs. Sunderland, Scott, and George Storrs. They established a paper chiefly for its discussion, which was called "*Zion's Watchman*," and was published in New York. It took extreme views; but as the event proved, not too extreme for many persons. After a while, opposition was manifested by the same parties to the Episcopacy of Methodism, and other portions of its polity. In 1843 a convention was held at Utica, N. Y., of Abolitionist seceders favourable to the organization of a Methodist Church which should be free from slavery, rum selling, and Episcopacy; and after the discussion of several days, they organized "The Wesleyan Methodist Church in the United States."

In doctrine, this Church, except on the points named, accords with the general Methodist body. In government, discarding Episcopacy, it adopts a system partly Presbyterian and partly independent; it makes provision for continuing the system of itineracy, but it is said to have

much difficulty so to adjust matters as to give general satisfaction ; its leading officers are chairmen of districts, and presidents of conferences ; its conferences are composed of clergy and laity ; and its class leaders are elected by the respective classes over which they preside.

The body at present is probably too young to sustain collegiate or academical institutions ; but it has an excellent book concern in the city of New York, with a large capital. From this place "*The True Wesleyan*," issues weekly, with other publications, circulated periodically or otherwise. The body has also a Sunday School Society, and is favorable to the cause of Missions ; much of its support as to the latter cause, is given in aid of the fugitive slaves who have sought a refuge in Western Canada.

The latest statistics we have of this Church show its number of travelling preachers to be about 300 ; its local preachers 300 ; and its membership 20,600.



## THE PRESBYTERIANS.

### OLD SCHOOL.



IN a part of the old town of Edinburgh, Scotland, called the head of "*The Nether Bow*," near High Street, may still be seen standing a very old house, whose general features partake of the sternness of the times when it was built, and its fate through intervening centuries has not been such as to soften them. It is the house, gentle reader, of JOHN KNOX, the great Reformer of Scotland, and the author of Presbyterianism; a man of whom his sovereign said that she dreaded his prayers more than all the arms

in the tower of London, and at whose grave the most distinguished nobleman of Scotland said, "There lies one who never feared the face of man."

A considerable space stretches in front of the house, where a large concourse might assemble, and from the upper window the Reformer was used to pour forth his eloquence without fear, favour, or affection. At the corner may be seen his bust of rudest stone, in the most artless sculpture, and near it, a triple inscription of the name of God in Greek, Latin, and English. The several apartments have been rented to different tenants. On the front of the building is a redeeming trace, sublime in its associations like the mark of the bloody hyssop on the lintel and door-posts of Israel—immediately over the door, in the strong and simple language of the time, is written:—

"Lufe . God . above . all . and . your . nighbour . as . yourself."

Knox has now been in his grave nearly three centuries. His works have thus far stood the test of time well; and the present age evinces an increased desire to do him justice. But there is scarcely a name in history which excites among men such strong yet conflicting emotions—his traits divide each generation into ardent friends or bitter enemies, and many who agree on other points, crave to differ about the Scottish **ICONOCLAST**.

In the front rank of opposers stand all those interested in *existing abuses*, all who "Love darkness rather than light because their deeds are evil." To such, John Knox was the torch-bearer of Time, pouring light on their orgies. But on the same side we find a very different class, whom to confound with the first would be the grossest injustice,—we mean the gentle and the amiable, who abhor revolution as the worst remedy of the worst of men, and whose actions and lives are in happy contrast with their latitudinarian principles.

Of his admirers we must hail all the true friends of true progress. Knox was the very incarnation of advancement. Nothing was good or settled with him which could not be proved such,—and he kept his eye steadily on the morning sky of Christianity, and rejoiced as it grew brighter and brighter towards the perfect day. It is true, these characteristics may also have attracted to his standard the bold and bad, who follow the battle for spoil—but none such were his intimates in life, and could only follow him at a distance.

Here is his portrait by Thomas Carlyle, a sketcher not much given to flattery. "They go far wrong who think that Knox was a gloomy, spasmodic, shrieking fanatic. Not at all. He was one of the solidest of men. Practical, cautious, hopeful, patient; a most shrewd,



observing, quietly discerning man. In fact, he was very much the type of character we assign to the Scotch at present . . . . An honest-hearted, brotherly man ; brother to the high, brother also to the low : sincere in his sympathy with both."

Knox pretended not to perfection himself, and no sane friend will claim it for him ; but if we apply the old test that he is most illustrious who is most useful, the Reformer will not occupy a mean place among the benefactors of his race. His was a most ungracious task, and he was not insensible to its grievousness. He felt like Moses while slaying the Egyptian, and hoped his countrymen would live to see and enjoy the great deliverance which he was working out for them. Lovelier men, in milder times, might and would follow and plant the tree of healing ; his task was to root up the upas of centuries, and this accomplished, he died.

"He had a sore fight of an existence—wrestling with popes and princes,—rowing as a galley slave, wandering as an exile—a sore fight—but he won it. 'Have you hope?' they asked him, when he could no longer speak—he pointed upward with his finger and so died. His works have not died—the letter of his work dies, as of all men's ; but the spirit of it *never* !"

JOHN KNOX was descended from an ancient family, and born at Gifford, in East Lothian, in 1505. He received his education at the university of St. Andrews, where he took the degree of master of arts much before the usual age. Having embraced the ecclesiastical profession, he began, as usual, with the study of scholastic divinity, in which he so much distinguished himself, that he was admitted into priest's orders before the time appointed by the canons. He soon became weary of the theology of the schools, and resolved to apply himself to that which was more plain and practical. This alteration of opinion led him to attend the sermons of Thomas Guillaume, or Williams, a friar of eminence, who was so bold as to preach against the Pope's authority. And he was still more impressed by the instructions of the celebrated George Wishart, so that he relinquished all thoughts of officiating in the church of Rome, and became tutor to the sons of the lairds of Long Niddrie and Ormistoun, who had embraced the Reformed doctrines. Here he preached, not only to his pupils, but to the people of the neighborhood, until interrupted by cardinal Beaton, Archbishop of St. Andrews, who obliged him to conceal himself ; and he thought of retiring to Germany. The persuasion of the fathers of his pupils, and the assassination of Beaton by the Leslies, encouraged him to remain. He took shelter, under the protection of the latter, in the

castle of St. Andrews, where, notwithstanding the opposition of the clergy of St. Andrews, he preached the principles of the Reformation with extraordinary boldness, until the castle of St. Andrews surrendered to the French in July, 1547, when he was carried with the garrison into France, and remained a prisoner on board the galleys until the latter end of 1549. Being then set at liberty, he passed over to England, and, arriving in London, was licensed either by Cranmer, or the protector Somerset, and appointed preacher, first at Berwick, and afterwards at Newcastle. In 1552, he was appointed chaplain to Edward VI., and preached before the king, at Westminster, who recommended Cranmer to give him the living of All Hallows, in London, which Knox declined, not choosing to conform to the English liturgy. It is said that he refused a bishopric, regarding all prelacy as savoring of the kingdom of antichrist. He, however, continued his practice as an itinerant preacher, until the accession of Mary, in 1554, when he quitted England, and sought refuge at Geneva, where he had not long resided before he was invited by the English congregation of refugees at Frankford, to become their minister. He unwillingly accepted this invitation, at the request of John Calvin, and continued his services until embroiled in a dispute with Dr. Cox, afterwards Bishop of Ely, who strenuously contended for the liturgy of King Edward. Knox, in his usual style of bold vituperation having, in a treatise published in England, called the Emperor of Germany as great an enemy to Christ as Nero, his opponents accused him in the senate of treason, both against the Emperor and Queen Mary; on which he received private notice of his danger, and again retired to Geneva, whence, after a residence of a few months, he ventured in 1555, to pay a visit to his native country.

The success of his preaching, both on the continent and in Scotland, was very great; so that after a few years the majority of the Scottish Parliament had embraced Protestant opinions, and no opportunity was omitted of assailing the ancient religion, until at length the Presbyterian plan, recommended by Knox and his brethren, was finally sanctioned, the old ecclesiastical courts being abolished and the exercise of religious worship, according to the rites of the Roman church prohibited. In August, 1561, the unfortunate Mary, then widow of Francis II. King of France, arrived in Scotland to reign in her own right. She immediately set up a mass in the royal chapel, which being much frequented, excited the zeal of Knox, who was equally intolerant with the leaders of the conquered party; and, in the face of an order of privy council, allowing the private mass, he openly declared from the pulpit, "That one mass was more frightful to him than ten thou-

sand armed enemies, landed in any part of the realm. This freedom gave great offence, and the queen had long and angry conferences with him on that and other subjects in which he never paid the slightest homage either to sex or rank. He preached with equal openness against the marriage of Mary with a Catholic; and Darnley, after his union, being induced to hear him, he observed, in the course of his sermon, that "God set over them, for their offences and ingratitude, boys and women." In the year 1568, he preached a sermon at the coronation of James VI., when Mary had been dethroned, and Murray appointed regent. In 1572, he was greatly offended with a convention of ministers at Leith, for permitting the titles of *Archbishop* and *Bishop* to remain during the king's minority, although he approved of the regulations adopted in reference to their elections. At this time his constitution was quite broken, and he received an additional shock by the news of the massacre of St. Bartholomew. He had, however, strength enough to preach against it, which he desired the French Ambassador might be acquainted with, but soon after took to his bed, and died, November 24, 1572. He was interred at Edinburgh, several lords attending, and particularly the Earl of Morton, that day chosen Regent, who, when he was laid in his grave, exclaimed, "There lies he who never feared the face of man, who hath been often threatened with dog and dagger, but yet hath ended his days in peace and honor; for he had God's providence watching over him in an especial manner when his life was sought." The character of this eminent Reformer has been sketched by Dr. Robertson, in his History of Scotland, who, in speaking upon the severity of his deportment, impetuosity of temper, and zealous intolerance, observes, that the qualities which now render him less amiable, fitted him to advance the Reformation among a fierce people, and enabled him to encounter dangers, and surmount opposition, to which a more gentle spirit would have yielded. John Knox was a man of exalted principles, great intellectual energy, undaunted intrepidity, and exemplary piety and morality. He was twice married, and had two sons.

The name *Presbyterian* is derived from a Greek word, which signifies senior or elder. The body thus called maintains that the church should be governed by Presbyteries, Synods and General Assemblies. This mode of ecclesiastical government, it is said by Dr. Evans, was first conveyed to Scotland by John Knox, who has been fitly called the Apostle of Scotland, for the same reason as Luther was called the Apostle of Germany.

In 1581 the Presbytery of Edinburgh was erected—the first in Scotland, which is generally recognized; but those courts called Pres-

byteries were not generally agreed to by the king till 1586, nor ratified by act of parliament until 1592, when Presbyterianism became the establishment of Scotland. At the Revolution of 1688, the Westminster Confession of Faith was received as the standard of the national faith, ordaining that "no person be admitted or continue hereafter to be a minister or preacher within this church, unless that he subscribe to this confession of faith, declaring the same to be the confession of *his* faith." And by the act of Union, 1707, the same is required of all "Professors, principals, regents, masters, and others bearing office" in any of the four universities of Scotland. In the church of Scotland there are two parties, the one for confirming and extending the rights of patronage, the other for extending the influence and securing the consent of the people in the settlement of ministers. The former party had, for a long period, Dr. William Robertson, the celebrated historian, as their head; they designated themselves the moderate men, strenuously opposing what they called the wildness of orthodoxy, the madness of fanaticism, and the frenzy of the people! Dr. Witherspoon, afterwards so greatly distinguished in this country, was at that time the leader of the other party, and he keenly satirizes the "*Moderates*," in his "*Ecclesiastical Characteristics*, or the Arcana of Church Policy, being an humble attempt to open the Mystery of Moderation, wherein is shown a plain and easy Way of attaining to the Character of a Moderate Man, at present in repute in the Church of Scotland."

Dreadful scenes took place in Scotland previous to the establishment of Presbyterianism in its present form at the Revolution, and its confirmation in 1706, by the Act of Union between the two kingdoms. During the Commonwealth, Presbyterianism was the established religion, but, on the Restoration, Episcopacy was introduced in its room. So averse, however, were the Scotch to Episcopalians, and so harsh were the measures of the Episcopalian party, that the whole country was thrown into confusion. Leighton, the most pious and moderate prelate amongst them, disgusted with the proceedings of his brethren, resigned his archbishopric of Glasgow, and told the king "He would not have a hand in such oppressive measures, were he sure to plant *the Christian Religion* in an infidel country by them; much less when they tended only to alter the form of church government." On the other hand, Sharp, Archbishop of St. Andrew's, who had been an apostate from the Presbyterians, adopted violent measures, which terminated in his death; for in 1679, nine ruffians stopped his coach near St. Andrew's, assassinated him, and left his body covered with thirty-two wounds!

The learned historian, the Rev. Dr. W. M. Hetherington, says, "Patrick Hamilton, the noble and youthful friend of Luther and



Melancthon, learned the doctrines of the Reformed faith, and taught them to his countrymen, till his testimony was sealed with the blood of martyrdom, in the year 1528. Wishart gave an additional impulse to the sacred cause, equally by his teaching and his death. Several of the popish priesthood were converted, and aided in converting others. John Knox caught up the same testimony; and though, by the commanding power of his genius, and the unconquerable energy of his character, he caused the voice of religious reformation to be heard throughout the kingdom, equally by prince and peasant, in the palace and the cottage; still it was simply and essentially a *religious* reformation, taking its form and impress directly from the word of God alone, encountering at every step the formidable opposition of civil powers and political intrigues, instead of receiving from them its bias and its external aspect. Believing that God's word contained the only authoritative direction for doing God's work, the Scottish reformers made their sole appeal 'To the law and to the testimony;' and though they respected the great continental Reformer, they sought the principles of doctrine, discipline, and government, from no foreign model, but from the holy Scriptures alone. Thus it was that the church of Scotland framed its Confession of Faith, and its First Book of Discipline, and met in its First General Assembly, for its own government in 1560, seven years before it had even received the sanction of the Legislature. From its origin it had to encounter the world's opposition; in its growth it received little or nothing of a worldly admixture; and when it reached somewhat of a matured form, it still stood opposed to the world's corrupting influence."

To continue our sketch of the Presbyterian church in Great Britain, would be very pleasing, did not duty call us to its introduction into our own country. When persecution raged in England and Scotland during the seventeenth century, there seemed on the part of the Presbyterians, especially those in Scotland, more of a disposition to stay in their own land, in order to contend against tyranny, than to leave it and set up a new nation. Still, however, now and then an individual or family came to this continent, and in no very long time after they had the power they manifested the disposition to make their presence felt.

Comparatively few Presbyterians were found in these colonies till after the accession of William and Mary to the British throne. We will now be indebted for two or three paragraphs, with a few of our own alterations, to the pen of the late Reverend Dr. Miller. He tells us, that the ministers of whom we first hear of as preaching and laying the foundation of churches, were the Rev. Francis M' Kemie and the



Rev. John Hampton, the former from the north of Ireland, the latter from Scotland. These gentlemen appear to have been sent to this country by a respectable body of pious dissenters in the city of London, for the purpose of preaching the gospel in the middle and southern colonies. They came in 1699, and fixed their residence on the eastern shore of Virginia, near the borders of Maryland, and went preaching in every direction as the disposition of the people, or other circumstances invited their evangelical labors. The Quakers of Pennsylvania were disposed to open their arms to all denominations of professing Christians who might be inclined to settle among them; and the Roman Catholics of Maryland being colonised under a charter which compelled them to exercise universal toleration toward Protestant sects, also afforded an asylum to Presbyterians flying from persecution on the other side of the Atlantic. It was on account of these circumstances that Pennsylvania and Maryland were selected as the first seats of Presbyterian enterprise and organization.

So far as is now known, the first Presbyterian church that was organized, and furnished with a place of worship in the American colonies, was in the city of Philadelphia. This took place about the year 1703. The next year (1704) a Presbytery was formed, under the title of the Presbytery of Philadelphia; and we almost immediately hear of churches formed at Snow Hill, in Maryland, New Castle, in Delaware, and Charleston in South Carolina. Among the members of the first Presbytery were Rev. Messrs. Francis M' Kemie, John Wilson, Jedidiah Andrews, Nathanael Taylor, George M' Nish, John Hampton, and Samuel Davis. Mr. Andrews was from New England, and had graduated at Harvard College, eight years before. The rest were all emigrants from Scotland or Ireland. Wilson seems to have been settled at New Castle, in Delaware; M' Nish at Minokin, and Wicomoco, in Somerset County, Maryland; Hampton at Snow Hill; and Davis in the southern part of Delaware, or the contiguous part of Maryland.

As early as 1716, the Presbyterian body had so increased, that a Synod was constituted, comprising four Presbyteries. These Presbyteries bore the following titles:—1. The Presbytery of Philadelphia; 2. The Presbytery of New Castle; 3. The Presbytery of Snow Hill; 4. The Presbytery of Long Island. Shortly before this arrangement took place, a number of churches, with their ministers, in east and west Jersey, and on Long Island, hitherto Congregationalists, had connected themselves with the Presbyterian church.

After the formation of the Synod in 1716, the body went on increasing, receiving additions, not only by emigrants from Scotland and Ireland, but also from natives of England and Wales, who came to the

middle colonies, and were thrown by circumstances in the neighbourhood of Presbyterian churches, and also from natives, or their descendants, of France, Holland, and Switzerland, who preferred the Presbyterian form of worship or government. To these may be added a number from New England, who were induced by local considerations, or other circumstances, to connect themselves with the Presbyterian body.

It cannot be denied that though much prosperity attended the Presbyterian body, there were for many years serious difficulties among them. There were those who seriously doubted the soundness of the theological creed and the correct Presbyterian principles of some of the ministers; others applied to the Dublin Presbytery, and the Independent ministers of London for help, and other differences also existed. But at length, improvements on the one hand, and a conciliatory spirit on the other, led to the adjustment of all disputes, and to full confidence that all accorded with the European Confession and Directory, so that all went comfortably on till 1745, when differences of opinion, chiefly as to the qualifications of the ministry, led to the organization of the Synod of New York. After a few years the difficulties were removed, and they again united, till 1788, when they divided themselves into four synods, preparatory to the first meeting of the General Assembly in 1789.

We now come to a series of facts full of interest—when the first efforts were made among the Presbyterians of this land for ministerial education in this country. In 1851 was published a volume of intense interest from the pen of the late venerable Dr. A. Alexander. Its full title is, “*Biographical Sketches of the Founder and Principal Alumni of the Log College. Together with an account of the Revivals of Religion under their ministry.*” The lettering at the back of the volume is “The Log College,” and this will convey the idea of a small beginning.

Few of our readers need to receive from our pen a description of a log cabin. The edifice of which we are now speaking, was made of logs, cut out of the woods, probably, from the very spot where the house was erected, it was situated in Neshaminy, Bucks County, Pa., about twenty miles north of Philadelphia. Let us trace its history from the beginning.

One hundred and thirty years ago, the state of religion, both in Europe and America, was very low. Nor was the condition of the Presbyterian body an exception. As Dr. Alexander says, “The ministers composing the Presbyterian Church in this country were sound in the faith, and strongly attached to the Westminster Confession of Faith and Catechisms, as were also their people; and there were no diver-



LOG CABIN.

sities or contentions among them respecting the doctrines of the Gospel; but as to the vital power of godliness, there is reason to believe that it was little known or spoken of. Revivals of religion were nowhere heard of, and an orthodox creed, and a decent external conduct were the only points on which inquiry was made when persons were admitted to the communion of the church. Indeed it was very much a matter of course, for all who had been baptized in infancy, to be received into communion at the proper age, without exhibiting or possessing any satisfactory evidence of a change of heart by the supernatural operations of the Holy Spirit. And the habit of their preachers was to address their people as though they were all pious, and only needed instruction and confirmation."

Such was the lamentable state of things, when the Rev. William Tennent, sen., an Irish clergyman, past the middle stage of life, arrived in this country, about the year 1716. After laboring for a season in the State of New York, till about 1721, he received an invitation to settle at Bensalem, where he ministered to the small Presbyterian congregation till 1726. when he was called to Neshaminy, in the same county, where he labored for the rest of his life, living till 1746, when

he died, aged 73 years. In Neshaminy the good man felt that he was called not only to discharge the duties of a preacher and pastor, but to look over the whole country, and to devise means for the extension of the cause of Christ. He had himself four sons, the subjects of Divine grace, and blessed with talents for usefulness in the kingdom of the Redeemer, and he felt that when other young men rose up in the church, favored with ministerial talents, they would need mental cultivation. Hence his determination to erect the humble building of which we now write, which was the first Presbyterian literary and theological institution in this country, the immediate parent of the College at Princeton, and from which, indeed, all similar institutions emanated.

The site of the Log College is about a mile from Neshaminy Creek where the Presbyterian Church has long stood. The ground near and around it lies handsomely to the eye, and the more distant prospect is very beautiful; for while there is a considerable extent of fertile, well cultivated land, nearly level, the view is bounded to the North and West by a range of hills, which have a very pleasing appearance." The distinguished George Whitefield has left, in his Journal, the only description we have of the building. "The place," says he, "wherein the young men study now, is in contempt called *The College*. It is a log house about twenty feet long, and nearly as many broad; and to me it seemed to resemble the school of the old prophets, for their habitations were mean; and that they sought not great things for themselves is plain from those passages of Scripture, wherein we are told that each of them took them a beam to build them a house; and that at the feast of the sons of the prophets, one of them put on the pot, while the others went to fetch some herbs out of the field. All that we can say of most of our universities is, they are glorious without. From this despised place, seven or eight worthy ministers of Jesus have lately been sent forth; more are almost ready to be sent, and the foundation is now laying for the instruction of many others."

Of the senior Tennent, the founder of the Log College, little more is known besides what we have already told the reader. He was a member of the Synod of Philadelphia, who were satisfied with his reasons for leaving the Episcopal Church, and for several years this body cordially co-operated with him in his zealous labors. Their unity of feeling, however, seems to have declined. This we learn from a passage in Whitefield's journal, which also gives us a beautiful view of the good old man. "At my return home was much comforted by the coming of one Mr. Tennent, an old gray-headed disciple and soldier of Jesus Christ. He keeps an academy about twenty miles from Philadelphia, and has been blest with four gracious sons, three of which



have been and still continue to be, eminently useful in the church of Christ. He brought three pious souls along with him, and rejoiced me by letting me know how they had been evil spoken of for their Master's sake. He is a great friend of Mr. Erskine, of Scotland; and as far as I can learn, both he and his sons are secretly despised by the generality of the Synod, as Mr. Erskine and his friends are hated by the judicatories of Edinburgh, and as the Methodist preachers, (as they are called,) are by their brethren in England."

Not long after this, the Log College was visited by Whitefield, who wrote the account we have already given. He also says under date of Nov. 22, 1739: "Set out for Neshaminy, (twenty miles distant from Trent Town,) where old Mr. Tennent lives, and keeps an academy, and where I was to preach to-day, according to appointment. About twelve we came thither, and found about three thousand people gathered together, in the meeting-house yard. Mr. William Tennent, Jr., an eminent servant of Jesus Christ, because we stayed beyond the time appointed, was preaching to them. When I came up, he soon stopt; sung a psalm, and then I began to speak as the Lord gave me utterance. At first, the people seemed unaffected, but in the midst of my discourse, the power of the Lord Jesus came upon me, and I felt such a struggling within myself for the people, as I scarce ever felt before. The hearers began to be melted down immediately, and to cry much; and we had good reason to hope the Lord intended good for many. After I had finished, Mr. Gilbert Tennent gave a word of exhortation, to confirm what had been delivered. At the end of his discourse, we sung a psalm, and dismissed the people with a blessing; O that the people may say amen to it. After our exercises were over, we went to old Mr. Tennent's who entertained us like one of the ancient patriarchs. His wife, to me seemed like Elizabeth, and he like Zachary; both, as far as I can learn, walk in the commandments and ordinances of the Lord, blameless. Though God was pleased to humble my soul, so that I was obliged to retire for awhile; yet we had sweet communion with each other, and spent the evening in concerting what measures had best be taken for promoting our dear Lord's kingdom. It happened very providentially that Mr. Tennent and his brethren are appointed to be a Presbytery by the Synod, so that they intend bringing up gracious youths, and sending them out from time to time into the Lord's vineyard."

Among the ministers sent out by Mr. Tennent, from the Log College to preach the gospel, were his four sons, Gilbert, William, John, and Charles, Rev. Messrs. Samuel Blair, John Blair, Samuel I.



Finley, (afterwards D. D., and president of Princeton College,) W. Robinson, John Rowland, and Charles Beatty.

Dr. Alexander informs us, that in 1742, the venerable Mr. Tennent became unable to perform the duties of the pastoral office, and his pulpit was supplied by the Presbytery. In 1743, he was present when the Presbytery met to ordain Mr. Beatty as his successor. Of this gentleman we have a pleasant anecdote. He was a native of Ireland, where he obtained a classical education; but his circumstances being low, he emigrated to America, and employed several of his first years on this side of the Atlantic, in traveling as a pedler. In pursuit of this vocation, he halted one day at the Log College, where he addressed the venerable President in correct Latin, with which language he appeared to be familiar.

After much conversation, in which he manifested fervent piety, and considerable religious knowledge, as well as a good education in other respects, Mr. Tennent said to him, "You must quit your present employment. Go and sell the contents of your pack, and return immediately and study with me. It will be a sin for you to continue a pedler, when you may be so much more useful in another profession." He accepted Mr. Tennent's offer, became an eminent minister, and at last died in Barbadoes, where he had gone to solicit help for the college of New Jersey. We only add, in the language of Dr. Alexander, "The Presbyterian Church is probably not more indebted for her prosperity, and for the evangelical spirit which has generally pervaded her body, to any individual than to the elder Tennent."

It must not be imagined that the Presbyterian body in this country has passed through all the years of its history free of all difficulties "From without." It is well known that in Virginia the whole political power was in the hands of members of the Church of England, and that they showed little mercy to those who dissented from that hierarchy. In 1618, it was enacted in that colony by law that "Every person should go to church on Sundays and holidays, or lie neck and heels that night, and be a slave to the colony the following week." For the second offence be a "Slave for a month;" and for the third offence he was to be in bondage "For a year and a day." By a law of the year 1642, the very time when the prelatical hierarchy was subverted in Great Britain, it was enacted, that "No minister shall be permitted to officiate in this country, but such as shall produce to the Governor a testimonial that he hath received his ordination from some bishop in England; and shall then subscribe to be conformable to the orders and constitutions of the Church of England; and if any other person, pretending himself to be a minister, contrary to this act, shall

presume to teach or preach, publicly or privately; the Governor and council are hereby desired and empowered to suspend and silence the person so offending; and upon his obstinate persistence, to compel him to depart the country with the first convenience." Dr. Samuel Miller, in his excellent *Life of Dr. John Rodgers*, very properly adds to these extracts from "*Stiths' History of Virginia*," "We are accustomed to smile at what are called the Blue laws of Connecticut; but it would be difficult to find anything in them equal to the first act above mentioned."

During the early part of the eighteenth century, the Presbyterians had considerably increased in some parts of Virginia, and were greatly annoyed by the members of its dominant church. In 1738 the Synod of Philadelphia applied to Mr. Gooch, the then Lieutenant Governor of Virginia, on behalf of their brethren. To this application they received a favorable reply, especially as to the scattered people who resided west of the Blue Ridge; the settlement of whose district and the organization of whose churches form a most interesting portion of American Presbyterian history. Every possible obstacle was for a long period used to embarrass and distress the Presbyterian preachers and their isolated disciples. Domestic records and public documents have perpetuated the mournful facts of the case. It is, however, pleasant to add that the settlers remained firm, and that their immediate descendants now constitute the main body of the older Presbyterian churches in Western Virginia.

During the whole period of the Revolutionary war, the Presbyterians manifested a noble spirit of patriotism, and diffused the principles which must of necessity induce a love of freedom. But amidst the scenes of anarchy in which they were compelled to take a part, they never lost sight of the duties of their higher mission. They largely circulated religious books; as far as they could advanced the cause of Domestic Missions; and gave the political contest itself as much as possible a religious character. A historian of that period has truly said, "No more devoted whigs were found in America than the people and ministers of every name in this land, who eminently unite the principles of that magnificent motto 'A church without a bishop, and a State without a king.' They went heartily into the cause of liberty. The pulpit and the press, the Senate chamber, and the battle-field, their murdered bodies, desecrated churches, and ravaged dwellings, bore witness to their own zeal, and the special hate of the ruthless invaders."

The consequences of the ministers and others composing this denomination, coming from so many different countries, and being bred

up in so many various habits, while the body was thereby enlarged, tended greatly to diminish its harmony. It soon became apparent that entire unity of sentiment did not prevail among them, respecting the examination of candidates for the ministry on experimental religion, and also respecting strict adherence to Presbyterian order, and the requisite amount of learning in those who sought the ministerial office. Frequent conflicts on these subjects occurred in the different Presbyteries. Parties were formed. Those who were most zealous for strict orthodoxy, for adherence to Presbyterian order, and for a learned ministry, were called the "Old side;" while those who laid a greater stress on vital piety than any other qualification, and who undervalued ecclesiastical order and learning, were called the "New side," or "New lights." And although in 1729, the whole body adopted the Westminster Confession of Faith and Catechisms as the standard of the church, still it was found that a faithful and uniform adherence to these standards could not in all cases be secured. The parties, in the progress of collision, became more excited and ardent; prejudices were indulged; misrepresentations took place; and everything threatened the approach of serious alienation, if not a total rupture. While things were in this state of unhappy excitement, Mr. Whitefield, in 1739, paid his second visit to America. The extensive and glorious revival of religion which took place under his ministry, and that of his friends and coadjutors is well known. Among the ministers of the Presbyterian church, as well as among those of New England, this revival was differently viewed; the "Old side" men looking too much at some censurable irregularities, which mingled themselves with the genuine work of God, were too ready to pronounce the whole a delusion, while the "New side" men with zeal and ardor declared in favor of the ministry of Whitefield and the revival. This brought on a crisis. Undue warmth of feeling and speech, and improper inferences, were admitted on both sides. One act of violence led to another, until at length, in 1741, the Synod was rent asunder; and the Synod of New York, composed of "New side" men, was set up in opposition to that of Philadelphia, which retained the original name, and comprehended all the "Old side" men who belonged to the general body.

These synods remained in a state of separation for seventeen years. At length, however, a plan of reunion was agreed upon. Several years were spent in negotiations. Mutual concessions were made. The articles of union in detail were happily adjusted; and the Synods were united under the title of the "Synod of New York and Philadelphia," in the year 1758.

The Presbyterian body, after this union, went on increasing in

numbers, in harmony, and in general edification, until the close of the revolutionary war, when they could reckon about one hundred and seventy ministers, and a few more churches, chiefly in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and the Carolinas. At the meeting of the "Synod of New York and Philadelphia," in May, 1785, finding the independence of the United States established, the judicature began to take those steps for revising the public standards of the church, which issued in their adoption and establishment on the present plan. The committee appointed to effect this revisal were Dr. Witherspoon, Dr. Rodgers, Dr. Robert Smith, Dr. Patrick Allison, Dr. Samuel S. Smith, Dr. John Woodhull, Dr. Robert Cooper, Dr. James Latta, Dr. George Duffield, and Dr. Matthew Wilson. The complete adjustment of this business occupied several years. In May, 1788, the Synod completed the revision and arrangement of the public standards, and ordered them to be printed and distributed for the government of all the judicatories of the church. This new arrangement consisted in dividing the body as it stood into four Synods, namely, the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia, and the Synod of the Carolinas; and constituting over these as a bond of union, a "*General Assembly*," in all essential particulars after the model of the "*General Assembly of the Church of Scotland*." The Westminster Confession of Faith, after so modifying the twentieth, twenty-first, and twenty-third chapters as to expunge every thing favourable to the civil establishment of religion, and the right of the civil magistrate to interfere in the affairs of the church, was solemnly adopted as a summary of the faith of the Presbyterian church; the Westminster Larger and Shorter Catechisms, with one small alteration in the latter, were also adopted as manuals of instruction; and a Form of Government and Discipline, and a Directory for the Public Worship of God, drawn chiefly from the formularies of the Church of Scotland, completed the system. The next year, 1789, the first General Assembly of the Presbyterian church in the United States met in Philadelphia, and was opened with a sermon by the Rev. Dr. Witherspoon, who presided until the first moderator of that body, the Rev. Dr. Rodgers was chosen.

A few anecdotes of other eminent men of this denomination cannot be without great interest.

On the morning of our national birth-day, the fourth of July, 1776, when the Declaration of American Independence was made—when the Committee, previously appointed to draft that instrument, made their report through their chairman, Thomas Jefferson—and by whom it was read, the house paused—hesitated. That instrument,



they saw, cut them off even from the mercy of Great Britain. They saw with prophetic vision all the horrors of a sanguinary war—carnage and desolation passed in swift review before them. They saw the prospect of having riveted still more closely the chains of slavery. The house seemed to waver—silence, deep and solemn silence, reigned through the hall. Every countenance indicated that deep meditation was at work; and the solemn resolutions were calling for double energy. At this fearful crisis, when the very destiny of the country seemed to be suspended upon the action of a moment, the silence—the painful silence was broken. An aged patriarch arose—a venerable and stately form, his head white with the frosts of many years. He cast on the assembly a look of inexpressible interest and unconquerable determination; while on his visage his hue of age was lost in the burning patriotism that fired his cheek. “There is,” said he, “a tide in the affairs of men, a nick of time. We perceive it now before us. That noble instrument upon your table, which insures immortality to its author, should be subscribed this very morning, by every pen in the house. He who will not respond to its accents and strain every nerve to carry into effect its provisions, is unworthy the name of a freeman. Although these gray hairs must soon descend into the sepulchre, I would infinitely rather that they should descend thither by the hand of the public executioner, than desert at this crisis, the sacred cause of my country.” The patriarch sat down, and forthwith the declaration was signed by every member present. Who was that venerable patriarch, you ask? It was John Witherspoon, of New Jersey, whose name is found among the signers of the Declaration of Independence, the Magna Charta of our nation’s independence. Yes, it was John Witherspoon, a distinguished member of the Presbyterian church, a lineal descendant of John Knox, the great Scotch Reformer, and the admirable President of Princeton College.

Dr. Witherspoon educated five hundred and twenty-three young men, one hundred and fifteen of whom were afterwards ministers of the gospel. He had the satisfaction to see many of his former pupils filling the first offices of trust under the government; and on returning one day from the General Assembly of the Presbyterian church, then sitting in Philadelphia, he remarked to a particular friend, “I cannot, my dear sir, express the satisfaction I feel, when I observe that a majority of our General Assembly were once my own pupils.”

This excellent president used to give a piece of advice to his students which it would be well if some of our present ministers would follow:—“In the first place never begin to speak, till ye have got



something to say ; and secondly, be sure to leave off as soon as ye have done."

We are unwilling to dismiss this admirable man till we have told another fact illustrative of his feelings, and showing also somewhat of his chastened wit, even, on a very trying occasion ;—He was once on board a packet ship, where, among other passengers, was a professed atheist. This unhappy man was very fond of troubling every one with his peculiar belief, and of broaching the subject as often as he could get any one to listen to him. He did not believe in a God and a future state, not he ! By-and-bye there came on a terrible storm, and the prospect was that all would be drowned. There was much consternation on board, but no one was so greatly alarmed as the professed deist. In this extremity, he sought out the clergyman, and found him in the cabin, calm and collected, in the midst of danger, and thus addressed him : " Oh, Doctor Witherspoon ! Doctor Witherspoon ! We are all going ; we have but a short time to stay. Oh, how the vessel rocks ; we're all going ; don't you think we are, Doctor ?" The Doctor turned to him with a solemn look, and replied in broad Scotch, " Nae doubt, man ; we're a' ganging ; but you and I dinna gang the same way."

Few men of the present age have been, in so many different ways more useful than the late Rev. Dr. Archibald Alexander, President of the College at Princeton, New Jersey. The reader will be pleased to see descriptions of the commencement and close of his ministry, from two different pens. Thus writes a correspondent of "*The Presbyterian*:"

"Not many years since, it was my privilege to spend a few days under the hospitable roof of the venerable Dr. Alexander, at Princeton, New Jersey. He was, at the time, in good health and excellent spirits, and was disposed to live over again, in memory, at least, the scenes of his younger days. His conversation, in regard to the history of Presbyterianism in Virginia, and his own missionary labors, was remarkably entertaining and instructive. Among other topics, he touched upon his juvenile appearance at the time of his entering the ministry. 'I suppose,' said he, as his small, clear, dark eye lighted up, and a smile played upon his expressive countenance, 'I suppose that I preached my trial sermon for licensure from a text that nobody else ever preached a trial sermon from.' 'What was the text, sir?' I inquired.

'Being very young at the time,' said he, 'and having a fair, ruddy complexion, I looked almost l'ke a boy. So youthful was my appearance, indeed, that I did not think I could command the respect which was due to ministers, and I told the Presbytery so, expressing the

opinion that my licensure had better be deferred ; upon which, the Rev. Mr. Houston, (I think it was Mr. Houston,) arose, and tried to do away with my objections, and after some very pertinent remarks, proposed that the Presbytery proceed to assign parts of trial, and proposed as the text, the passage, 'Say not I am a child.' The text was particularly appropriate to the circumstances, and especially in its connection with the preceding verse, 'Ah, Lord God, behold I cannot speak, for I am a child.' The Presbytery determined according to Mr. Houston's proposition, and from this singular text was preached the first of that long catalogue of sermons, which were so acceptable, and so greatly honored, of God ; and in the faithful services of his long and useful life, was remarkably fulfilled the whole passage, 'Say not I am a child ; for thou shalt go to all that I shall send thee ; and whatsoever I command thee, thou shalt speak.' The youthful appearance, which was a bug-bear in the way of the timid, modest candidate, proved one of the charms of the young preacher. His almost boyish look, and his flute-like voice, were among the elements which rendered his faithful, evangelical preaching so attractive, and so long remembered by those who heard him in his earlier days. Like David, to human judgment, he might have seemed too young and immature for the great work he essayed to do ; but, like David, he proved to be a man after God's own heart. This little incident in the history of the honored and lamented patriarch, shows the modesty which was always so characteristic of Dr. Alexander ; and the fact that God can turn what may seem to be defects, into increased power for usefulness."

Here, too, is a scene described as to the appearance of this excellent man in the year 1848. It is truly refreshing in this day of novelty and show, to see such respect paid to talent and piety in the aged, and it may tend to encourage young ministers to pursue the right course, in the assurance that such conduct will prove pleasing both to God and man.

The venerable Professor of Theology, then in the 77th year of his age, seldom went from home, but when he did, he was received by his friends with those marks of attention and respect to which his long and eminent services in the church entitled him. Having been spending a few days in New York, he went over to Newark, to pass a quiet Sabbath at the house of one of his friends, a former pupil, but it was soon known that he was in town, and a large number of the citizens called in the evening to pay their respects to the venerable man. The clergy waited upon him, and invited him to occupy their pulpits on the coming Sabbath, at such times as his strength would permit. He was able to engage to preach but once, and in the pulpit of the third Pres-





PRESBYTERIAN CHURCH, FIFTH AVENUE AND NINETEENTH STREET, NEW-YORK

byterian church, where he delivered with great earnestness, in clear, audible tones of voice, a discourse remarkable for its richness of scriptural truth, simplicity of language, and directness and pungency of application. A very large assembly, embracing the most distinguished citizens from the other congregations, was gathered, and listened with profound attention to the words of wisdom and truth as they fell from his lips. After the service was concluded, many of them remained to grasp his hand and give him the assurance of their reverence for his character.

The desire to hear still more from the patriarch, especially after he had expressed his own opinion that it was for the last time, was so strong, that Dr. Alexander was induced to occupy the pulpit of the *First* church in the evening. The other churches were closed, and a great congregation thronged the house at an early hour, and the veteran preacher delivered one of his most impressive discourses from the words: "Holding forth the word of life."

In concluding his remarks, he reminded the people of the power and fullness with which the word had been held forth in that place for more than a century by the accomplished Burr, the learned and patriarchal McWhorter, the eloquent Griffin, and the wise and sagacious Richards, to say nothing of living men; and in view of these distinguished privileges, he besought them, as his last appeal, that they would remember their responsibilities and be prepared to meet them at the day of final account. He wished to bear his dying testimony to the value of the gospel, and to commend it to the young and the old, with his last breath.

As soon as the services were over and he descended from the pulpit, he took a seat in front of it, and the people thronged around him, sorrowing most of all for the words that he spake unto them, that they should see his face no more. The scene was deeply affecting, and will be long remembered by all who were present.

It is pleasant to think that Dr. Alexander left sons to perpetuate his worth and extend his usefulness. One of these, the Rev. J. W. Alexander, D. D., is at present pastor of the Presbyterian church, Fifth Avenue and Nineteenth Street, in the city of New York.

There are few things which more clearly show the talent of a minister for usefulness, than his being able to give reproof in a wise manner or to communicate unwelcome truth so as to produce its proper effect. Here are illustrations:

In a village of the far West was an atheist, who was a great admirer of Robert Dale Owen, and Fanny Wright, but could see no excellence or beauty in the Sun of Righteousness. He never entered a



place of worship, but spent his Sabbaths in tending and guarding his orchards. One day, while at work with his son-in-law, also an atheist, but of a more kind and courteous disposition than himself, a neighboring Presbyterian pastor passed by, and the elder atheist rudely accosted him, "Sir, what is the use of your preaching? What good is done by it? Why don't you teach these fellows here better morals? Why don't you tell them something about stealing, in your sermons, and keep them from robbing my orchards?" The minister pleasantly replied, "My dear sir, I am sorry you are so annoyed, and I should most willingly read the fellows who rob your orchards a lecture on thieving; but the truth is, they are all so like you and the major here, *I never get a chance.*" "Good, good!" replied the major, laughing; on which the elder atheist blushed a little, and in an apologetical tone, said, "Well, I believe it is true enough; it is not the church-going people who steal my apples."

The people of one of the out-parishes of Virginia, wrote to the late Dr. J. H. Rice, who was then at the head of the Theological Seminary in Prince Edward, for a minister. They said they wanted a man of first-rate talents, for they had declined considerably, and needed building up. They wanted one who could write well, for some of the young people were very particular about that matter. They wanted one who could visit a good deal, for their former minister had neglected that, and they wanted to recover their ground. They wanted a man of very gentlemanly deportment, for some thought a good deal of that. And so they went on, describing a perfect minister. The last thing they mentioned was, that they gave their last minister \$350 per annum; but if the Doctor would send them such a man as they had described, they would raise an additional fifty dollars, making up the salary \$400. The Doctor sat down at once and wrote a reply, telling them they had better forthwith make out a call for the elder, Dr. Dwight in heaven; for he did not know of any one in this world who answered this description; but as Dr. D. had been living so long on spiritual food, he might not need so much for the body, and might possibly live on four hundred dollars a year.

A late eminent judge of Virginia, once remarked, that the most cutting reproof he had ever received for profaneness, was without words. He happened to be crossing a ferry with Dr. Rice. On account of the shallows, the boat could not be brought to land, and they were carried to the shore by the colored ferrymen. One of these was so careless as to suffer the judge's clothes to become wetted, and he expressed his anger by an imprecation. Dr. Rice, without saying a word, turned to him his large, speaking eyes, with sorrowful expres-

sion. "I never so felt a reproof," said the judge, "in my life; and instantly asked his pardon." The judge, at that time was entirely ignorant who his reprover was.

The following anecdote is related of the venerable Dr. Matthews, late President of Hanover College:—

On one occasion, as he was walking near the College, with his slow and noiseless step, a youth who had not observed his approach, while engaged in cutting wood, began to swear profanely in vexation. The Dr. stepped up and said, "Give me the axe;" and then quietly chopped up the stick of wood himself. Returning the axe to the young man, he said, in his peculiar manner, "You see now that the wood can be cut without swearing." The reproof was effectual, and led, we have reason to believe, to an entire abandonment of that impious habit.

We do not think that any of our readers will much blame us for the introduction of the following statement of facts, even though some of them may possibly think that it has not a very close connection with our principal subject in this article;—

In an address delivered in 1842. to the Drawyer's Presbyterian Congregation, Delaware, by the Rev. George Foot, the pastor, embracing the history of the congregation and the early history of the State, the following extraordinary narrative is given:—

The old Mansion house of the Bayards stood near the Ferry, almost east of the house of Hon. Louis M'Lane, the family vault is in a locust grove in the rear of the present Bayard mansion, the door of the vault is the tombstone of Herman. It has been removed from the grave to which it belongs, and placed over others. The inscription on it is as follows:—

AUGUSTUS HERMAN, BOHEMIAN,  
the first founder and  
Seater of Bohemia Manor.  
Anno 1669.

Herman was from Bohemia. He settled at Newcastle. Prior to 1664 he had located in Maryland, and become naturalized. To him the grant of Bohemia Manor was made. This manor consisted of 18,000 acres.

Tradition says, that he was once arrested and imprisoned by the Dutch in New York, and condemned to die. Shortly before the proposed time of execution, he seemed partly delirious, and requested that his favorite horse might be brought into his prison. It was a large building with huge windows and doors, and the windows were twenty

feet from the ground outside. He mounted his horse, caparisoned in his usual style, and pranced about in the prison. Watching his opportunity, he leaped his horse from the window of the prison, swam the Hudson river, ran across the State of New Jersey, and dismounted on the bank of the Delaware opposite to Newcastle, and thus made his escape.

A painting commemorative of this daring enterprize, destroyed in the old mansion when it was consumed by fire, represented him as standing by the side of his horse, still panting and ejecting blood from his nostrils. A copy of this painting is said to be still in existence. He never suffered the horse to be used afterwards, and when he died, he caused him to be buried, and a tombstone to be erected over his grave.

Our readers are aware that we have, in other instances throughout this volume, where we could possibly do it, given *the* recognized Confession of Faith, or creed of each denomination; and though we regretted its length, we had prepared to give the *Confession* as agreed on by the Assembly of Divines at Westminster, in 1647, and ratified by Parliament in 1649 and 1690, with the necessary alterations introduced to conform it to our Government; but we find that the General Assembly claim copyright in the statement; and as we can have no wish to aggrieve those who only claim our high esteem, we must forego the pleasure and withhold from our friends the advantage of here reading this very important document. As, however, it can be readily obtained at a small expense, we earnestly commend it to their attention.

Suffice it, therefore, to say in this place, that the faith of the Presbyterian church is substantially the Calvinism of the Puritans and Pilgrim Fathers; that in reference to what Divines have called "The five points," discussed and decided in the Synod of Dort, the *Confession* is opposed to Arminianism, and coincides with the Calvinism of that body. "These evangelical doctrines," says Dr. Krebs, "as they are taught in the word of God, were revived and held with singular unanimity by all the churches which arose out of the Reformation, as appears very evidently from a comparison of the various creeds and confessions which were framed and published by them." Those who on the continent of Europe adhered to Martin Luther, in his rites and ceremonial observances, and the Anglican prelatists, as well as the Reformed churches of France, Germany, Switzerland, Holland and Scotland, equally adopted the system since called Calvinism. Their main differences had relation to the administration of ecclesiastical affairs, the equality of the Christian ministry, and other subordinate topics.

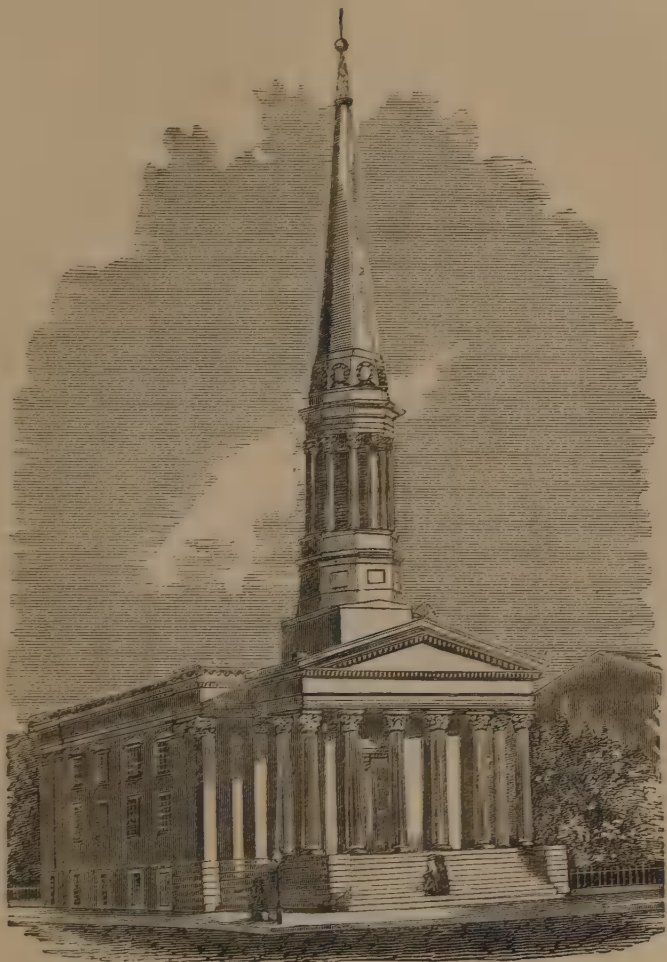
The Presbyterian Church has no liturgy or prescribed form of



FIRST PRESBYTERIAN CHURCH, RICHMOND, VA.







SEVENTH PRESBYTERIAN CHURCH, PHILADELPHIA.



worship for any occasion. It is true, that long ago they had a somewhat authoritative Directory for their guidance, but it has always left much to the discretion of the officiating ministers. The usual forms are simple and unostentatious; consisting of singing the praises of God, reading the Scriptures, extempore prayer, and preaching. The Lord's supper is usually celebrated once a quarter; meetings for prayer and conference are held once or twice a week; and few events capable of lending to sound instruction are neglected, or allowed to pass unimproved. We believe that their female members are never allowed to take an active part in public or social meetings.

We have already given one beautiful specimen of architecture in a church edifice connected with this body, we have now the pleasure of laying before our readers another.

And yet another engraving may be given of the beautiful house belonging to the SEVENTH PRESBYTERIAN CHURCH AT PHILADELPHIA.

In reference to the GOVERNMENT of the Presbyterian church, all its ordained ministers are Elders, or Presbyters, and it is claimed by them, in opposition to the advocates of an Episcopacy, that Jesus Christ instituted but one order in the ministry, and that all ordained ministers, as such, are equal in dignity and ministerial power. They claim that the term *bishop* signifies simply the office of an elder, in overseeing the flock of Christ, and they hesitate not to apply this title to every pastor of a local church. Besides the pastor, or teaching elder, they have what they call "Ruling Elders," who, although not ordained to preach, are set apart in a solemn manner as rulers of the flock, and as assistants of the minister in maintaining an oversight thereof. These, with the pastor, compose the *Session*, which is the lowest tribunal in the church. The Session has power to receive, try, acquit, censure, suspend, or excommunicate members, and an appeal lies from this primary court to the *Presbytery*, which is the next highest body possessing jurisdiction. The Presbytery is composed of all the ministers in a certain district or territory, of whom there must be at least three, and a ruling elder from each congregation or church. This body has appellate jurisdiction over all the churches within its bounds. It examines and licenses candidates for the ministry. It ordains, installs, removes, and suspends or excludes ministers. It examines all the records of each Church Session, and approves or disapproves of the same. It visits churches for the removal of evils, and appoints delegates or commissions to the General Assembly. The body next above the Presbytery is the *Synod*, and is composed of the pastors within a certain district, and a ruling elder from each pastorate, and parish. It must embrace at least three Presbyteries within its bounds. It sus-

tains a similar relation to the Presbyteries, that the latter do to the Church Session. It has power to examine the records of each Presbytery, to form new Presbyteries, to receive appeals from the judgment of Presbyteries, and to see that the latter bodies do not violate the Constitution of the Church. The highest and supreme body is the *General Assembly*. This body is composed of one minister and one ruling elder from each Presbytery consisting of not more than twenty-four ministers, and two such ministers and ruling elders from each one composed of more than twenty-four ministers, and so on in proportion for every twenty-four ministers. The General Assembly takes cognizance of all appeals, references, and complaints, properly brought before it by individuals, or the inferior bodies. It decides finally on all matters of doctrinal discipline; holds correspondence with other churches, or ecclesiastical bodies; and in a word, directs all matters of a general and denominational character. It meets annually, elects its own moderator and clerks; also its trustees; appoints the time and place of the meeting of the next General Assembly; and on its final adjournment is dissolved. While the power of the General Assembly is supreme, it is not absolute, but limited by constitutional restrictions, and among these is one of an important character. Before any change can be made in the Constitution of the Church, by the General Assembly, it is necessary to obtain the sanction of a majority of the Presbyteries, in order for said change to take effect.

In addition to the minister and ruling elders in each church, there are usually a number of deacons appointed whose duty it is to take charge of the temporalities of the church, and especially to relieve the wants of the destitute.

One of the most striking characteristics of the whole Presbyterian body has always been its strict adherence to family instruction, especially in the way of catechising the younger members of the domestic circle. It cannot be denied that this practice has done very much to enlighten the countries where the practice has been adopted, and for generations tended to place Scotland in the front rank of Christian intelligence and morals. The Rev. Dr. J. Richards, a recent writer on this subject, says:—

“The Assembly’s Catechism will stand an enduring monument of Christian genius, as well as a precious aid of parents in fixing truth in the mind. It is, indeed, a skeleton; but the bones, the foundation, the first principles of truth, are there. The sentiments of the Bible are expressed as well as brief terms of uninspired men can express them. The Christian mind, when it has most carefully and prayerfully analyzed divine truth, will come to *its* conclusions, and strive to express

*its* ideas. Then why not give it to children, and let them possess, by dint of repetition, this framework of Christian doctrine? In after-life they can build upon it, cover it, and adorn it with the ample materials which the Bible affords. If you make a strong solution of alum, of warm temperature, and let it cool to the right degree, and then drop in one little crystal, instantly you shall see all the particles, before invisible, coursing their way, each to its proper place, till the sides of your container, covered with similar crystals, glow with beauty and richness like a fairy's grotto. Fix the Assembly's Catechism in the mind of a child, and in some future day the edifice of God's truth may suddenly shine forth in all its proportions, its adorning, and its glory, like the resplendent sun. God, the holy Sanctifier, can do it. Blessed be his name, he does do it, and in such temples he dwells, he lives, and is the light thereof.

Nevertheless, it is wrong to teach children the Catechism only by rote (which habit we take to be the chief reason of its disrepute;) this is dry both to teacher and the pupil. On the contrary, it is delightful to take a single question—a bone of the skeleton, to use again the figure—and explain and expand it, tell stories about it, and give illustrations of it. For example: 'God is a Spirit, infinite, eternal, and unchangeable—in his being, wisdom, power, holiness, justice, goodness and truth.' What scope for explanation is here afforded, and what opportunity for familiar illustration! In such exercises, there is ample field, and a rich harvest of present satisfaction, with joyous hope for the future."

On the principle of strict impartiality, we have sought, as far as possible, to allow leading writers of each denomination to state their own views; and assuredly the estimable body of which we are now writing, ought not to be an exception. There seems of late to have been an increased desire among them, for denominational extension, and however some may differ from their views, every one must admire the zeal which good men manifest in propagating what they believe to be truth. A writer in "*The Presbyterian Almanac for 1854*," says:

"Presbyterians are, I believe, the world over, remarkable for their freedom from a proselyting spirit. I am not sure that they are not highly culpable even for an undue liberality. They rely too much upon the reasonableness, the truthfulness, the scriptural authority of their beautiful standards, without the addition of a becoming effort to make them known.

"Seldom do our ministers introduce disputed questions into the pulpit. We have very few tracts that point out our peculiarities. The consequence is, our members often entertain loose views of our special



tenets, and others are strangely ignorant of our doctrines and polity. In times of religious excitement, Methodists, Baptists, Episcopalians, hurry in with their sectarian tracts to draw off the minds of our serious youth from the exclusive consideration of 'the one thing needful,'—they distract their attention by urging the importance of immersion—by presenting caricature views of Calvinism—and by insisting upon the three orders of the ministry for the validity of a true church. All the while we are suffering harm by our silence.

"Now, I think it is high time for our church to shake off her apparent apathy and indifference, and to assert her claims.

"The American Revolution was, to a great extent, brought about by Presbyterians. Her ministers and her members were among the most active agents in promoting the cause of regulated liberty, and of maintaining the rights of the Colonies. So that Adolphus, the Tory English historian, in his account of the American war, was not far out of the way when he charged the Presbyterian clergy, from their central point of convention in Philadelphia, with a prominent part in agitating and promoting the cause of the 'rebels.'"

"A distinguished lawyer of Louisiana, not long since, remarked to me, that in his deliberate judgment, the Revolutionary war ought to be denominated 'the struggle for Presbyterian principles.'"

"The same doctrinal truths and political principles, the proclaiming of which had so potent an influence in bringing on that eventful struggle, are equally required now to sustain those blood-bought religious and civil liberties which we have inherited from our fathers.

"It is quite time that Presbyterians were up and doing. The radical errors and heresies—social, moral, civil, religious, judicial—which are rife all over our land, and which often threaten disaster to both Church and State, demand, trumpet-tongued, a more thorough and distinctive exhibition of Bible truth."

From "*The Presbyterian Almanac for 1854*," we present the following very valuable and carefully prepared statistics:

# GENERAL VIEW OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

During the year ending May, 1853, three new Presbyteries were organized, viz.: Passaic, Oregon, and Stockton; and three new Synods, viz: Iowa, Arkansas, and the Pacific.

Synods in connection with the General Assembly, - -	28
Presbyteries, - - - - -	143
Candidates for the Ministry, - - - - -	363
Licentiates, - - - - -	232
Ministers, - - - - -	2139
Churches, - - - - -	2879
Licenses, - - - - -	78
Ordinations, - - - - -	74
Installations, - - - - -	118
Pastoral relations dissolved, - - - - -	103
Churches organized, - - - - -	81
Ministers received from other Churches, - - - - -	12
Ministers dismissed to other Churches, - - - - -	8
Ministers deceased, - - - - -	23
Churches received from other connections, - - - - -	7
Church dismissed to another denomination, - - - - -	1
Churches dissolved, - - - - -	6
Members added on examination, - - - - -	11,846
Members added on certificate, - - - - -	8,180
Adults baptized, - - - - -	2,952
Infants baptized, - - - - -	11,644
Whole number of communicants reported, - - - - -	219,263
Amount contributed to Congregational and Presbyterial purposes, - - - - -	\$1,183,636
Amount contributed for the four Boards, - - - - -	\$292,721
“ “ “ miscellaneous purposes, - - - - -	\$205,000

## BOARD OF FOREIGN MISSIONS.

*Officers of the Board.*—President—Rev. Gardiner Spring, D. D. Vice Presidents—Messrs. Silas Holmes, George Brown, Kensey Johns, Sidney A. Baxter, Nathaniel Ewing, Alexander C. Henderson, James Blake, John T. McCoun, John M. McCalla, George W. Strong, Walter H. Lowrie, Matthew Newkirk.

*Executive Committee.*—Rev. Messrs. William W. Phillips, D. D., Jacob J. Janeway, D. D., George Potts, D. D., James M. Macdonald, Horatio N. Brinsmade, D. D., John C. Lowrie, *ex. off.*, J. Leighton

Wilson, *ex. off.*, and Messrs. James Lenox, Robert Carter, Robert L. Stuart, Lebbeus B. Ward, Walter Lowrie, *ex. off.*, William Rankin, Jr., *ex. off.* Corresponding Secretaries—Mr. Walter Lowrie, Rev. John C. Lowrie. Corresponding Secretary elect—Rev. J. Leighton Wilson. Recording Secretary—Rev. James M. Macdonald. Treasurer—Mr. William Rankin, Jr.

*Abstract of the Sixteenth Annual Report, May 1, 1853.*

<i>Finances.</i> —The receipts from all sources were	-	-	\$153,268 83
Add balance of last year,	-	-	586 58
			<hr/>
			\$153,855 41
The Expenditures were,	-	-	153,236 44
			<hr/>
Leaving a balance in the Treasury of	-	-	\$618 97

*Publications.*—The Board has continued to occupy six pages in each number of the *Home and Foreign Record*, and to publish *The Foreign Missionary*—of which 22,750 copies are issued.

*Missionaries sent out.*—Three ordained ministers, one licentiate preacher, three teachers, three farmers, six female teachers, and five others, wives of missionaries, in all, twenty-one new missionaries and assistant missionaries have been sent to different fields.

*Missions among the Indian Tribes.*—The Choctaws, Creeks, Chickasaws, Seminoles, Iowas, and Sacs, Omahas and Otoes, Ottawas and Chippewas. Connected with these Missions are Rev. Messrs. A. Reid, J. Edwards, H. Ballentine, A. M. Watson, R. M. Loughridge, W. H. Templeton, W. Hamilton, S. M. Irvin, E. McKinney, and P. Dougherty, Mr. R. Lowrie, licentiate preacher, and fifty-two male and female assistant missionaries.

*Missions in Africa.*—In Liberia, three stations; among the Kroos; and on the Island of Korisco, near the Equator: Rev. Messrs. D. A. Wilson, J. Priest, J. L. Mackay, and G. McQueen, Jr., and six male and female assistant missionaries, stationed in Liberia, among the Kroo people, and at Corisco near the equator.

*Missions in India.*—Lodiana, Furrukhabad, Agra, and Allahabad, with ten stations: Rev. Messrs. J. Newton, J. H. Morrison, C. Forman, Golok Nath, J. Porter, L. Janvier, A. Rudolph, J. M. Jamieson, J. H. Orbison, J. R. Campbell, J. Caldwell, J. S. Woodside, J. J. Walsh, A. H. Seely, J. F. Ullman, D. E. Campbell, J. E. Freeman, R. J. L. Scott, J. Warren, R. S. Fullerton, R. E. Williams, J. Owen, R. M. Munis, L. G. Hay, H. W. Shaw, and Gopee Nath Nundy; twenty female assistant missionaries, and twenty-five native helpers, are distributed at

eleven stations, and have under their charge four printing presses, and a large system of schools, imparting instruction to upwards of 2,300 native youth. The number of church members is about 250, several having been received during the year.

*Mission in Siam:* Rev. Messrs. S. Mattoon, S. Bush, S. R. House, M. D., licentiate preacher, one female and one native assistant missionary.

*Missions in China;* Canton, Ningpo, and Shanghai, and the new mission to the Chinese in California: Rev. Messrs. A. P. Happer, J. B. French, R. Q. Way, J. W. Quarterman, H. V. Rankin, S. N. Martin, W. P. Martin, M. S. Culbertson, J. K. Wright, and W. Speer; D. B. McCartee, M.D., and eleven female assistant missionaries, and one native helper, are faithfully endeavouring to publish the Gospel. Their schools contain about 150 scholars, 90 of whom are supported by the missions.

*Missions among the Jews,* in New York, Philadelphia, and Baltimore: Rev. Messrs. J. Neander, B. Steinthal, and F. J. Neuhaus; Mr. J. Straus, licentiate preacher.

*Missions in Roman Catholic Countries.*—The same line of missionary effort has been followed as in former years. Moneys have been remitted to esteemed brethren, to be expended in the spread of the Gospel in France, Italy, and Belgium.

#### BOARD OF DOMESTIC MISSIONS.

*Officers of the Board.*—Rev. Jacob J. Janeway, President. Rev. John McDowell, Vice-President. Rev. C. C. Jones, Corresponding Secretary and General Agent. Rev. R. Happersett, Assistant Corresponding Secretary. A.W. Mitchell, M. D., Recording Secretary. Samuel D. Powel, Treasurer. William Nassau, Sr., Matthew Newkirk, Auditors.

*Executive Committee of the Board in Philadelphia.*—Rev. John McDowell, Chairman; Rev. T. L. Janeway, Rev. C. C. Jones, Rev. R. Happersett, Rev. Henry Steel Clarke, Matthew Newkirk, William Nassau, Sr., A. W. Mitchell, M.D., James Field, John M. Harper.

*Church Extension Committee of the Board in Philadelphia.*—Rev. T. L. Janeway, Chairman; Rev. C. C. Jones, A. W. Mitchell, M.D., Rev. R. Happersett, James Field. S. D. Powel, Secretary and Treasurer.

*Executive Committee of the Board in Louisville, Kentucky.*—Rev. E. P. Humphrey, Rev. James Wood, Rev. Wm. L. Breckinridge,

Rev. Wm. W. Hill, Rev. Le Roy J. Halsey, Rev. W. L. Stevenson, William Garvin, Samuel Cassaday, William Richardson, Samuel Russell.

*Trustees of the Board of Missions in Philadelphia.*—William Nassau, Sr., President. Matthew Newkirk, Secretary. Samuel D. Powel, Treasurer. Rev. Alexander Macklin, James Field, William Nassau, Sr., Rev. C. C. Jones, A. W. Mitchell, M.D., J. B. Ross, Rev. Lewis Cheeseman, Hiram Ayres, Matthew Newkirk.

*Extract from the Report of the Board of Missions, May 25, 1853.*

There were 515 missionaries in commission, 23 less than the year previous; 838 churches and missionary stations supplied; 32 newly-organized churches; 1643 persons admitted on examination, and 1287 on certificate, making a total of 2930. The number of members in connection with missionary churches, 19,966; Sabbath-schools, 432; Sabbath-school scholars, 19,123, and teachers, 3121; baptisms, 1876; houses of worship erected and finished, 45. These returns are more than one-third short of the real returns, as of our 515 missionaries, 180 have failed to send in their special reports for the Assembly.

The progress of self-sustentation has been most gratifying. 74 churches and missionary fields, served by 56 ministers, have gone off the Board, by their own reports self-sustaining; ■ saving for general missionary purposes, of some \$6000 or more. Our Presbyteries have come up to the work of self-sustentation, and are carrying out the views and principles of the Assembly. The Board has done its work during the year promptly and happily, and, with a very few exceptions, every application for aid has been met to the full amount asked for.

From reliable information touching the salaries received by our missionaries, it appears that the average amount received by them from the Board is \$132, and from both the Board and the people whom they serve, \$372. Three-fourths of our missionaries receive salaries from \$300 and upwards.

Our Church is found in more or less strength in every State and Territory, with a very few exceptions; and the labors of our missionaries have been faithful and arduous. They are a noble band of ministers, and are accomplishing a great work, both for our Church and our country. Our missionaries literally have been the fathers and founders of our Church in all our past history. What would we have been without our missionaries?

Two new Synods have been organized by order of the Assembly, chiefly the fruit of domestic missions—the Synods of Iowa and Ar



kansas; and we had on the floor of the Assembly this year our first Commissioner from the Synod of the Pacific! Two missionaries have been sent to the Pacific; more would have been sent, but they were not to be had.

The Church Extension Fund is free of debt. Receipts, \$6,498 34. Appropriations have been made to 48 churches, and 17 have been finished, and their appropriations paid them. Fund far too small. Larger contributions are needed.

*State of the Treasury.*—Receipts, from all sources, \$81,455 33. Add balances in Treasury, April 1, 1852, and borrowed money, \$4,199 96. Total available resources, \$85,655 29. Paid out (including borrowed money), \$67,902 07. Balance in favor of Board, in all its treasuries, \$17,753 22.

Debt reported last year, of about \$5000, paid off, and the General Assembly's Fund for Domestic Missions is free of debt, a matter of devout gratitude to God. This balance in favor of the Board has been created, by increased contributions from all sources; by healthful operation of our system (56 ministers having gone off self-sustaining, saving for general missionary purposes, some \$6000); and by want of missionaries. Had we obtained them, the balance would have been less. But it is a working balance only; a surplus is always needed in the Treasury in the spring, to meet the payments due missionaries during the summer and fall, when the income of the Board is very limited. We shall need every dollar of it for our missionaries, and much more. Had we \$30,000, we could make use of it to great advantage; and churches need not relax in efforts to raise money for missionary purposes.

#### BOARD OF EDUCATION.

*Officers of the Board.*—James N. Dickson, President. John McDowell, D. D., James Dunlap, and William Harris, M. D., Vice Presidents. C. Van Rensselaer, D. D., Corresponding Secretary. William Chester, D. D., Associate Secretary and General Agent. C. W. Shields, Recording Secretary. (Vacancy,) Treasurer. J. B. Mitchell, S. A. Mercer, Auditors.

*Executive Committee.*—James N. Dickson, Chairman; William Neill, D. D., C. W. Shields, William Blackwood, Francis D. Ladd, C. Van Rensselaer, D. D., *ex officio*, William Chester, D. D., *ex officio* James Dunlap, Joseph B. Mitchell, William Harris, Alexander Osbourn, Wilfred Hall, George Sharswood.

*Extract from the Annual Report for 1853.*

The Annual Report consists of three parts.

Part I. *Ministerial Education*.—The Church should aim at bringing into the ministry all classes of her sons, acknowledging in all cases the necessity of the call by the Spirit. The report alludes to the death of candidates.

Part II. *Operations of the Year*.—The following is a brief view of the educational operations of the Presbyterian Church for 1852-3:

Number of candidates for the ministry, 370.

Schools under the care of churches, 102.

Classical Academies under the care of Presbyteries, 46.

Colleges under the care of Synods, 13.

	Candidates-	Schools, &c.	Teachers.	African
Receipts, - -	\$32,519 52	\$9,883 64	\$100 00	\$120 00
Balances, 1852,	4,826 39	468 27	110 00	1,077 86
Total, - -	\$37,345 91	\$10,351 91	\$210 00	\$1,197 86
Payments, - -	29,277 00	8,353 45	181 58	87 50
Balances, 1853,	\$8,068 91	\$1,998 46	\$28 42	\$1,110 36

Part III. contains remarks on Church Schools and State Schools; or a plea for religious education, charity and peace.

The first proposition is, that the *religious training of children* is ordained of God as the means of building up the Church.

The second proposition is, that the religious training *must be given in schools*, as well as in families.

The third proposition is, that *adequate* religious instruction can only be provided in schools *under the care of the Church*.

The fourth proposition is, that the two systems of Church and State Schools may readily co-exist. The one supplements the other. The friends of *parochial schools* desire, as a general thing, that *efficiency should be given to the State system*.

*Conclusion*.—The true educational policy of the Presbyterian Church is:—1. To sustain common schools, where it can be consistently done, with the Bible in them. 2. To resist Papal invasion of the State system for the propagation of Romanism. 3. To encourage schools and academies under private teachers, where circumstances favor it. 4. To sustain cordially and efficiently institutions of learning under the Church's own care.

BOARD OF PUBLICATION.

*Officers of the Board.*—President, Rev. W. W. Phillips, D. D. Vice President, A. W. Mitchell, M. D. Corresponding Secretary and General Agent, Rev. G. W. Musgrave, D. D. Editor, Rev. William M. Engles, D. D. Recording Secretary, Rev. Joseph H. Jones, D. D. Treasurer, A. W. Mitchell, M. D. Publishing Agent, Joseph P. Engles Superintendent of Colportage, Winthrop Sargent.

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*Trustees of the Board of Publication.*—Incorporated February 13th, 1847.—A. W. Mitchell, M. D., President. Matthew Newkirk, Vice President. Joseph B. Mitchell, Secretary. James Dunlap, Treasurer. B. A. Fahnestock, James B. Ross, C. B. Dungan, William S. Martien, Archibald Mc Intyre.

*Publications.*—During the year ending March 31, 1853, the Board have published 24 new books (two of which are in the German Language,) of which have been printed 60,500 volumes. They have also added to their catalogue 21 new tracts, of which have been published 80,250 copies. Whole number of new publications, 140,750. During the same period, they have published new editions from stereotype plates, of books and tracts, to the amount of 604,800 copies. Total number of books and tracts published during the year, 745,550 copies.

Of the Presbyterian Sabbath-school Visitor, 43,000 copies are now published semi-monthly. Of the Home and Foreign Record, 11,000 copies of the newspaper and 400 of the pamphlet edition are now printed monthly.

The aggregate number of *volumes* published by the Board, from their organization in 1840, to March 31, 1853, has amounted to 2,020,450.

The aggregate number of *tracts* published during the same period, has amounted to 2,131,450 copies. The total number of volumes and tracts published by the Board, from 1840, to March 31, 1853, has amounted to 4,151,900.

*Receipts for the Year.*—The receipts for the year are highly encouraging. The sales have amounted to seventy-two thousand seven hundred and forty-six dollars and thirty-five cents (\$72,746 35) which is six thousand two hundred and thirty-two dollars and sixty-three

cents *more* than the amount reported last year. The donations received for colportage and distribution, from April 1, 1852, to April 1, 1853, have amounted to thirteen thousand nine hundred and eleven dollars and one cent (\$13,911 01.). Total receipts, \$86,657 36. Total excess of receipts of sale and donations over last year, \$2,146 75.

*Colporteurs and Colporteur Labor.*—One hundred and forty-five colporteurs have been employed during the year, one hundred and forty of them in twenty-six different States of the Union, four in Nova Scotia, and one in Northern India.

The Synods of Virginia and Pittsburgh are still conducting their operations as independent auxiliaries of the Board, with efficiency and success.

*Aggregate of Colporteur Labor.*—From April 1, 1850, to April 1, 1853, a period of three years, one hundred years and three months of colporteur labor have been performed; 178,678 families have been visited, of which 66,791 have been conversed or prayed with; 217,580 volumes have been sold; 20,417 volumes, and 2,035,282 pages of tracts have been distributed gratuitously; 6,371 families have been found destitute of all religious books except the Bible, and 2,000 without the Bible; 7,933 Presbyterian families have been found without the Confession of Faith. These aggregates refer to the labors of colporteurs who have been employed, during the period mentioned, directly by the Board, and are exclusive of the results obtained by the Synods of Virginia and Pittsburgh.

*Donations.*—Donations to a considerable extent have been made during the year, in addition to those made through the colporteurs.

The grants of the year, independent of the donations of books made by colporteurs, have been made as follows:—Sabbath-schools, 1,367 volumes; ships of war, naval and military posts, 89 volumes; humane institutions, 161 volumes; literary and theological institutions, 578 volumes; indigent ministers, 966 volumes; feeble churches, 1,103 volumes; individuals for gratuitous distribution, 626 volumes; and also 246,337 pages of tracts, independent of the donations of tracts made by colporteurs.

The aggregate number of volumes given away to ministers, congregations, Sabbath-schools, public institutions, etc., independent of the donations made by colporteurs, from 1847, when we commenced making donations, to 1853, is twenty-five thousand seven hundred and sixty-eight (25,768.) The aggregate number of pages of tracts given away during the same period, is one million sixty thousand and five hundred (1,060,500.) Total number of volumes and pages of tracts given away up to March 31, 1853, independent of donations made by

colporteurs, one million eighty-six thousand two hundred and sixty-eight (1,086,268.)

A donation of thirty dollars at any one time constitutes the donor, or any person whom he may designate, an honorary member of the Board of Publication. Honorary members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

#### THEOLOGICAL SEMINARY AT PRINCETON, N. J.

Charles Hodge, D. D., Professor of Polemic, Exegetical, and Didactic Theology.

Joseph Addison Alexander, D. D., Professor of Biblical and Ecclesiastical History.

Rev. William Henry Green, Professor of Biblical and Oriental Literature.

H. A. Boardman, D. D., Professor Elect of Pastoral Theology and Church Government, Composition and Delivery of Sermons.

Number of Students, 120.

#### WESTERN THEOLOGICAL SEMINARY, ALLEGHANY CITY, PA.

David Elliott, D. D., Professor of Didactic and Polemic Theology.

Alexander T. McGill, D. D., Professor of Ecclesiastical History and Church Government.

Melancthon W. Jacobus, D. D., Professor of Oriental and Biblical Literature.

John Hall, D. D., Professor Elect of Pastoral Theology and Church Government.

Number of Students, 52.

#### UNION THEOLOGICAL SEMINARY, PRINCE EDWARD COUNTY, VA.

Samuel B. Wilson, D. D., Professor of Theology.

Rev. Robert L. Dabney, Professor of Ecclesiastical History and Church Polity.

F. S. Sampson, D. D., Professor of Oriental Literature and Biblical Criticism.

#### THEOLOGICAL SEMINARY AT COLUMBIA, S. C.

A. W. Leland, D. D., Professor of Theology.

George Howe, D. D., Professor of Oriental Literature and Biblical Criticism.

(Vacant) Ecclesiastical History and Church Polity.



## NEW ALBANY THEOLOGICAL SEMINARY, IA.

E. D. Macmaster, D. D., Professor of Theology.

— — —, Professor of Oriental Literature and Biblical Criticism.

Rev. Daniel Stewart, Professor of Ecclesiastical History.

Rev. Philip Lindsley, D. D., Professor of Biblical Archæology and Church Polity.

## THEOLOGICAL SEMINARY AT DANVILLE, KY.

R. J. Breckinridge, D. D., LL.D., Prof. Elect of Didactic Theology.

Edward P. Humphrey, D. D., Professor Elect of Biblical Ecclesiastical History.

P. D. Gurley, D. D., Professor Elect of Pastoral Theology and Church Government.

B. M. Palmer, D. D., Professor Elect of Oriental Literature.

## GENERAL ASSEMBLY.

John Leyburn, D. D., Stated Clerk. Office No. 144 Chestnut Street, Philadelphia.

A. T. McGill, D. D., Permanent Clerk, Allegheny City.

George H. Van Gelder, Esq., Treasurer, No. 80½ Walnut Street, Philadelphia.

Fund for disabled Ministers and the families of deceased Ministers of the Presbyterian Church. Applicants, with Presbyterial recommendations, should address G. H. Van Gelder, Treasurer, No. 80½ Walnut Street, Philadelphia.

That this section of the Presbyterian Church has not lost sight of the value of the Press in the extension of their views of Divine truth, may be seen not only in their efficient Board of Publication, but also in the following list copied from the "*Minutes of the General Assembly for 1853*," of

## PRESBYTERIAN PERIODICALS.

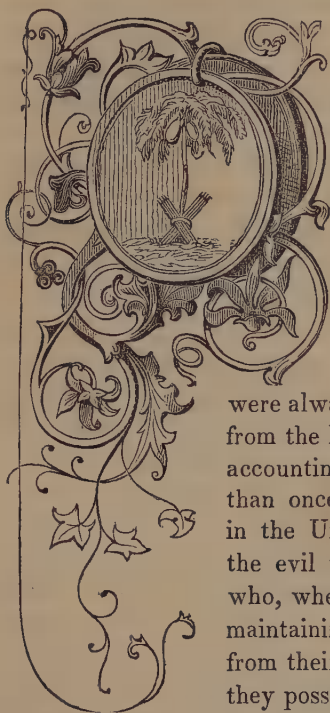
<i>Names.</i>	<i>Where Published.</i>	<i>Time of Publica.</i>	<i>Editors.</i>
Biblical Repertory,	Philadelphia,	Quarterly,	Charles Hodge, D. D.
The Presbyterian,	Philad. & N. York,	Saturday,	{ Wm. M. Engles, D. D. John Leyburn, D. D.
Watchman and Observer,	Richmond, Va.,	Thursday,	Rev. B. Gildersleeve.
Presbyterian Advocate,	Pittsburg, Pa.,	Wednesday,	Rev. William Annan.
Presbyterian Herald,	Louisville, Ky.,	Thursday.	Rev. W. W. Hill, D. D.
Presbyterian of the West,	Cincinnati, Ohio,	Thursday,	{ Rev. Willis Lord, D. D. Rev. Simeon Brown.
Foreign Missionary,	New York,	Monthly,	Pres. Board of Foreign Missions
St. Louis Presbyterian,	St. Louis, Missouri,	Thursday,	Rev. E. T. Baird.
Southern Presbyterian,	Charleston, S. C.,	Friday,	Rev. Washington Baird.
Presbyterian Banner,	Philadelphia,	Saturday,	Rev. David McKinney, D. D.
Southern Presbyterian Review,	Columbia, S. C.,	Quarterly,	An Association of Ministers
Home and Foreign Record,	Philadelphia,	Monthly,	Organ of the four Boards.
Presbyterian Magazine,	Philadelphia,	Monthly,	Rev. C. Van Rensselaer, D. D.
Home, the School, and the Church,	Philadelphia,	Annual,	Rev. C. Van Rensselaer, D. D.
Sabbath School Visitor,	Philadelphia,	Semi-monthly,	Board of Publication.

The Presbyterian Board of Education, in its last annual report to the General Assembly, recommended the establishment of a college for the education of colored persons, chiefly with a view to supply the wants of the colored population of the Free States, and also to meet still further the claims of Africa. The Presbyterian gives information of the progress of this enterprise, and states that the Presbytery of New Castle has resolved to establish such an institution, with the name of Ashmun Institute; and measures have been taken to secure a charter from the Legislature of Pennsylvania, and also to raise the sum of \$100,000 as an endowment. Thirty acres of ground have been purchased for the site of the school at Hinsonville, Chester County, Pa., and a Principal has been selected—one whose heart has been strongly drawn to the mission field of Africa, and who is believed to be well qualified for this post.

It only remains that we add here, the Census of 1850, reports that the different classes of Presbyterians then had 4,584 church edifices, capable of accommodating 2,040,316 persons, and worth \$14,369,889.

# THE PRESBYTERIANS.

## NEW SCHOOL.



NE grand principle which those who are usually called *The New School Presbyterian Church* strenuously contend for, is, that Presbyterianism in this country was not originally constructed on any foreign model, but that it brought with it a liberal spirit, ready to conform to the spirit of the times, and to the more free institutions which

were always expected in our own happy land, even from the landing of the Pilgrim Fathers. And in accounting for the separations which have more than once marked the history of Presbyterianism in the United States, they attribute very much of the evil to the prevalence of a dominant party; who, whenever they were able, were resolved on maintaining a rigid system, and to expel those from their midst who claimed more liberty than they possessed. It is contended that there never

was a period in the history of the Presbyterian church in this country when it did not contain a considerable number of men striving for a modified system, blending with the ancient Puritans, rather than the severe forms contended for by others.

It may not be improper before we enter on the history of this section of the great Presbyterian body, to place before the reader a paragraph or two as to the character and aims of the whole Presbyterian denomination, recently published by the, so called, New School Presbyterians, as **DISTINCTIVE PRINCIPLES.**

In *Doctrine*, Calvinistic. All the branches of the Presbyterian family profess that general system of doctrinal truth, which is set forth

in Calvin's Institutes, with the exception of the Cumberland Presbyterians, who have embraced a system somewhat modified. The Institutes of Calvin are not recognised as standards, but as exponents. The Shorter Catechism of the Westminster Assembly of divines is generally regarded as an admirable expression of Presbyterian doctrine. The Scotch, English, Irish, and American Presbyterians generally adhere to the doctrinal standards of the Westminster Assembly, embracing the Larger and Shorter Catechisms, and the thirty-three articles of their Confession of Faith.

In *Worship*, Puritan in common with all the Puritan family. Presbyterianism rejects the cumbrous forms and ceremonies of the Papal and Prelatical portions of the so called Christian Church. It courts simplicity and sincerity, with a scrupulous adherence to Scripture modes. To the word of God and prayer, it adds praise, as the most appropriate and acceptable worship of God. It seeks not the aid of prescribed forms of prayer, or of sanctified vestments. It abjures the sign of the cross, sponsors in baptism, saints' days and holidays, altars and kneeling at the sacraments, as Popish perversions and superstitions.

In *Order*, Apostolical. It maintains the divine institution of a ministry, but rejects all distinctions of rank or station among those who are ordained to the sacred office, regarding them all as of equal official standing. It abjures, in this particular, therefore, the Episcopacy of England and America, as well as the Papacy of Rome. It holds to the oneness of the Christian Church, and believes that individual churches are but parts of the great whole. It maintains a general supervision over all the ministers and churches in its connection. Each church is placed under the watch and care of its parochial Presbytery of eldership, composed of its pastor and ruling elders, and called a session, or consistory. These are grouped together in Presbyteries, or Classes; from which are formed Synods and General Assemblies. A system of discipline, designed to operate fairly and equally, connects the lower with the higher judicatories, by review and appeal. In all these bodies the lay element is put on an equality with the clerical, and in the session is always of greater numerical force. Deacons, also, are appointed in each of the churches, to minister to the poor, and, in some cases, manage the temporalities.

*Prevalence*.—This form of Christianity, it is believed, more closely approximates the primitive and apostolical than any other, and was, therefore, the most prevalent form in the earliest period of the church. In modern times it has characterized a large portion of the churches of the Reformation. This is true of all those on the continent of Europe that are called Reformed, as in Germany, Hungary, Switzer-

land, France, Belgium, and Holland. The Waldensians in Piedmont, also, are Presbyterians. Nearly the whole of Scotland is Presbyterian, and about half of the Protestant part of Ireland. In the United States, the Presbyterians constitute a large proportion of the whole population, under the general name of Presbyterian, and the particular names of Reformed, Associate, Associate Reformed, Reformed Dutch, and Cumberlands. Thus viewed, in the United States, the Presbyterians have in all 5894 ministers, 7449 churches, and 651,309 members.

Although we have already glanced at the history of the Presbyterian body in this country, it will be necessary to look at it again from a somewhat different stand-point, that we may fully understand the ground taken by what is usually called *The New School*, but which they themselves regard as the *Constitutional Body*.

This body of churches has existed as a distinct organization nearly one and a half centuries. Among the immigrants of the seventeenth century, not a few, both ministers and people, were attached to Presbyterian principles. This was more especially true of the second great immigration, that resulted from the accession of Charles II. to the throne, in 1660, and the consequent proscription of the Nonconformists, both in England and Scotland. Coming, however, not in large companies, but singly, or a few only at a time, and finding another system established, a sort of middle way, or compromise between the Presbyterian and Independent systems of the old country, they fell in with, and were numbered among the Congregationalists.

The first American Presbytery appears to have been formed about the year 1705, and was composed of several Presbyterian churches and their pastors, located in New Jersey, Pennsylvania, Delaware and Maryland. Some of these churches had been gathered at least twenty or thirty years before. The Presbytery of Philadelphia consisted of seven ministers,—Francis McKemie, Jedediah Andrews, John Hampton, John Wilson, Nathaniel Taylor, George McNish, and Samuel Davis. The first ordination by the new Presbytery was of Mr. John Boyd, at Freehold, in New Jersey, 1706.

The first Synod was erected by the Presbytery of Philadelphia, which, on the 21st of September, 1716, resolved itself into the Presbyteries of Philadelphia, New Castle, and Long Island, having increased to seventeen members; and they appointed the first meeting of the Synod of Philadelphia to be held at Philadelphia, September 17, 1717. In 1729, September 19th, the Synod adopted the doctrinal standards of the Westminster Assembly of Divines, as the Confession of their Faith, with the exception of the clauses that affirm the control of the magistrate over the church. In 1732, the Presbytery of Donegall was



erected; and in 1733, a portion of the Presbytery of Philadelphia was set off and organized as the Presbytery of East Jersey. The Presbytery of Lewistown was set off from that of New Castle in 1735. In May, 1738, the Presbytery of New York was constituted by the union of those of Long Island and East Jersey; and the Presbytery of New Brunswick was formed out of those of Philadelphia and New York.

While these events were going on, the friends of Presbyterianism were not inactive, nor did the blessing of God fail to descend upon them. Every thing about the character of the times seemed unfavorable to true religion. Society was unsettled; strangers were constantly arriving from Europe, bringing with them their settled notions and habits, which they endeavored to impose upon those among whom they had come to reside; Episcopacy in the South, and Congregationalism in the North were unfavorable to the introduction of new views of theological truth, or new modes of ecclesiastical polity; and the civil governments, in defiance of law, did not hesitate to impose fines and imprisonments on those who dared to worship God, or to preach the gospel of his Son without their consent. But the spirit of God was eminently poured out, and multitudes of sinners in Virginia, Delaware, Pennsylvania, New Jersey, and New York were converted. Much excitement prevailed both among good men and bad, as to the character of this extraordinary work, and as to the duty of the church and the ministry to encourage it.

Few good things are entirely unmingled with evil. It is quite probable that some extravagances were committed by new converts, and it is certain that among some of those who now began to preach, there were those who needed more prudence combined with their zeal, and more education to guard them from errors. These things, connected with the ministry of the distinguished George Whitefield, who was now in the country, and the existence of, what was regarded by many, the unauthorised "Log College" of the Tennents, for the somewhat incomplete classical education of young ministers, produced a widely extended controversy, and the party called "The Old Side," or "Old Lights," became opposed to the "New Side," and in 1741 a lamentable schism took place.

The division resulted in the formation of the Synod of New York, which held its first meeting at Elizabeth Town, New Jersey, Sep. 19th, 1745. The Presbyteries of Philadelphia and Donegall remained with the old Synod, and a part also of the Presbytery of New Castle. The remaining part of the latter Presbytery, and the Presbyteries of New York and New Brunswick, attached themselves to the new Synod. Measures were taken for Union, which resulted, May 29th, 1758, in

the formation of the Synod of New York and Philadelphia. At the union the Synod of New York numbered seventy-two ministers, and that of Philadelphia twenty-two; who were then distributed into seven Presbyteries,—Philadelphia, New Castle 1st and 2d, Donegall, New York, New Brunswick, and Suffolk. On the following day the Presbyteries of Lewistown and Hanover were erected; and in 1759, the two Presbyteries of New Castle were united.

The late Rev. James Hunt, of Montgomery County, Maryland, used to relate, that in the County of Hanover, Virginia, four gentlemen, of whom his father was one, became convinced that the gospel was not preached by the Episcopal minister of the parish church, and that it was inconsistent with their duty to attend upon his ministrations. They therefore absented themselves. Having been remarkable for the regularity of their attendance, and having held office in the church, their absence was soon noticed, and a summons issued for them to appear before the proper officers to answer for their delinquency. Here, for the first time, each found that three of his neighbors were delinquents as well as himself, and for the very same cause. Seeing no reasons to change their opinions, or alter the course they had adopted, they determined to subject themselves to the payment of the fines imposed by law, and attended the church no more. They agreed to meet every Sabbath, alternately, at each others' houses, and spend the time with their families in prayer and reading the Scriptures, together with Luther's Commentary on the Galatians,—an old volume which by some means had fallen into their hands.

In the year 1740, Mr. Whitefield had preached at Williamsburgh, but as these gentlemen were sixty miles from that place, he left the colony without their having an opportunity to hear him. But in the year 1743, a young gentleman from Scotland had got a volume of his sermons preached in Glasgow, and taken in short hand, which after Mr. Hunt had read with great personal benefit, he invited his neighbors to visit his house to hear read; and their plainness and fervor, being attended with the power of God, not a few became convinced of their lost condition as sinners, and anxiously inquired the way of salvation. The feelings of many were powerfully excited, and they could not forbear bitter and violent weeping.

The intelligence spread, curiosity prompted the desire of many to attend such remarkable services; and one and another begged for admission till the houses were crowded. Numbers were pricked to the heart,—the word of God became sharp and powerful,—and "What shall we do?" was the general cry. What to do or say the principal leaders knew not. They themselves had been led by a still small voice,

they hardly knew how, to an acquaintance with the truth; but now the Lord was speaking as on Mount Sinai, with a voice of thunder; and sinners, like that mountain itself, trembled to the centre. It was not long before Christians had the happiness to see a goodly little number healed by the same word that had wounded them, and brought to rejoice in Christ, understanding his great salvation. "My dwelling-house," said Mr. Morris, one of the number, "Was at length too small to contain the people, whereupon we determined to build a meeting house merely for *reading*. And having never been used to social prayer, none of us durst attempt it." This *reading house*, as it was called, was followed by others of like character, and the number of attendants, and the power of divine influence much increased. Mr. Morris, as the report spread, was invited to several places at a distance to read these sermons. The phrase "*Morris's Reading House*," has come down by tradition to the present age as inseparably connected with the rise of Presbyterianism in Hanover. The opposition of the clergy towards them by no means lessened, and they were frequently called before the magistrates and punished, as was said, "According to law."

Mr. Morris says, in reference to a visit they made to a magistrate, who had required them to appear before him, in order to declare their name and creed,—“As we knew but little of any denomination of Dissenters except Quakers, we were at a loss what name to assume. At length, recollecting that Luther was a noted Reformer, and that his book had been of special service to us, we declared ourselves Lutherans.” It does not appear that this plea exempted them from fines for absence from church, though it shielded them from prosecution as disturbers of the public peace. Mr. Hunt, in his Narrative, gives an interesting account of a visit made by his father and some other gentlemen, to Williamsburg, to have an interview with the governor and council. He tells us, that one of the company, travelling alone, was overtaken by a violent storm, and detained at the house of a poor man on the road. He interested himself in looking over an old volume, which he found upon a shelf covered with dust. Upon perusing it, he was amazed to find his own sentiments, as far as he had formed any on religious things, drawn out in appropriate language; and as far as he read, the whole summary met his approbation. Offering to purchase the book, the owner gave it to him. In Williamsburg, he examined the old book again, in company with his friends; they all agreed that it expressed their sentiments on the doctrines of religion. When they appeared before the Governor, they presented this old volume as their creed. Governor Gooch, himself of Scotch origin and

education, upon looking at the volume, pronounced the men Presbyterians, as the book was the Confession of Faith of the Presbyterian Church of Scotland; and that they were not only tolerated, but acknowledged as a part of the established church of the realm. Mr. Hunt thought, and used to tell the circumstance with great earnestness, that a violent thunder storm shaking the house, and wrapping all in sheets of fire, had a softening influence on the minds of the Governor and Council, inclining them to deal gently with their fellow-men. When the storm abated, the men were dismissed with a gentle caution from the Governor, not to excite any disturbance in his Majesty's colony, nor by any irregularities disturb the good order of society in their parish.

The first minister, not belonging to the Church of England, whom these people ever heard, was WILLIAM ROBINSON, of whom President Davies said—"That favored man, whose success, whenever I reflect upon it, astonishes me. Oh, he did much in a little time!—and who would not choose such an expeditious pilgrimage through the world!" Equal to Makemie in devotion to the cause, his superior, in all probability, in ardor and power over men's passions, he stands second in point of time on the list of those whom the Presbyterian church in Virginia delights to honor, as an apostolic missionary, east of the Blue Ridge. Makemie's labors were on the sea-shore; Robinson's at the head of tide-water; we see the fruits of the former in the still-existing churches of Maryland, and in the organization of the mother Presbytery of the General Assembly of the Presbyterian church; and of the latter in the organization of those churches in Virginia, and the introduction of that master workman who gave character to the Presbytery of Hanover and the Synod of Virginia, and left an impress that a century of years has not done away.

Dr. Miller, in his Life of Dr. John Rodgers, gives an interesting account of the conversion of Mr. Robinson, which we extract:—Riding late one night, while the moon and stars were shining with unusual lustre, he felt the first deep impression of heavenly things. Multitudes have said with the psalmist, "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him." While admiring the beauty of the heavens, Mr. Robinson said to himself—"How transcendently glorious must be the Author of all this beauty and grandeur!" With the suddenness of lightning the inquiry darted into his soul,—“But what do I know of this God?—have I ever sought his favor?—or made him my friend?” This impression, like a voice from heaven ringing in his ears, never left him till



he found God reconciled to him in Christ Jesus. What he felt strongly, his ardent feelings forbade his concealing. Longing to make known the grace of that gospel in which he believed, he devoted himself to the service of God, in the Christian ministry. On the 4th of August, 1741, he was ordained at New Brunswick, N. J. The next year he declined an invitation to be the successor of the Rev. William Tennent, at Neshaminy, and was sent as a supply to Nottingham, Maryland.

By a series of singular providences, which our space will not permit us to detail, Mr. Robinson was induced to visit Hanover. The Rev. Dr. Foote in his very interesting "*Sketches of Virginia*," says, "On the day appointed, Mr. Robinson, after a fatiguing journey, protracted through most of the night preceding, in order to prevent a disappointment, arrived, and found a large crowd assembled. Their Reading House was soon filled to overflowing. But a venerable spreading oak embowered with the surrounding shades, gave him and the people shelter. Mr. Morris and his friends proceeded immediately on Mr. Robinson's arrival to have an interview with him in private. In this they inquired of him his denomination, his doctrinal and practical views of religion, and his method of procedure. He produced his testimonials, which were full and satisfactory as it regarded his ministerial standing; and gave them his creed and views of practical religion. 'Being satisfied,' says Mr. Morris,—about the soundness of his principles, and being informed that the method of his preaching was awakening, we were very eager to hear him.'

In none of the few particulars that are left us, of the proceedings of Mr. Robinson, does he show himself so worthy of his office as Evangelist, as in this interview. It is delightful to see in this *first preacher* that frankness and candor about doctrines, and practice, and designs in religion, which have so long characterized the ministers who have followed him in succession. May it ever be their glory, that no man that hears them often need ask—and no stranger may inquire but once—what are their doctrinal views. And long may the church at Hanover continue to prosper in its happy connexion with this body.

"On Sabbath, July 6, 1743," proceeds Dr. Foote, "the first sermon from a Presbyterian minister, was heard in Hanover County, Virginia. The text was Luke xiii. 3,—'I tell you, nay; but except ye repent, ye shall all likewise perish.' What a subject for a warm-hearted preacher to pour into the ears and hearts of an excited people, assembled, for the first time, to hear an evangelical preacher proclaim the solemn truths of the gospel! 'He continued,' says Mr. Morris,—'with us preaching four days successively. The congregation was large the first day, and vastly increased the three ensuing. It is hard



for the liveliest imagination to form an image of the condition of the assembly on these glorious days of the Son of man. Such of us as had been hungering for the word before, were lost in agreeable surprise and astonishment, and some could not refrain from publicly declaring their transports. We were overwhelmed with the thought of the unexpected goodness of God, in allowing us to hear the gospel preached in a manner that surpassed our hopes. Many, that came through curiosity, were pricked to their heart; and but few of the numerous assembly on these four days appeared unaffected. They returned alarmed with apprehensions of their dangerous condition, convinced of their former entire ignorance of religion, and anxiously inquiring what they should do to be saved. Before Mr. Robinson left us, he successfully endeavored to correct some of our mistakes; and to bring us to carry on the worship of God more regularly at our meetings. After this we met to read good sermons, and began and concluded with prayer, and singing of psalms, which till then we had omitted.' "

At the end of four days, the previous engagements of Mr. Robinson compelled him to leave Hanover, besides which he learnt that the officers of the law were preparing to arrest him as an itinerant. One most interesting fact, however, connected with his departure, on account of its subsequent results, must not be omitted from our pages.

The people at Hanover, partly to remunerate him for his fatiguing rides, and incessant labors, but chiefly as an expression of their gratitude, raised a considerable sum of money, and presented it to Mr. Robinson; but this he positively refused. The committee entrusted with it, put it into the hands of the gentleman with whom he was to lodge the last night of his stay in the county, with directions to place it privately in his saddle-bags; not doubting, but when, after his departure, he should find himself in possession of the money, he would appropriate it to his own use. This was accordingly done. In the morning, Mr. Robinson having taken an affectionate leave of his kind friends, his saddle-bags were handed to him, but he found them much more ponderous than when he came there; and searching for the cause, like Joseph's brethren, he found the money in the sack's mouth. Pleased with the benevolent artifice, he smilingly said,—“I see you are resolved I shall have your money; I will take it; but as I told you before, I do not need it; I have enough, nor will I appropriate it to my own use; but there is a young man of my acquaintance of promising talents and piety, who is now studying with a view to the ministry, but his circumstances are embarrassing, he has not funds to carry him on without much difficulty; this money will relieve him from his pecuniary difficulties. I will take charge of it, and appropri-

ate it to his use; and as soon as he is licensed we will send him to visit you; it may be, that you may now, by your liberality, be educating a minister for yourselves." This money was appropriated to the education of the world-famed preacher and college president—SAMUEL DAVIES.

And it was even as Robinson had said. True *he* did not live to see his anticipation realized, for he died in 1746, but in the following year Davies went to Virginia, and settled as pastor of this very congregation. "This is the reason," said a pious old lady to the late Dr. J. H. Rice, "that Mr. Davies came to Hanover; for he often used to say that he was inclined to settle in another place; but that he felt under obligations to the people of Hanover." Dr. Rice, who edited "*The Literary and Evangelical Magazine*," remarks on these facts, "As far as we can learn, this is the first money that ever was contributed, in Virginia, for the education of poor and pious youth for the ministry of the gospel. And really it turned out so well, we wonder the people have not done much more in the same way."

The late Rev. Dr. Hill relates an interesting anecdote which we cannot omit. On the night before he was to preach in Hanover for the first time, Mr. Robinson rode late to reach a tavern within some eight or ten miles of the place of preaching. The tavern-keeper was a shrewd, boisterous, profane man. When uttering some horrid oaths, his clerical visitor ventured to reprove him for his profanity; and although it was done in a mild way, the inn-keeper gave him a sarcastic look, and said,—“Pray, sir, who are you, to take such authority upon yourself?” It is said that Mr. Robinson had had the small pox very seriously, which had given him a rough visage, and taken away the sight of one of his eyes; so that when he replied, “I am a minister of the gospel,” the man, struck with his forbidding appearance, replied, “Then you belie your looks very much.” “But,” said Mr. Robinson, “if you will accompany me, you may be convinced, by hearing me preach.” “I will,” said the inn-keeper, “if you will preach from a text which I shall give you.” “Let me hear it,” said the preacher, “and if there is nothing unsuitable in it, I will,” The waggish inn-keeper gave him the passage from the hundred and thirty-ninth Psalm, “I am fearfully and wonderfully made.” Mr. Robinson agreed that it should be one of his texts. The man attended the meeting, and heard the sermon; and before it was finished he was made to feel that *h* was the monster, and that *he* was fearfully and wonderfully made. It is said that he became a very pious and useful member of the church; and it is thought that President Davies alludes to this instance when he says, “I have been the joyful witness of the happy

effects of those four sermons upon sundry thoughtless impenitents and sundry abandoned profligates, who have ever since given good evidence of a thorough conversion from sin to holiness."

One of our most difficult duties in the preparation of this volume is to tear ourselves away from intensely interesting facts connected with the ministers of religion and the progress of the sacred cause. We pity the man who is yet ignorant of Samuel Davies, Samuel Blair, John Roan, John Rodgers, and a multitude of others of kindred spirit and success; happily, however, the reader who wishes it, can readily obtain access to innumerable volumes which will do far more than supply our lack of service.



THE OLD TENNENT CHURCH.

We are happy in this connection to place before our readers an engraving of what is now called *The Old Tennent Church*, situated in the township of Freehold, New Jersey. Here preached William Tennent, Brainerd, Whitefield, and a multitude of other eminent men of that generation.

In size the building is forty feet by sixty, with three entrances on the larger side. The old oak frame is covered with shingles, which, though in good preservation for their age, confess the wasting assaults of time and storms. The pulpit is on the north side of the house, immediately opposite the central door, so that the minister faces the width of the church instead of its length. The pulpit is very narrow, and is surmounted with a sounding board, according to the customs of our fathers.

A number of wooden pegs are placed in the panel work immediately back of the pulpit, on which the preachers used to hang their hats and overcoats. Leaning against the pulpit are several long and slender rods, at the extremity of each of which is suspended a silken bag, terminating in a tassel. These singular looking things, reminding one of *scalp-nets* more than of anything else, are used by the deacons in taking up collections, and must be very convenient in the long pews. Indeed, were the handles but a little longer, the minister himself, from his place in the pulpit, might easily receive the contributions of the people.

The pews are very high and very narrow, suggesting the idea of penance rather than devotion. Yet the fathers thought them comfortable; and no doubt their worship was as sincere, and their devotion as ardent as those of modern congregations in more commodious edifices.

In the middle aisle of this house the remains of the sainted Tennent lie buried, and at the right hand of the pulpit, is the monumental tablet, on which, in gilt letters, is the following inscription:—

Sacred  
to the Memory of the  
REV. WILLIAM TENNENT,  
Pastor of the first Presbyterian church  
in *Freehold*,  
who departed this life the 8th of March, 1777,  
Aged 71 years and nine months.  
He was Pastor of said Church  
43 YEARS and 6 MONTHS.  
Faithful and Beloved 1818.

The following description was given, not very long since, by an old man then living in New Jersey, since deceased.

“Mr. Tennent’s manners were altogether primitive. He had three pegs behind the pulpit; and when he entered it, he took off his hat, and hung it on one of them; his wig, and hung that on the second; and often drew off his coat, and hung that on the third. His sermons were pre-eminently full of ‘strong meat,’ and were delivered with great earnestness and simplicity.”

Many facts of great interest are told of this very eminent man, one or two of which we will here place on record:—

On more than one occasion he experienced remarkable manifestations of the divine goodness.

About the year 1774, his friend the Rev. David Rowland, was mistaken for a man named Bell, and tried for robbery. On the trial, however, notwithstanding all the efforts made against him by the enemies of religion, he was acquitted. They then indicted Mr. Tennent,



and other witnesses in Mr. Rowland's favor, for perjury. However certain was Mr. Tennent's innocence, it appeared impossible to establish it; as all the witnesses, so far as they were known who could give evidence in his favor were indicted with him. The loss of his reputation, and the consequent injury of the cause of religion, appeared inevitable. The most eminent legal gentlemen entered with eagerness into his cause, and endeavored by all possible means, first to induce him to put off the trial, and failing in that, to persuade him to allow them to take advantage of a flaw in the indictment, the very idea of which he spurned. Never did case appear more hopeless, but never was man more confident than was Mr. Tennent that God would interpose for him. The trial came on at Trenton, in New Jersey.

On their way to the court, Mr. Tennent was met by a man, entirely unknown to him, telling him that he came from a certain place in Pennsylvania, or Maryland (it is now forgotten which) that on a certain day he and his wife heard Mr. Tennent and his friend Rowland preach; and that a few nights before this journey, he and his wife both dreamt, and the dream was twice repeated, that he, Mr. Tennent, was at Trenton in the greatest possible distress; and that, it was in their power, and theirs only, to relieve him. This made so deep an impression on their minds, that they set off, and here they were, and would know of him what they were to do.

Mr. Tennent took them immediately to the court house; and his counsel, on examining the man and his wife, and finding their testimony to be full to the purpose, were, as they well might be, in perfect astonishment.

Before the trial began, another person of a low character, called on Mr. Tennent, and told him that he was so harassed in conscience, for the part he was acting in this prosecution; that he could get no rest till he had determined to come and make a full confession. He sent this man to his counsel also.

They went to trial, and notwithstanding the utmost exertions of the ablest counsel, who had been employed to aid the Attorney General against Mr. Tennent, the advocates on his side so traced all his movements that the jury, by unanimous verdict, pronounced Mr. Tennent "not guilty," to the great confusion and mortification of his numerous opposers.

During the whole proceedings Mr. Tennent's spirits never failed him; he had even prepared a sermon which, had he been placed in the pillary, as his friends expected, he meant to deliver to the assembled crowd.

He had preached one Lord's day morning to his congregation, and



in the intermission had walked into the woods for meditation, the weather being warm. He was reflecting on the infinite wisdom of God, as manifested in all his works, and particularly in the wonderful method of salvation through the death and sufferings of his beloved Son. The subject suddenly opened on his mind with such a flood of light, that his views of the glory and the infinite majesty of Jehovah were so inexpressibly great, as entirely to overwhelm him; and he fell almost lifeless to the ground. When he had revived a little, all he could do was to raise a fervent prayer, that God would withdraw himself from him, or that he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm; and seemed to be overcome with astonishment, that a creature so unworthy and insufficient, had ever dared to attempt the instruction of his fellow men in the nature and attributes of so glorious a Being. Overstaying his usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and, after some time, brought him to the church, and supported him to the pulpit, which he ascended on his hands and knees, to the no small astonishment of the congregation. He remained silent a considerable time, earnestly supplicating Almighty God to hide himself from him, that he might be enabled to address his people, who were by this time lost in wonder to know what had produced this uncommon event. His prayers were heard, and he became able to stand up, by holding on to the desk; and in a most affecting and pathetic address, he gave an account of the views he had of the infinite wisdom of God, and deplored his own incapacity to speak to them concerning a Being so infinitely glorious beyond all his powers of description. He then broke out into so fervent and expressive a prayer, as greatly to surprise the congregation, and draw tears from every eye. A sermon followed which continued the solemn scene, and made very lasting impressions on the hearers.

This excellent man was once crossing the bay from New York to Elizabethtown, in company with two gentlemen, who had no great partiality for clergymen, and therefore for some time after getting on board the boat, cautiously avoided him. As he generally spoke loudly they heard him engaged in cheerful conversation, and found that he *could* converse on other topics besides religion. They drew a little nearer to him; and at length they and he engaged in a conversation upon politics. One of his congregation, who was a fellow-passenger, happening to overhear a remark he made, stepped up to him, and said, "Mr. Tennent, please to spiritualize that." "Spiritualize that," said Mr. Tennent,

“you don’t know what you are talking about.” “Why, sir, there is no harm in talking religion, is there?” “Yes,” replied Mr. T., “there is a great deal of harm in it; and it is such good folks as you, that always lug religion in, by head and shoulders, whether it is proper or not, that hurt the cause; if you want to talk religion, you know where I live, and I know where you live, and you may call at my house, or I will call at yours, and I will talk religion with you till you are tired; but this is not the time to talk religion; we are talking *politics*.” This reply, and his conduct in other respects, so much ingratiated Mr. Tennent with the two gentlemen, as to furnish him with an opportunity for advantageously introducing conversation upon more important subjects; and the younger of the two was so much pleased, that on their arrival at Elizabethtown Point, he insisted upon Mr. Tennent’s taking his seat in a carriage, and he walked from the Point to Elizabethtown, through a muddy road, which, to a person of Mr. Tennent’s age, would have been very inconvenient, if not impracticable.

Soon after the expiration of the Revolutionary war, measures were taken for the formation of “A General Synod or Assembly;” which resulted, after a three years’ discussion, in the division, May 20, 1788, of the one Synod into the four Synods,—New York and New Jersey, Philadelphia, Virginia and the Carolinas. Out of these it was resolved to constitute a General Assembly, according to the revised form of government and discipline, which had been duly ratified by the Presbyteries, and adopted by the Synod, May 28, 1788.

The first General Assembly met at Philadelphia, on Thursday, May 21, 1789. The Rev. John Rodgers, D.D., was chosen Moderator. At this time the churches and ministers were distributed into sixteen Presbyteries. The congregations exceeded 420, the ministers numbered 177, and the probationers 111. The new organization of the Presbyterian church synchronizes with the new organization of the Federal Government of the United States. The first Congress met at New York, March 4, 1789, and George Washington took the oath of office, as President of the United States, April 30, 1789.

The Constitution of the Presbyterian Church was revised in 1805, and again in 1820. These revisions had respect only to Form and Order, and not at all to Doctrine.

We shall here describe the state of things in the Presbyterian Church previously to its last sad division in 1837, from the pen of one of the ablest writers of “*The Presbyterian Quarterly Review* :”—“Time rolled on, and the cradle of our young Presbyterianism, more fortunate than the ark of the infant Moses, and watched over by the same eye that beheld amid the whelming waters the destiny of Rome,

was by providential hands placed at Philadelphia. Henceforth it became the city of our affections, the centre of our hopes, the chosen place of our convocation. In this city met the youthful Presbytery first, next the more mature Synod, and at last, when the fullness of time was come, the General Assembly of the Church of the whole land, in the same year, that in the same city, the Constitution of the United States was framed, as though the coincidence were meant by the highest power, and as though it were impossible that any of the great steps of our progress could be taken otherwise than here. The figures that record our progress from that time, and the words that describe our swelling greatness, will seem to posterity extravagant. This first General Assembly was composed of but four Synods, including but sixteen Presbyteries; and in 1837, when a period of but forty-eight years had elapsed, the Assembly had under their care twenty-three Synods, comprising one hundred and thirty-five Presbyteries, an increase estimated by Synods, of nearly six-fold, and by Presbyteries, of nearly nine-fold, in half a century! Its influence on the country was much greater than its proportionate numbers. It had become a common charge of demagogues, most miserably false, but still showing the position and character of Presbyterianism, that it was endeavoring to unite Church and State. Every thing to which it put its hand seemed to prosper. Churches sprang up as by magic, young men crowded its colleges and theological seminaries, revivals of religion of great power succeeded the labors of its ministry, multitudes were converted to God, and every where breaking forth, on the right hand and the left, it grew and prospered. To be enfranchised within its pale was a passport to the sympathy of the learned and the good, the wealthy and the wise. It sent forth its boughs to the sea, and its branches to the river. The great West felt its quickening and life-giving power, and before it rose up the world as its only limit to conquests for Messiah. The sympathy for the churches of Christ was with it, and it stood forth, if not unequalled, yet certainly unsurpassed in the land."

We have already shown that from nearly the commencement of Presbyterianism in our country, its adherents had been divided into two parties, respectively called the Puritan party and the Scotch; this fact of itself had already created the several schisms, and some quarter of a century since, it became but too evident that yet another, and a more violent disruption than any which had previously occurred was not far distant. The puritan element had largely increased, both among ministers and communicants, and it was thought by those who possessed controlling influence that rigid Presbyterianism would thus decline

moreover, some of the members of the Puritan, or more liberal party, seemed unwilling in their sermons and writings to be always compelled to use the same words to communicate their thoughts, and several men of eminence were accused of heresy, but on a full examination the charges entirely failed; and once again, more than an ordinary measure of zeal had latterly shown itself in labors for a revival of religion throughout the land, and it was said that disorderly means and measures were sometimes adopted to accomplish the objects. Perhaps but little disposition existed to listen to explanations; and in 1837, the church did indeed experience a violent disruption. It consisted at that time of 220,557 members, distributed into 2865 churches, connected with 135 Presbyteries, divided into 23 Synods, and consisting of 2140 ministers. The licentiates under the care of the Presbyteries were 280, and the candidates 244. Of these Synods, four,—the Western Reserve, Utica, Geneva, and Genesee,—were, by resolutions of the General Assembly on the first and fifth of June, 1837, declared to be no longer a part of the Presbyterian Church in the United States of America. The ostensible ground for this procedure was the abrogation, May 23, of "The Act of Assembly of 1801, entitled a Plan of Union,"—an "Act" which had no relation whatever to the formation of those Synods and their Presbyteries, all which had been as regularly and constitutionally formed and incorporated into the church, as any others. By this measure, twenty-eight Presbyteries, consisting of five hundred and nine ministers, and having under their care fifty-seven thousand seven hundred and twenty-four members, as estimated, distributed into five hundred and ninety-nine churches,—all these were cut off from the church of their nativity and adoption, and excluded from the rights, privileges, and possessions of the church, without citation and trial.

The same Assembly dissolved, without the slightest cause specified, the Third Presbytery of Philadelphia, consisting of thirty-three ministers, and having under their care four thousand eight hundred and fifty members, in thirty-two churches.

Thus 29 Presbyteries, 542 ministers, 631 churches, and 62,574 church-members, were separated from that church, in the love and service of which many of them had reached their threescore years and ten.

At the meeting of the next General Assembly, May 17th, 1838, a division took place, on the question of admitting the duly-appointed Commissioners of these 29 Presbyteries to their constitutional privileges. An organization on the basis of the Constitution having been resisted by the officers of the previous Assembly, they were displaced, and a regular constitutional organization was effected by that portion



of the Commissioners who were opposed to the violent proceedings of the previous year. A residuary Assembly was also constituted by the excising party, by whom the records were retained, and who refused also either to surrender or to divide the common funds of the Church. A suit at law having on this account been instituted, and the cause given to the jury, in March, 1833, a verdict was rendered in favor of the constitutional or new organization; but the excising party, having contested several points of law before the Court in Bank, succeeded in obtaining an order for a new trial. There the matter, for the present, rests.

Notwithstanding these adverse circumstances, the friends of what they regard constitutional order have been highly favored in their efforts to build up the Church. They have now in their connection as many Synods as the whole Church had previous to the disruption of 1837; of Presbyteries only 27 less; and of ministers only 570 less; as will appear from the table hereafter given,—which embodies the returns made to the General Assembly, in May, 1853.

It need not be said that the Confession of Faith, and the great principles of Church Government are the same in this body as in the other. The General Assembly, of this body, for a few years held triennially, like that of the other is now held annually. Of "*The Form of Government*," a carefully corrected edition, the most accurate of any that had yet appeared, was published by the authority of the General Assembly of 1850. In November, 1853, a new edition, carefully revised, with all the alterations made in the "General Rules for Judicatories," to the close of the sessions of the Assembly in May, 1853, was issued by the Publication Committee of the Assembly.

Noble and happy associations frequently cling around particular buildings, which often excite hallowed feelings, especially in the hearts of those who have long known them. On this account we furnish the engraving now under the eye of the reader.

This church is situated at the corner of Pine and Fourth Streets, and the engraving presents a faithful picture, with the exception of the outside, which, in the remodelling of the interior in 1837, was altered. It was erected in the year 1760. Its solid walls remain as they were when the house was built. It presents to the eye an imposing exterior, and gratifies the antiquary as he reflects on the demolished houses of worship in Philadelphia which have, year after year, given place to marts of worldly business. Its interior was entirely modernized and made comfortable in 1837. Its external appearance, like the building on Independence Square, points back to years long since gone by, and to generations sleeping in their graves. It is a spacious edifice, accom





THE PINE STREET CHURCH, PHILADELPHIA.

modating a large congregation. On that spot the trumpet of salvation has been sounded by George Whitefield, Francis Allison, John Ewing, George Duffield, John Blair Smith, John N. Abeel, Archibald Alexander, Philip Milledoler, Ezra Styles Ely, and its present pastor, Thomas Brainerd. The record of their labors in the long period which has elapsed, is engraved on the indelible tablets of eternity. The following lines, written by the present pastor for his Sabbath-school anniversary, several years ago, and sung to the tune "There is a happy land," indicate the associations of the venerable edifice.

Old Pine Street Church I love!

Near ninety years—

Leading the heart above,

And hushing fears—

Its ancient walls have stood,

Rear'd by the wise and good,

To yield a shrine that could

Dry human tears.

Old Pine Street Church I prize,

And well I may;

My mother in yon skies

Here learned the way;

My father, too, here trod

The way that leads to God—

He sleeps beneath yon sod—

Here let me pray!

And shorter graves are near  
 Thy sacred fane ;  
 My gentle sister dear  
 Here long has lain :  
 My brother also sleeps,  
 Where rose or wild-flower creeps,  
 And love in sadness weeps  
 The early slain.

Old Pine Street Church ! my heart  
 Still clings to thee ;  
 I well may claim a part  
 In each old tree ;  
 For in their summer shade  
 My early footsteps strayed,  
 And my first vows were made,  
 O God ! to Thee.

Old Pine Street Church ! thy gates  
 Yet open stand—  
 And there in mercy waits  
 The teacher-band,  
 Who by the truth would guide  
 Youth to the Saviour's side,  
 And through Him open wide  
 A better land.

Old Pine Street Church !—that hour  
 When life is o'er,  
 And sin, with tempting power,  
 Can vex no more,  
 Oh let my grave be found  
 In thy long-cherished ground,  
 Where saints may me surround  
 Till time is o'er !

We attach more than common importance to the proceedings of the last General Assembly of this body, held in Buffalo, May, 1853. They indicate much energy, wisdom and moderation. Whatever differences existed in opinion, they were expressed with much kind feeling. The growth of the body, and the increased attendance on their assemblies, may be interesting to some of our readers, and we therefore present the following table :

Year.	Presbyteries represented.	Ministers.	Elders.	Commissioners
1839	74	85	62	147
1840	56	58	29	87
1843	75	73	41	114
1846	88	87	55	142
1849	87	86	49	135
1850	87	86	54	140
1851	92	99	55	154
1852	96	108	73	181
1853	100	115	85	200

The whole number of Presbyteries at present is 108. Discussions took place and vigorous measures were adopted on Home Missions, Education for the Ministry, Presbyteries in Foreign Lands, the publication of doctrinal tracts, church extension, for which they pledge themselves to raise \$100,000; the Synod of the Waldenses, denominational publications, New Synods, claiming full religious freedom for Americans when abroad, Slavery and Colonization, Temperance Maine Law, and several denominational matters.

The following institutions connected with this Body have their offices at No. 216 Chestnut Street, Philadelphia:—

#### THE TRACT PUBLICATION COMMITTEE

*Of the General Assembly of the Presbyterian Church in the United States.*

Appointed by the Assembly in May, 1852, and enlarged in May, 1853. The Standing Committee are—

Revs. Thomas Brainerd, D.D., Albert Barnes, Jonathan F. Stearns, D.D., George Duffield, Jr., Asa D. Smith, D.D., Mr. Samuel T. Bodine, Hon. William Darling, Samuel H. Perkins, Esq., Rev. Thomas H. Skinner, D.D., Rev. George Chandler, Rev. J. McKnight.

The Committee have on hand stereotyped editions of—

The Confession of Faith of the Presbyterian Church.

The Form of Government of the Presbyterian Church.

Tracts on Doctrinal Subjects, and report other works as in progress.

*Philadelphia Home Missionary Society.*—Rev. Robert Adair, Secretary.

*Philadelphia Education Society,* Rev. John Patton, Secretary.

*Philadelphia Board of Commissioners for Foreign Missions*—  
Rev. David Malin, Secretary.

*Christian Observer*—Rev. A. Converse, D. D., Editor.

*Presbyterian Quarterly Review*—Rev. B. J. Wallace, Editor.

Let us look for a moment here on the



MONUMENT OF JOHN KNOX, EDINBURGH.

The present condition of the New School body may be well understood by a careful review of the following Table, for which we are indebted to "*The American Presbyterian Almanac for 1854.*"

## SCHEDULE OF SYNODS.

NAME.	Date.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	Added on ex- amination.	Added on Certificate.	Communi- cants.	Adult Bap- tisms.	Infant Bap- tisms.	Commission Fund	Contingent Fund.	Domestic Missions.	Foreign Missions.	Education.	Publication.		
Albany -	1803	5	76	4	9	67	314	203	9108	54	179	\$121 20	\$22 25	\$3024 37	\$4562 67	\$1086 50	\$2335 92		
Utica -	1829	4	78	2	9	82	297	209	8034	90	131	115 39	23 45	2630 32	2699 39	1170 99	3053 69		
Geneva -	1812	9	194	22	10	167	540	526	18,328	194	378	257 80	14 66	6472 44	6311 61	3530 26	4099 51		
Susquehanna -	1853	3	48	2	5	55	103	80	4696	20	53	35 75	6 00	665 44	1280 00	735 37	760 87		
Genesee -	1821	6	128	6	6	129	388	409	14,585	134	219	119 80	55 48	1664 14	3190 68	2056 61	3677 75		
N. York and N. Jersey	1788	10	205	34	45	142	811	902	22,445	208	643	497 58	256 62	17,711 14	13,279 57	6014 95	4023 37		
Pennsylvania	1838	4	81	6	14	66	288	270	9876	86	437	204 30	71 20	4907 29	2903 11	3124 98	2357 79		
W. Pennsylvania	1843	3	87	2	2	34	111	74	2619	22	95	34 84	9 45	769 25	943 43	334 42	51 26		
Michigan	1834	6	20	2	2	115	413	310	7785	98	173	92 69	35 87	2273 86	2366 95	529 35	967 72		
Western Reserve	1825	8	132	11	3	112	228	209	6921	48	162	75 00	2 85	1944 62	3190 16	231 69	2679 66		
Ohio	1814	4	53	4	11	78	249	245	4321	76	178	147 17	18 74	2142 24	1868 53	649 02	1199 65		
Cincinnati	1829	4	44	13	11	40	226	141	3057	52	91	168 90	15 00	4961 10	1983 50	3770 45	1275 00		
Indiana	1826	4	44	1	8	62	294	193	3183	107	170	143 80	16 50	1733 80	936 20	468 90	556 10		
Wabash	1851	4	30	1	1	48	211	108	1855	86	94	72 35	4 30	731 86	517 76	179 00	196 25		
Illinois	1831	4	59	2	1	76	296	192	3906	51	144	172 85	10 70	1267 75	1161 90	489 10	722 90		
Peoria	1843	8	86	15	3	68	326	259	3545	37	183	114 83	11 60	1715 67	1803 84	620 00	2170 83		
Iowa	1853	3	15	3	3	23	39	25	716	17	39	49 58	9 70	38 58	32 00	222 00	167 00		
Missouri -	1832	4	40	4	4	52	144	135	2123	51	123	76 25	18 65	1772 40	695 25	942 50	636 30		
Virginia -	1788	3	42	7	7	46	154	88	3975	61	170	263 50	38 00	2286 25	2948 86	1933 06	3371 67		
Kentucky	1802	3	15	2	6	25	35	16	1178	15	26	87 50	5 40	256 00	44 30	312 00	76 50		
Tennessee	1817	4	47	2	11	75	414	76	5014	110	249	60 20	9 59	373 19	253 54	74 38	81 65		
West Tennessee	1826	3	24	1	2	35	168	57	2155	43	70	123 80	9 95	346 90	170 00	353 35	68 00		
Mississippi	1846	3	22	1	3	29	125	33	1027	55	25	274 50	15 00	2369 77		94 00	6 00		
(23 Synods.)		108	1570	130	199	1626	6174	4760	140,452	1715	4032	3309	58 608	82	62,058	38 53,143	25 28,922	88 34,535	39



## THE ASSOCIATE PRESBYTERIAN CHURCH.



ROVERBIAALLY are Scotchmen stéady in their habits, and unchanging usually in their views. In many instances, persons emigrating from one country to another are influenced by circumstances, and change their ecclesiastical connections in accordance with their convenience; but a Scotchman carries his Presbyterianism with him, and if ne finds no associates, he makes them. So was it in the case before us; but in order to have a clear understanding of our subject, we must go back to Scotland and look at events in the seventeenth century.

In that time of reformation, one of the evils complained of was the law of patronage, or the power of public bodies or individuals to present ministers to churches without the consent of the people. This practice, it is said, was contrary to the genius of the constitution of the church, and opposed to the Westminster Directory; still it extensively prevailed, and church courts were often found ready to sustain it. A very flagrant instance of the kind occurred in 1732, against which the distinguished Ebenezer Erskine, the minister at Stirling, protested in his sermon before the Synod, the effect of which was so great, that in the following year a secession took place, the seceding brethren taking the name of "*The Associate Presbytery.*"

Perhaps, that the reader may have a clear view of the whole matter as to the body in this country, another fact should be here stated. In the year 1744, the Associate Presbytery of Scotland having greatly increased, it was judged desirable, for the sake of convenience, to constitute a Synod. In the next year a controversy arose in this Synod, which issued in its disruption. The oath required to be taken by such as became freemen, or burghers of towns in Scotland, had, in some instances this clause: "Here I protest before God and your lordships, that I profess and allow with all my heart, the true religion presently professed within this realm, and authorized by the laws thereof, that I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion called Papistry." The controversy turned on the point, whether it was consistent and lawful for dissenters, or those who

had withdrawn from the national church, to take this oath, knowing that it was the profession of religion in the national church which was intended by the government that imposed the oath. Different sides of this question were advocated in Synod, and the disputes ran so high, that in 1747 the body divided, and each party claimed the name of "*The Associate Synod.*" The public, however, soon affixed distinguishing epithets to each of the parties. Those who opposed the lawfulness of the oath were called *Anti-burghers*, and the advocates of the oath *Burghers*. The Associate Presbytery of this country was connected with the former of these parties; happily, however, the differences were removed, and some years ago the parties in Scotland became one body.

Of the earliest Scotch Presbyterian churches in this country, we have but few accounts with the exception of a few in South Carolina. In 1680, Lord Cardron used measures for the establishment of a Colony in that province, that so his Presbyterian brethren in Scotland might have a place of refuge. This colony was at Port Royal, and the Rev. Dr. Dunlop, afterwards principal of the University at Glasgow, was for some time its minister; but the invasion by the Spaniards, and the Revolution of 1688, led to the abandonment of the colony. Many private persons, however, remained in Carolina, who were gathered into Congregations under a Presbytery, which continued to exist till about the close of the last century.

During the dark period of Scottish history which commenced about the middle of the seventeenth century, many Presbyterians were transported to the American plantations, and sold as slaves. The able and learned historian, Woodrow, estimates their number at three thousand. They were sent principally to Virginia, Pennsylvania, and New Jersey. To a congregation in the latter Province the excellent *Fraser*, author of the well known work on "*Sanctification*," was for some years preacher; he afterwards removed to New England, and from thence returned to Scotland.

Besides these persons, others emigrated from Scotland and the North of Ireland, who not finding any denomination of Christians fully concurring with their views of Christian faith and duty, and wishing to retain the principles of the Anti-burgher Associate Synod of Scotland, petitioned them to send over some ministers to their assistance. The earliest request of this kind was from a number of persons at Londonderry, Chester County, Pennsylvania, in 1736, who offered to pay all the expenses of the mission. Such, however, was then the demand for ministers at home, that they could not meet the request. In 1751 arrived the Rev. Alexander Gellatly, who, after a laborious and success-

ful ministry of eight years, finished his course at Octorara, Penn., and the Rev. Andrew Arnot, who at the end of two years returned to Scotland. These gentlemen constituted "*The Associated Presbytery of Pennsylvania*," in November, 1754; and notwithstanding the difficulties they met with, they enjoyed a good measure of success, urgent applications being made for their labors from different parts of Pennsylvania, Delaware, New York, Virginia, and North Carolina. Up to the period of the Revolutionary war, missionaries continued to arrive from Scotland till they numbered thirteen, and the demands upon them for labor increased in a far larger proportion.

In the closing years of the last century, the Presbytery became almost extinct by the union of a majority of their members with some recent emigrants from Scotland, forming the body now called "*The Associate Reformed Presbyterian Church*," of which we shall give an account in another part of our volume. The Presbytery was reduced to two ministers, the Rev. William Marshall, of Philadelphia, and the Rev. James Clarkson, of York County, in the same State. The Synod of Scotland, however, soon sent them several other ministers, and many of those who had formerly left the Presbytery returned, so that they soon began to revive. In the mean time, in 1793, they established an Institution for educating students in Theology. This was superintended in Beaver County, Pennsylvania, till 1818, by the Rev. John Anderson, D.D., which in eight years sent forth six young men to preach the Gospel.

At this period, to meet the demands of the country for ministers without foreign aid was impossible; and the Presbytery therefore requested their brethren in Kentucky and Tennessee to apply direct to Scotland for missionaries; they did so, and the Rev. Messrs. Robert Armstrong and Robert Fulton were sent out in 1798 with authority to constitute themselves into a Presbytery. In 1801, the Presbyteries of Philadelphia, Chartiers, Kentucky, and Cambridge, comprising seventeen ministers, formed "*The Associate Synod of North America*." They maintained such a connexion with the Synod of Scotland that appeals might be taken to that body, till 1818, since which time the Synod in this country has been entirely independent. And though it has had to sustain several very severe trials, it has continued to increase even till now.

The Associate Presbyterian Church is strictly Calvinistic in her doctrine; rigidly adhering to her standards of Theology, the Westminster Confession of Faith, and the Larger and Shorter Catechisms. In government it is strictly Presbyterian, and in conformity with the usages of that body in Scotland and the United States. In their forms of worship, too, they usually conform to the different sections of the

Denomination, excepting, perhaps, in the use of the Old *Psalms* of David in metre, to which they firmly hold. They are remarkable for their devotional improvement of the Sabbath, and for their high standard of morality.

The body has one Theological Seminary, in Canonsburg, Penn., with two professors, thirty-three students, and two thousand volumes in the Library. They have 1 General Synod, 13 Presbyteries, 250 churches, 168 ministers, and about 19,000 communicants.



JOHN KNOX'S HOUSE.



## THE CUMBERLAND PRESBYTERIANS.



DANIEL BOONE.

THE Presbyterian body has always been remarkable for its constant and punctilious regard for good order. Forming a solid opinion as to what is right, they seek to do it in the right way. Taken as a whole, its members have always appeared to be governed by principle rather than feeling. It may have been the fact, that in some instances their plans have been better adapted for a settled state of society than for a new country; so assuredly some of their own number have thought, and to such a view of the matter may be ascribed the origin of the section of the body of which we have now to write.

About the year 1797, the States of Kentucky and Tennessee presented to the true Christian a painful moral aspect. Thirty years before that period, Daniel Boone, the extraordinary pioneer of

the West, led a band of daring adventurers into that portion of the United States, then an immense forest peopled only with frightful savages. Not long after, multitudes of emigrants directed their steps from Virginia and the Carolinas, and so increased its population that in 1792 Kentucky was admitted as one of the United States, and was followed by Tennessee four years later.

A new country, having hitherto had small opportunities for building churches and school-houses, and having a still less number of Christian ministers, it can excite no surprise that little religion and much igno



rance and vice were to be found there. And that those who knew the people best, felt it important to make more than ordinary efforts for their reformation. A number of Presbyterian ministers, deeply impressed with a sense of their responsibility, began to preach with more than their usual zeal, and so great was the excitement created among the people, that many of them travelled twenty, thirty, and even a hundred miles to hear the gospel and to converse with its ministers on the things of God and eternity. No churches were large enough to contain the audiences which collected, and resort was necessarily had to the woods, where the people encamped with their wagons and provisions, and spent their days and nights in the worship of God. This was the origin of camp-meetings, as we have shown elsewhere.

Not a few of the ministers and members of the Presbyterian church cordially rejoiced in what they regarded as a remarkable outpouring of the Holy Spirit; but others treated the whole as mere animal excitement. As the work extended, more ministers were needed than could be furnished, and it was thought right, therefore, to call in men of piety, but of little education; their right feelings and knowledge of the Scriptures, it was thought were enough, under such circumstances, to qualify them for usefulness. In accordance with these views, three persons were requested by the revival ministers to present themselves for ordination before the Presbytery of Transylvania. Their reception was opposed by some of the ministers, and their ordination refused. In 1803, the majority of the Cumberland Presbytery accepted them for ordination, and others remonstrated against it. The Synod denied the validity of the act; an appeal was made to the General Assembly, who confirmed the decision of the Synod, and forthwith a division took place. It was not, however, till 1810 that a new organization took place, which has, from that period, been called "*The Cumberland Presbyterians.*"

The progress made within a few years from their becoming a separate body was very great. By 1813 they had so increased in number that they formed a new Synod, and adopted a Confession of Faith, a Catechism, and a platform of church government.

The Theological views of the Cumberland Presbyterians vary from those of other sections of the Presbyterian Church, inasmuch as they endeavour as far as possible to steer between Calvinism on the one hand, and Arminianism on the other. The following has been furnished by one of their ministers as an abstract of their views:—

1. They believe in what is called the doctrine of the Trinity; that there are in the Godhead three persons, coequal and eternal, the Father, the Son, and the Holy Spirit.

2. That the Lord Jesus Christ is very God, and very man, possessing two distinct natures, human and divine, in one person.

3. That man was made upright, pure and free, sufficient to have stood, yet free to fall, his will not being determined by any absolute necessity, either to good or evil, but in all cases left to the exercise of a free choice.

4. That all Adam's family are totally depraved, and that all come into the world under the curse of the law.

5. That the Lord Jesus Christ, by the atonement, has elected all the human family to a day of trial—to a state of probation; that as Adam, in the first state of probation, represented all the human family, so Christ, the second Adam, represents all in the second probation.

6. That Divine influence is necessary,—that a measure of the spirit is given to every one to profit withal—that no man can obey the Gospel without the aid of the Holy Spirit.

7. That justification is by faith as the instrument, by Christ as the meritorious, and by the operation of the Spirit as the efficient cause.

8. That those who are elected, or chosen heirs of glory, in consequence of their voluntary obedience and faith in Christ, will persevere to eternal life—those who believe, are ordained to eternal life in consequence of that belief.

9. That the Scriptures of the Old and New Testaments are the only rule of faith and practice in all matters of religion.

10. That the Lord Jesus Christ, the King of Zion, has instituted a visible church—and that Christ is the great Head and Bishop of this church, and that it is composed of many different branches, having different names.

11. That Water Baptism, and the Lord's Supper, are the divinely instituted ordinances of the Church.

12. That works of mercy, charity, and obedience to Christ, are not meritorious to purchase salvation, but are imperiously necessary as tests and expressions of our obedience, without which none are counted worthy to receive the gift of eternal life.

13. That baptism in the Christian Church, has taken the place of circumcision in the Jewish Church; and hence the propriety of Christian parents observing this duty in respect to their offspring.

14. That there is a divine and internal call to the sacred office of the holy ministry, and that an ample literary qualification is necessary to the discharge of its important functions.

15. That Christ, the judge of quick and dead, will at the last day, reward the righteous, and punish the finally impenitent.

16. That there will be a resurrection of the bodies, both of the just and the unjust.

17. That the Lord Jesus Christ will, after the restitution of all things, and the completion of the judgment scene, surrender the mediatorial government into the hands of the Father, and then God will be all in all.

As the Cumberland Presbyterians dissent from the Westminster Confession of Faith, it may be necessary, in order fully to understand some of their doctrines, to compare them with that Confession. They profess to understand the Old Confession as teaching absolute, unconditional election, and, therefore, eternal reprobation, and that a part only are embraced in the atonement of Christ;—that the doctrine of the salvation of infants is not taught in it;—and that it teaches the Holy Spirit works only on the hearts of the elect. On the other hand, they teach that election and reprobation are dependent on faith and unbelief; that the redemption of Christ is universal; that dying infants are all saved by the work of the Holy Spirit on their hearts; and that the Holy Spirit works on all men in order to their salvation, but that many entirely reject him.

The *government* of this body is the same which generally prevails among the Presbyterians, with the exception of the part which relates to the ordination of ministers. Each candidate for ordination must assent to the doctrines of the Confession of Faith, excepting that relating to predestination, which is left as an open question; he must also pass an examination on English Grammar, Geography, Astronomy, Natural and Moral Philosophy, Church History, and Theology.

The Cumberland Presbyterians, Mr. Gorrie tells us, have three colleges under their control; Cumberland College in Kentucky, Beverly College in Ohio, and a college in Tennessee. They publish two religious papers weekly,—“*The Banner of Peace*,” at Lebanon, Tenn., and “*The Union Evangelist*,” at Pittsburg, Pa.

This body has a General Assembly, 15 Synods, 1,250 churches, 900 ministers, and about 90,000 members.

# REFORMED CHURCHES.

## ASSOCIATE REFORMED PRESBYTERIAN CHURCH.



WE have given, substantially, in our account of *The Associated Presbyterian Church*, the history of the parties now forming *The Associate Reformed Presbyterian Church*, up to about the commencement of the present century. A few facts, however, must be related, before that period to make the history entirely complete.

The Burgher Synod, the precise character of which we have already given, in 1751 received a very earnest application from a number of persons residing in Philadelphia for a minister of that order. In 1754 they appointed the Rev. Thomas Clark to Pennsylvania, but he did not cross the Atlantic till 1764, when he and the larger part of his congregation settled the town of Salem, Washington county, New York. Mr. Clark was soon after followed by other ministers, who were also attended with success. It seems that no disposition was manifested on the part of the Burghers to keep up the distinction between them and their brethren which had existed in Scotland, but attempts to effect a perfect union failed. What could not be effected in one way, was accomplished by another.

The Rev. Dr. Forsyth says that the Revolution of 1776, may be regarded as the cause of the union which produced the Associate Reformed Church. The importance of union among the divided Scotch Presbyterian churches in this country, had indeed been felt long before it was actually accomplished. The weakness of the congregations of the several sects, showed the need of united effort; and the consciousness of this, gradually excited and increased the desire for it, until the independence of the colonies, in the judgment of many, removed the ancient causes of disunion. During the progress of the war, several

conventions were held between the members of the Associate and the Reformed Presbyteries, with the view to attain this desirable end. It will suffice to say, that the three Presbyteries sat in Philadelphia, in October, 1782, and formed themselves into a Synod, under the name of the Associate Reformed Synod of North America, on a basis consisting of the following articles:—

1. That Jesus Christ died for the elect.
2. That there is an appropriation in the nature of faith.
3. That the Gospel is addressed indiscriminately to sinners of mankind.
4. That the righteousness of Christ is the alone condition of the covenant of grace.
5. That civil government originates with God the Creator, and not with Christ the Mediator.
6. The administration of the kingdom of Providence is given into the hands of Jesus Christ the Mediator; and magistracy, the ordinance appointed by the Moral Governor of the world to be the prop of civil order among men, as well as other things, is rendered subservient by the Mediator to the welfare of his spiritual kingdom, the Church, and has sanctified the use of it and of every common benefit, through the grace of the Lord Jesus Christ.
7. That the law of nature and the moral law revealed in the Scriptures are substantially the same, although the latter expresses the will of God more evidently and clearly than the former, and therefore magistrates among Christians ought to be regulated by the general directory of the Word as to the execution of their office.
8. That the qualifications of justice, veracity, etc, required in the law of nature for the being of a magistrate, are also more explicitly revealed as necessary in the Holy Scriptures. But a religious test, any further than an oath of fidelity, can never be essentially necessary for the being of a magistrate, except where the people make it a condition of government.
9. That both parties when united, shall adhere to the Westminster Confession of Faith, the Catechism, the Directory for Worship, and the propositions concerning church government.
10. That they shall claim the full exercise of church discipline without dependence upon foreign judicatories.

On this basis all the members of the Reformed Presbytery, and all the Associate ministers, with the exception of the Rev. Messrs. Marshall and Clarkson, as mentioned elsewhere, united. A few of the people also kept aloof, a portion of whom formed the Associate Presbyterian Church and others the body usually called the Coven-



anters. The differences among the parties to a mere looker on appear small, but so they did not seem to the persons especially interested, and one of the highest privileges of our happy country is, that every man can enjoy and carry out, free from molestation, his conscientious religious views. So long as this continues our country must prosper, and will continue to prove a refuge for the oppressed and the persecuted of all lands.

The spirit which has always distinguished the Associate Reformed Presbyterian Church in this country has been that of christian freedom blended with a close adherence to whatever they have regarded as entirely scriptural. Having no conventional representative body, such as a General Synod or Assembly claiming the power of legislating for the whole church, with great substantial unity they allow, in some smaller matters, differences of opinion. They may, for instance, use different collections of psalms and hymns, or somewhat vary their modes of worship without censure on the part of their brethren, provided always, that "the unity of the Spirit in the bond of peace" be practically regarded. Indeed it may have often been observed by the reader, that those bodies of Christians who are not bound by authority to specific words in their belief or their worship, are not less one in heart than those who subscribe to particular forms, but do so, putting on such statements their own meaning. Union exists in spirit more than in language. So think and so act the members of this body.

A considerable degree of attention has always been devoted by this body to the education of their ministry, and perhaps no one of the smaller sections of the Christian Church has been favored with more eminent men. In 1800 steps were taken for the establishment of a Theological Institution; and the late Dr. J. M. Mason was sent as an agent to England and Scotland to advance its interests. He returned, bringing with him some six thousand dollars in money and books, and five Scottish ministers. In 1804 the Seminary, one of the very highest character, commenced its operations in the city of New York, having Dr. Mason at its head as Professor of Theology.

Of this truly great man, of whose preaching the eloquent Robert Hall, after he had heard him in England, said it produced on his mind such an effect that he thought he could himself never preach again, the Rev. Dr. M'Elroy, when preaching his funeral sermon, truly said, "Dr. Mason was formed to be great. Upon whatever his mind exerted itself, it left the impress of gigantic might; Power was his attribute—power of intellect—power of feeling. He was capable alike of the sublimest thought, and of the deepest pathos, In the pulpit, most of

you have witnessed and felt the force of his impassioned eloquence. There was majesty in his very personal appearance. His figure erect, his countenance beaming with intelligence, "Wisdom" almost literally "making his face to shine"—the moment he ascended the sacred desk, you felt that you were in the presence of no ordinary man. And when he commenced, his mind thoroughly disciplined, a master of language, master of his theme, his whole soul melted into tenderness, illustrating and adorning all his positions with the most apt, and rich, and glowing imagery, resistance was vain. The finest feelings of the heart were touched, and you were convinced, awed, subdued, almost entranced. Probably no man ever possessed the power in so high a degree, of doing just what he pleased with his audience. How often have I seen the smile, one moment, play upon the faces of his whole congregation, and the next perhaps by a transition deeply serious, and touchingly tender, their whole souls were awed, and the starting tear betrayed the prevailing emotion! How was this? Was it owing entirely to his stupendous intellect? No! It was owing in part to the fact, that he never spent his own strength or his people's time, on subjects of comparatively little importance. He was for getting rid of the vices that are in the world, before he would trouble himself with its follies; and accordingly Jesus Christ and him crucified was the grand theme of all his ministrations; and it was owing, farther, to his thorough acquaintance with human nature, with the various springs of human action. Having studied man as well as his Bible, he knew every avenue to the human heart—knew how to reach the sinner's conscience, and make him tremble, and also how to administer consolation to the wounded spirit."

Few men better knew what a sermon ought to be than Dr. Mason. On one occasion, after the delivery of a discourse appointed for the day, and which he and others were expected to criticise, he was observed to remain silent much longer than usual for him on similar occasions, apparently absorbed in thought, and hesitating whether to express his opinion of the performance or not. At length he was appealed to by some one, and asked, whether he had any remarks to make. He arose, and said, "I admire the sermon for the beauty of its style—for the splendor of its imagery—for the correctness of its sentiments—and for the point of its arguments; but, sir, it wanted *one* thing;" and then pausing till the eyes of all were fixed upon him, he added, "It needed to be *baptized* in the name of the Lord Jesus Christ to entitle it to the name of a CHRISTIAN sermon."

Dr. Mason was as remarkable for the amiableness of his temper,

as for any other feature in his character. He was accustomed to visit some small congregations in the country, and was once returning from one of these excursions, when he stopped at the house of a friend for some refreshment. Some bread and milk were handed to him with an iron spoon. On his return he pleasantly mentioned the circumstance among his friends; and his remark about the iron spoon soon reached the ears of his kind hostess. She replied, with grief that she was sorry Dr. Mason had made himself merry at her expense; for if she had possessed a silver spoon, he should certainly have used it; as it was, she furnished him with the best she had. This being told him, he mounted his horse, and rode more than fifty miles, to apologize for his thoughtless speech, and to ask the old lady's pardon.

One fact more must be told of this eminent man, and it is the more important as it answers a common objection often made by the thoughtless against Christians. A young infidel was heard by Dr. Mason scoffing at religion on account of the misconduct of its professors. Dr. Mason asked, "Did you ever know an uproar to be made when an unbeliever went astray from the paths of morality?" Of course the answer was in the negative. "Then, don't you see," asked the doctor, "that by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" The reader is prepared for the statement that the young man was silent.

The Associate Reformed Presbyterian Church has now 3 Synods: that of New York, the West, and the South, and about 22 Presbyteries. They have 4 Theological and Literary Institutions, about 230 ministers, 330 churches, and nearly 27,000 members.

## THE REFORMED PRESBYTERIANS, OR COVENANTERS,



They may be described as the somewhat rigid and severe *Puritans* of the great Presbyterian body. They are the successors of the Scottish Presbyterians, who in the seventeenth century once and again entered into the Solemn League and Covenant, believing as they did, that *nations, as such*, are bound to the worship and service of God. And though the circumstances which originally called forth the document we shall just now give, no longer exist, yet they believe it to be important to place before the professedly Christian nations of the earth a constant practical protest against founding governments on purely civil principles. On this account they live in our country simply as aliens, vote for no officers, serve on no juries, nor will they take an oath of allegiance or naturalization in this or any other country. With these views they can, of course, find faults in any and every constitution, and render but comparatively small service to the community in which they reside.

There is in their history much that is pleasant and instructive; and we shall therefore proceed to state a few of its most prominent facts.

The solemn transaction of 1638 is so intensely interesting that we make no apology for giving the description of it as furnished us in DR. HETHERINGTON'S *History of the Church of Scotland*:—

At length the important day, the 28th of February, dawned, in which Scotland was to resume her solemn covenant union with her God. All were fully aware that on the great transaction of this day, and on the blessing of God upon it, would depend the welfare or the woe of the Church and kingdom for generations to come. By day break all the commissioners were met; and the Covenant being now written out, it was read over, and its leading propositions deliberately examined, all being invited to express their opinions freely, and every objection patiently heard and answered. From time to time there appeared some slightly doubtful symptoms, indicative of possible disunion; but these gradually gave way before the rising tide of sacred emotion with which almost every heart was heaving. Finally, it was agreed that all the commissioners who were in town, with as many of

their friends as could attend, should meet at the Greyfriar's Church in the afternoon, to sign the bond of union with each other, and of covenant with God.

As the hour drew near, people from all quarters flocked to the spot; and before the commissioners appeared, the church and churchyard were densely filled with the gravest, the wisest, and the best of Scotland's pious sons and daughters. With the hour approached the men—Roths, Loudon, Henderson, Dickson, and Johnston appeared, bearing a copy of the Covenant ready for signature. The meeting was then constituted by Henderson, in a prayer of very remarkable power, earnestness, and spirituality of tone and feeling. The dense multitude listened with breathless reverence and awe, as if each man felt himself alone in the presence of the Hearer of prayer. When he concluded, the Earl of Loudon stood forth, addressed the meeting, and stated, explained, and vindicated the object for which they were assembled. He very judiciously directed their attention to the Covenants of other days, when their venerated fathers had publicly joined themselves to the Lord, and had obtained support under their trials, and deliverance from every danger; pointed out the similarity of their position, and the consequent propriety and duty of fleeing to the same high tower of Almighty strength; and concluded by an appeal to the Searcher of hearts, that nothing disloyal or treasonable was meant. Johnston then unrolled the vast sheet of parchment, and in a clear and steady voice read the Covenant aloud. He finished and stood silent. A solemn stillness followed—deep, unbroken, sacred. Men felt the near presence of that dread Majesty to whom they were about to vow allegiance; and bowed their souls before Him, in the breathless awe of silent, spiritual adoration.

Roths at length with subdued tone, broke the silence, stating that if any had still objections to offer, they should repair, if from the south or west parts of the kingdom, to the west door of the church, where their doubts would be heard and resolved by Loudon and Dickson; if from the north or east, to the east door, where the same would be done by Henderson and himself. "Few came, proposed but few doubts, and these few were soon resolved." Again a deep and solemn pause ensued; not the pause of irresolution, but of modest diffidence, each thinking every other more worthy than himself to place the first name upon this sacred bond. An aged nobleman, the venerable Earl of Sutherland, at last stepped slowly and reverentially forward, and with throbbing heart and trembling hand subscribed Scotland's Covenant with God. All hesitation in a moment disappeared. Name followed name in quick succession, till all within the church had given



their signatures. It was then removed into the church-yard, and spread out on a level grave-stone, to obtain the subscription of the assembled multitude. Here the scene became, if possible, still more impressive. The intense emotions of many became irrepressible. Some wept aloud; some burst into a shout of exultation; some after their names added the words "*Till death*," and some opening a vein subscribed with their own warm blood. As the space became filled they wrote their names in a contracted form, limiting them at last to the initial letters, till not a spot remained on which another letter could be inscribed. There was another pause. The nation had framed a Covenant in former days, and had violated its engagements—hence the calamities in which it had been and was now involved. If they, too, should break this sacred bond, how deep would be their guilt! Such seem to have been their thoughts during this period of silent communing with their own hearts; for, as moved by one spirit, and doubtless they were moved by the one Eternal Spirit with low heart-wrung groans, and faces bathed in tears, they lifted up their right hands to heaven, avowing, by this sublime appeal, that they had now "Joined themselves to the Lord in an everlasting Covenant, that shall not be forgotten."

By this time the reader will very naturally have a strong desire to read this "SOLEMN LEAGUE AND COVENANT," and we proceed to gratify his curiosity. In so doing, however, we have two remarks to offer; the first is, that we have been led to transcribe it from "*Hetherington's History of the Westminster Assembly*," because it is deeply interesting and valuable in itself,—it is comparatively little known, and has very often been grossly misrepresented. The second remark is, that we give it, except its title, in the precise form in which it was taken first by the Assembly of Divines in 1643, and on several occasions afterwards, as the reader will soon see. The alterations from the one subscribed in 1638 were but very small.

"THE SOLEMN LEAGUE AND COVENANT, for reformation and defence of religion, the honor and happiness of the king, and the peace and safety of the three kingdoms of Scotland, England, and Ireland; agreed upon by Commissioners from the Parliament and Assembly of Divines in England, with Commissioners of the Convention of Estates and General Assembly of the Church of Scotland, and by both Houses of Parliament, and the Assembly of Divines in England, and taken and subscribed by them anno 1643; and thereafter, by the said authority, taken and subscribed by all ranks in Scotland and England the same year; and ratified by act of the Parliament of Scotland, Anno 1644." [And again renewed in Scotland, with an acknowledgment

of sins and engagement to duties, by all ranks Anno 1648, and by Parliament, 1649; and taken and subscribed by King Charles II., at Spey, June 23, 1650; and at Scoon, January 1, 1651.]

“We, Noblemen, Barons, Knights, Gentlemen, Citizens, Burghesses, Ministers of the Gospel, and commons of all sorts, in the kingdoms of Scotland, England, and Ireland; by the providence of God, living under one king, and being of one Reformed religion, having before our eyes the glory of God, and the advancement of the kingdom of our Lord and Saviour Jesus Christ, the honor and the happiness of the king’s majesty, and his posterity, and the true public liberty, safety, and peace of the kingdoms, wherein every one’s private condition is included: And calling to mind the treacherous and bloody plots, conspiracies, attempts, and practices of the enemies of God, against the true religion and professors thereof in all places, especially in these three kingdoms, ever since the reformation of religion; and how much their rage, power, and presumption, are of late, and at this time increased and exercised, whereof the deplorable state of the church and kingdom of Ireland, the distressed state of the church and kingdom of England, and the dangerous state of the church and kingdom of Scotland, are present and public testimonies, we have now at last (after other means of supplication and remonstrance, protestation, and sufferings,) for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of God’s people in other nations, after mature deliberation, resolved and determined, to enter into a mutual and Solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the Most High God, do swear:—

“I. That we shall sincerely, really, and constantly, through the grace of God, endeavor, in our several places and callings, the preservation of the Reformed Religion in the Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the word of God, and the example of the best Reformed churches, and shall endeavor to bring the churches of God in the three kingdoms, to the nearest conjunction and uniformity in religion, confession of faith, form of church government, directory for worship, and catechising, that we and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.

“II. That we shall in like manner, without respect of persons, endeavour the extirpation of popery, prelacy (that is church govern-

ment by archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, archdeacons, and all other ecclesiastical officers depending on that hierarchy,) superstition, heresy, schism, profaneness, and whatsoever shall be found contrary to sound doctrine and the power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his name one, in the three kingdoms.

"III. We shall with the same sincerity, reality, and constancy, in our several vocations, endeavor, with our estates and lives, mutually to preserve the rights and privileges of the parliaments, and the liberties of the kingdoms; and to preserve and defend the king's majestic person and authority, in the preservation and defence of the true religion, and liberties of the kingdoms; that the world may bear witness with our consciences of our loyalty, and that we have no thought or intention to diminish his majesty's just power and greatness.

"IV. We shall, also, with all faithfulness, endeavor the discovery of all such as have been, or shall be, incendiaries, malignants, or evil instruments, by hindering the reformation of religion, dividing the king from his people, or one kingdom from another, or making any factions or parties among the people, contrary to this League and Covenant; that they may be brought to public trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the supreme judicatures of both kingdoms respectively, or others having power from them for that effect, shall judge convenient.

"V. And whereas the happiness of a blessed peace between these kingdoms, denied in former times to our progenitors, is, by the good providence of God, granted unto us, and hath been lately concluded and settled by both parliaments; we shall, each one of us, according to our place and interest, endeavor that they may remain conjoined in a firm peace and union to all posterity; and that justice may be done upon the wilful opposers thereof, in manner expressed in the precedent article.

"VI. We shall, also, according to our places and callings, in this common cause, of religion, liberty, and peace of the kingdoms, assist, and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer ourselves, directly or indirectly, by whatsoever combination, persuasion, or tenor to be divided or withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to a detestable indifference and neutrality, in this cause, which so much concerneth the glory of God, the good of the kingdom, and the honor of the king; but shall, all the days of our lives, zealously and con-

stantly continue therein against all opposition, and promote the same according to our power, against all lets and impediments whatsoever; and what we are not able ourselves to suppress and overcome, we shall reveal and make known, that it may be timely prevented or removed. All which we shall do as in the sight of God.

“And because these kingdoms are guilty of many sins and provocations against God, and his Son Jesus Christ, as is too manifest by our present distress and dangers, the fruits thereof; we profess and declare before God and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms, especially, that we have not, as we ought, valued the inestimable blessing of the Gospel; that we have not labored for the purity and power thereof; and that we have not endeavored to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and transgressions so much abounding amongst us; and our true and unfeigned purpose, desire and endeavor, for ourselves and all others under our power and charge, both in public and in private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real reformation, that the Lord may turn away his wrath and heavy indignation, and establish these churches and kingdoms in truth and peace. And this Covenant we make in the presence of ALMIGHTY GOD, the Searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed; most humbly beseeching the Lord to strengthen us by his HOLY SPIRIT, for this end, and to bless our desires and proceedings with such success as may be deliverance and safety to his people, and encouragement to other Christian churches groaning under, or in danger of the yoke of anti-christian tyranny, to join in the same or like association and covenant, to the glory of God, the enlargement of the kingdom of Jesus Christ, and the peace and tranquillity of Christian kingdoms and commonwealths.”

It is well known that in 1666 the Covenanters of Scotland, perhaps, on account of their comparatively small numbers, unwisely, but zealously exerted themselves to deliver their country from the cruelties they endured from prelatic tyranny. Their sad failure was, a few years since thus pathetically commemorated by an anonymous writer in ‘*The Edinburgh Evening Post* :’—

Ah! days by Scotia still deplored,  
A faithless king and bigot lord,  
Against their subjects drew the sword.  
Sent forth their foes malignantly.

Firm in the faith of gospel truth,  
Stood hoary age and guileless youth,  
Against oppressors void of ruth,  
In cold blood killing wantonly.

On yonder heights their blood was shed,  
And many a faint and drooping head  
Made on the sod its dying bed,  
The spirit soaring joyfully.

And those who fled before their foes,  
Saw days of darkness round them close;  
But faithful, fearless, midst their woes,  
Stood patient in adversity.

Their preachers silenced and deposed,  
The house of prayer against them closed,  
They on the mountain heath reposed:  
But though in great perplexity,—

Their harps were not on willows hung,  
But still in tune and ready strung,  
Till mountain echoes round them rung,  
To songs of joyful melody.

Though from their friends and home exiled,  
Lone wanderers in the desert wild,  
The wilderness around them smiled;  
For Heaven approved their constancy.

The first members of this body of whom we have any knowledge in this country, were three ministers and several ruling elders, who, in 1774, organized themselves, soon after their arrival from Scotland, into the Reformed Presbytery. Various changes took place in their early history, so that sometimes, when they united with other families of the Presbyterian body, their visibility as Covenanters seemed lost. In 1798, the Reformed Presbytery of the United States of North America was constituted in the city of Philadelphia, and has ever since gone on to increase, though several unhappy contentions and divisions have marked their career.

In their church government, they are strict Presbyterians, and exceeding rigid in their adherence to discipline; in doctrine they are severely Calvinistic, and they withhold communion with all persons who in any degree differ from them. In worship they use exclusively



the Scottish version of the Psalms. They have, we believe, one or two periodical publications, maintain a small Theological Institution, and are making but slow progress in our land or elsewhere. They have, probably, about fifty churches, and from five to six thousand members, chiefly in the Scotch and Irish settlements of our country.



SECOND DUTCH REFORMED CHURCH PHILADELPHIA.

## REFORMED PROTESTANT DUTCH CHURCH OF NORTH AMERICA.



R E C E N T Circular addressed to the ministers, elders, deacons, and members of this body, assumes the title we have just given to be the true distinctive name of what has heretofore been usually called THE DUTCH REFORMED CHURCH. The said Circular says that "The present title of our church is expressive, distinctive, and historical. The word "Dutch" in that title, signifies "of or relating to Holland," and it has no reference to Germany or Germans. The Reformed Church of Holland planted the first churches in the present States of New York and New Jersey, and for a long time continued to foster them. At length the Church of England was established in these two States; and as that was also a "Reformed" church, it became necessary to add the word "Dutch" to the name of the older denomination, in order to show its origin distinctly. Legislative authority subsequently recognized its present corporate title "THE REFORMED PROTESTANT DUTCH CHURCH IN NORTH AMERICA." With that church—of Holland origin and American increase—we desire to remain connected. The circular proceeds to argue against the proposed change in the name of the body, and against merging its existence in that of other kindred denominations. The argument brings out the following interesting facts:—

"The reputation of the Reformed Protestant Dutch Church in this country, has been earned by two centuries of undeviating adherence to the principles of the Reformation, and by an honorable estimate of the character of that nation from which its system was derived. The men of Holland were inferior to none in the world in virtue, courage and piety. The Synod of Dort, in which the creed of the Dutch Church was established in 1619, was attended by representatives from the British and Continental Protestant Churches.

"Its members were men of eminent learning, who gave to the doctrines there declared, and which are now printed with our Liturgy, Catechism, and Canons, in the Psalm Books of our church, their cordial approbation. The distinctive name which identifies our church with these antecedents, we gratefully cherish; and we also believe that it has been the means of attracting large accessions of those from other denominations who sympathize with us, and who respect those that respect themselves. In this new land the Dutch Church has become a firm, steady, and united body. Its statistics are sufficiently encouraging. In 1814 there were 8 churches in the city of New York; 1832 there were 13; in 1842 there were 16; in 1852 there were 23; and the whole denomination had increased from 118 churches and 73 ministers in 1814, to 322 churches and 332 ministers in 1852. Within the last four years, 53 churches and 36 ministers have been added. The growth of our church has perhaps been as rapid as was healthy or as circumstances allowed. It has passed beyond the States of New York and New Jersey into Pennsylvania and the great West. Its Board of Domestic Missions cannot, even now, meet the calls for aid made upon it by new churches organized or proposed to be organized in regions where the Dutch has hitherto been an unknown denomination. Its name has already become familiar in the islands of the sea and in the heathen lands where its foreign missionaries labor. Its College, Theological Seminary, and its Board of Education are flourishing under liberal endowments contributed by those who loved not less the name, than the virtues of the founders of their church."

In giving this somewhat long extract, which, however, we could not well abridge, we are aware, that we have overrun its early history, and we therefore now go back to its beginning.

This body of Christians claim to be the oldest Presbyterian church in North America, and we are not aware that the claim has ever been disputed. It descended immediately from the church of Holland; and for about a century after its commencement in this country, it hung in colonial dependence on the Classis of Amsterdam, and the Synod of North Holland; and it was unable to ordain a minister, or perform any

ecclesiastical function, without a reference to the parent country and the mother church.

The origin of this Church will lead us back to the earliest history of the city and state of New York; for they were first settled, as well as New Jersey, by this people; and by them a foundation was laid for the first churches of this denomination, the most distinguished of which were planted at New York, then called New Amsterdam, Flatbush, Esopus, and Albany. The church at New York was probably the oldest, and was founded in or before the year 1639, or as Dr. Brownlee believes, as early as 1619. This is the earliest period to which its records conduct us. The Dutch West India Company, it is said, brought ministers of the gospel to our shores, and therefore its first churches were connected with Holland. The Dutch church was the established religion of the colony until it surrendered to the British in 1664, soon after which it became greatly changed. An Act was passed which went to establish the Episcopal Church as the dominant party; and for almost a century after, the Dutch and English Presbyterians, and all others in the colony, were compelled to contribute to the support of that church.

The first minister was the Rev. Everadus Bogardus, from Holland, though neither the time of his arrival nor the length of his extended ministry can now be told. Tradition says, that he became blind, and that on his return to Holland in his old age, the vessel was wrecked, and all on board perished. The records of the city of New York relate, that during his ministry a female who had slandered this worthy man, was compelled to appear at the fort at the sound of the bell, to say "She knew he was honest and pious, and that she lied falsely."

Persecution very soon followed the cession of New York to the British. It is true, that one of the conditions of the settlement, as published by the Duke of York, ran "In all territories of his Royal Highness, liberty of conscience is allowed; provided such liberty is not converted to licentiousness, or the disturbance of others in the exercise of the Protestant Religion." But, alas, in this very document the cloven-foot was made apparent. "Every township is obliged to pay their minister, according to such agreement as they shall make with him, and no man to refuse his proportion; the minister being elected by the major part of the householders, inhabitants of the town." In 1665, we find Governor Nicolls authorizing the mayor and aldermen to raise "1,200 guilders" for the support of the *Dutch* ministers in the city. But the law of *license* was strictly adhered to by him. No clergyman could perform a marriage ceremony without a license from the Governor, or his Council. Even schoolmasters could not teach

without a license. And there is a record of the sexton of the Dutch church at Albany, applying to the Governor and Council, for the permission to bury "Lutherans and all," in his burying ground; which, of course, was granted. About this time also, a Lutheran clergyman, of the name of Fabricius, being accused of disturbing the peace by preaching his peculiar sentiments, was in consequence *publicly reprimanded* by the Governor. Happy indeed is the alteration which in these things has since taken place.

On the whole, however, the Dutch church enjoyed a larger measure of freedom than was conceded to any other dissenters from the church established by law. Whatever they might have to complain of in this way, arose from dissensions and assumptions among themselves. The first judicature higher than a consistory among this people was a Cestus, formed in 1747. The objects and powers of this Assembly, which had been conceded to them at their own earnest request, by the Church of Holland, were merely those of advice and fraternal intercourse. The first regular Classis was formed in 1757. But its foundation involved the infant church in the most unhappy collisions, which sometimes threatened its very existence. These disputes continued for many years, by which two parties were raised in the church, one of which was for an ecclesiastical subordination to the judicatories of the mother church and country, and the other against it. These disputes, in which eminent men were concerned on both sides, besides disturbing their own peace and enjoyment, every where occasioned unfavorable impressions among their brethren.

All this while, great changes among the American Dutch were rapidly going on. The young people were almost universally educated to speak and to understand the English language, and it was soon discovered that unless English preaching was introduced, and that too of the best kind, a vast majority of these rising hopes of the church would worship only among the Episcopalians. In 1653, the Rev. Dominie Drisius arrived from Holland to preach in Dutch, in English, and in French. But the first man who preached exclusively in English was the Rev. Dr. Laidlie, a Scotchman by birth and education, but who had been a pastor in Holland. He arrived at New York in 1764, preached to an immense audience, and was at once favored with an extensive revival of religion. Dr. Brownlee tells a fact concerning him, that once in a prayer meeting, after he had presented some very ardent and appropriate petitions to heaven, some of the aged people gathered round him and said, "Ah! Dominie, many an earnest prayer did we offer up in *Dutch*, for your coming among us; and, truly, the Lord has answered us in *English*, and has sent you among us!" The



worthy doctor was a man of great eloquence, popularity, and usefulness. He died in 1778 while exiled from his church by the British army.

After many trials and difficulties, in 1770 this body originated a collegiate institution, but soon after divisions seemed to threaten their very existence. Under these circumstances the late Rev. Dr. Livingston came from Holland, and soon effected entire harmony among all parties. The college, which had nearly died out, as the effect of the proceedings of the revolutionary war, was resuscitated, and has continued to grow in prosperity till this hour, under the name of Rutgers's College, having now also connected with it the Theological Seminary at New Brunswick. The buildings, their plan of study, and their internal condition are all that their best friends can desire.

We are unwilling to commit an act of injustice, in saying nothing more of Dr. Livingston once the president and one of the professors in the college. He was a man of equal dignity and piety, and left behind him many evidences of his great and extensive usefulness. The late Dr. Alexander has placed on record a pleasing narrative which he received from Dr. L. himself. While a student at the University of Utrecht, a number of pious persons, from the town, and among the students, were accustomed to meet for free conversation on experimental religion, and for prayer and praise, in a social capacity. On one of these occasions, when the similarity of the exercises of the pious, in all countries and ages, was the subject of conversation, it was remarked by one of the company, that there was then present a representative from each of the four quarters of the world. These were Dr. Livingston, from America; a young man from the Cape of Good Hope; another student from one of the Dutch possessions in the East Indies; and many natives of Europe, of course. It was therefore proposed, that at the next meeting, the three young gentlemen first referred to, together with an eminently pious young man of Holland, should each give a particular narrative of the rise and progress of the work of grace in his soul. The proposal was universally acceptable; and, accordingly a narrative was heard from a native of each of the four quarters of the globe; of their views and feelings; their trials, temptations, etc. The result was highly gratifying to all present, some of whom said they had never before witnessed so interesting a scene.

Another fact may be given equally illustrative of Dr. Livingston's character. He happened once to be a fellow-passenger, on one of the North River steamboats, with Louis Bonaparte, the ex-king of Holland. As the doctor was walking the deck in the morning, and gazing

at the refulgence of the rising sun, which appeared to him unusually attractive, he passed near the distinguished stranger, and, stopping for a moment, accosted him thus: "How glorious, sir, is that object!" The ex-king assenting, Dr. Livingston immediately added, "And how much more glorious, sir, must be its Maker,—the Sun of Righteousness!" A gentleman who overheard this short incidental conversation, being acquainted with both personages, now introduced them to each other, and a few more remarks were interchanged. Shortly after, the Doctor again turned to the ex-king, and with the air of polished complaisance for which he was very remarkable, invited him first, and then the rest of the company, to attend morning prayer. It is scarcely necessary to add, that the invitation was promptly complied with.

Nor will the reader complain if we here furnish an anecdote of another eminent minister of the Reformed Protestant Dutch Church—the Rev. Dr. Meyer, of Esopus, now called Kingston. On one Sabbath, he preached a sermon on the doctrine of regeneration,—its Agent—Nature—and Necessity, closing with a heart-searching examination of the souls of his audience, describing the proofs of its existence, and furnishing evidences to show that many of them had not experienced this great change. When he came down from the pulpit, one of the elders refused to give him, as usual, the right hand of fraternal recognition and approbation, as is the pleasant custom in this church.

"Ah, Dominie," exclaimed he, "I cannot give you my hand of approbation; I cannot stand that, flesh and blood cannot endure that doctrine!" "True, very true," said Dr. Meyer,—“therefore is it the more manifestly Christ's holy doctrine; on which account I do not cease to preach it.” It is said that scenes of this kind frequently occurred in the older days of the church; nor would it be matter of lamentation if as clear signs of feeling were manifest now. One of the old divines used to say, that a sermon was utterly worthless which did not compel the hearer to quarrel, either with himself or with the preacher.

The GOVERNMENT of the Reformed Dutch Church is Presbyterian. Dr. Miller in his *Life of Dr. Rodgers*, says, that although the title of Presbyterian, is, in popular language, chiefly confined to the churches in Great Britain, and Ireland, and those who descended from them, who hold the doctrine of ministerial parity, and maintain a government by Presbyteries; yet the term, as every well-informed reader knows, is much more extensive in its application. The Reformed Churches of Holland, France, Germany, and Geneva, were all as really Presbyterian as that of Scotland. That is, they all unani-

mously and decisively maintained the equality of ministers, the scriptural warrant of ruling elders, and the government of larger districts of the church by Presbyteries and Synods; in other words, by a number of ministers and ruling elders, sitting judically, and deciding authoritatively on the general concerns of a church in a kingdom or province. Even the Lutheran churches in Germany, Sweden, Denmark, etc., at the Reformation adopted the essential principles of Presbyterian government. They have always maintained the ordaining power of Presbyters, and many of them have ruling elders in their churches. Luther himself, though only a Presbyter, ordained a number of ministers, and declared ordination by Presbyters to be the apostolic mode. Indeed, nearly the whole Protestant world, excepting the Church of England, and its descendants, at the period of the Reformation, either adopted Presbyterian principles in all their extent, or incorporated the essential parts of that system in their respective ecclesiastical constitutions. As this system has elsewhere been so fully explained, it is not necessary to render a full exposition of it in this part of our volume.

The DOCTRINES of this Church are those usually called Calvinistic. The Confession of Faith, as revised in the Synod of Dort in 1618, and 1619, with its Canons, and the Heidelberg Catechism, are the recognized standards of the body, and are said to be regarded with a very firm adherence.

The WORSHIP of this body does not essentially differ from that of the Presbyterians in general. They have a Liturgy, which, however, is seldom used, excepting its forms for baptism and the Lord's Supper. Entering the house of worship on the Lord's day morning, their recognized duty is to kneel and engage in silent prayer; the pastor then reads the ten commandments, the congregation sing, and the pastor pronounces a solemn benediction; prayer, preaching, and a collection follow. The pastor is required to lecture on the Heidelberg Catechism in the afternoon of every Sabbath. Their preaching is usually more doctrinal than that of other bodies; and their Psalmody is that of Watts greatly enlarged, specially prepared by a committee of the Church.

A reference to the STATISTICS of this Church shall close our present article. They have in the United States 322 churches, 332 ministers, and 36,297 members. The census of 1850 shows them to have 324 church edifices, capable of accommodating 181,986 persons, and of the average value of \$12,644; or of the aggregate value of \$4,096,730. Rutgers's College at New Brunswick, has the Presidency of Theodore Frelinghuysen, LL. D., with seven instructors; its number

of Alumni is 513, of ministers 77, of students 85; and it has a Library of about 10,000 volumes. Its Theological Seminary, at the same place, has 3 professors, and 25 students, has educated 179 ministers, and has some 7,000 volumes in its Library. The Seminary has attached to it twelve scholarships, for poor young men devoted to the ministry. These were founded by a gift of 20,000 dollars from a venerable minister of the body, named Van Benschooten. The fund carries its beneficiaries through a complete scientific course, as well as theological studies.

This body takes also a lively interest in both Domestic and Foreign Missions, liberally contributing to their support; as also to a Sunday School Union, and an Education Society.

## THE GERMAN REFORMED CHURCH.



LITTLE else than the History of eminent men is the History of the World, as exhibited in books. Such was the sagacious remark of a writer in one of our own periodicals a few years ago. To this writer we acknowledge ourselves indebted for the sketch of Zuingle which we now proceed to transcribe.

Zuingle, Luther, Melancthon, Calvin, and a few others of similar spirit, gave character to the Protestant Church in the sixteenth century. Whenever we recur to the scenes of that eventful period, our minds imperceptibly fasten on these distinguished individuals, as the representatives of all that was then interesting and great. We love to dwell on their memories, to retrace the record of their lives, and to learn from our own sympathies with their thoughts and feelings, what it was to be a reformer in Christendom. It delights us, if we may gather up their reverend images, and wiping off the accumulated dust, be able to discover here and there a characteristic feature.

Ulric Zuingle, the celebrated reformer of Switzerland, was born of worthy parents, on the 1st of January, 1487, at Wildehausen, in the county of Toggenburgh, a part of Switzerland lying south of the canton of St. Gal, and east of Zurich. He early discovered that precocity of genius which too often is but an omen of early decay. His active, sprightly, comprehensive mind made pastime of all the studies which usually task the powers of boyhood; and he passed from stage to stage in the progress of his education, with a rapidity that astonished his instructors. History, however, fails to give us the little incidents which first tried his energies, and curiosity inquires in vain for those developments which would exhibit the germ of his future character. We are obliged to make our acquaintance with him as he appears in the business of public life, and to search out, as we can, the peculiari-



ties of his mind, in the midst of complex and varying circumstances. Nothing more is known than that he soon became familiar with languages, music, poetry, and history; and afterwards with vigorous resolution, mastered the subtleties of the prevailing philosophy. He then hastened from the technical jargon of the schools, to engage in what he felt to be the more congenial studies of Christian theology; but his ingenuous mind was deeply agitated when he found within that sacred enclosure "Confusion worse confounded." He gazed for a while, first with astonishment, then with loathing, as one looks around on the disorders of a promiscuous crowd, and finally moved on in the way which his own good sense directed.

At the age of eighteen, he was chosen pastor of a little church at Glarus, where for several years he studied and explained the Scriptures, as he says, in humble dependence on the enlightening influences of the Holy Spirit. In the year 1516, he removed to a place called the Hermitage, famous for pilgrimages to the Virgin Mary, and began to preach boldly the doctrines of the Gospel, in opposition to some of the tenets of the Catholic Church. This happened just about one year before the gigantic Luther rose in his might to wrest from the Pope the wand of his usurped authority. A short time after, Zuingle was invited to the capital of Zurich, and there commenced a splendid career of usefulness, which was too soon terminated by his death. He died in battle, on the 11th of October, 1531, at the age of 44 years. Humanity is here obliged to pause and shed a tear over his untimely end, not more on account of the great loss sustained by the world, and the indignity done to his person, than the unkind aspersions that have since been thrown upon his character, by men who have not known, or who could not appreciate his motives for engaging in such a contest. But he went not forth as a warrior. There were no arms in his hands. He only followed the people of his care, in conformity with the imperious custom of his country, to give them his counsel, and to pray for them in the hour of their danger.

To Zuingle belongs the honour of being the first efficient reformer. Wickliffe it is true, had preceded him, and has since been called "The morning star of the Reformation;" but his light was extinguished before the slumbering nations began to awake. The name of Luther was yet unheard in the cantons of Switzerland. But Zuingle had seen that the principles of Christianity were widely different from those imposing errors which then degraded the understandings and debased the hearts of men. With the spirit of a Christian, and the wisdom of an enlightened politician, he prepared to disenthral his countrymen and the world. His plan was deep; his purpose might be slow in its progress,

but he knew it must be sure of its accomplishment. He aimed at nothing less than the establishment of a thorough system of evangelical truth. To this he devoted all the resources of his extensive learning and energetic thought. He advanced moderately and cautiously, but firmly in his work; and had it not been for the abusive sale of indulgences, which now roused the indignation and nerved the arm of a fiercer champion against the Church of Rome, that huge fabric might not have suffered as it did from a single and dreadful shock, but its very foundations would have been undermined. For it was while Zuingli was working the entire destruction of the papacy, that Luther gave it an impatient blow, which was felt through Christendom, and drew upon him the attention of the world. The comparatively small reputation which the former has gained, may be regarded as a remarkable instance of the singular but well known fact, that men are prone to judge of the importance of an enterprise by the event of it, and to estimate the character of an individual by his ultimate success. Zuingli wanted only the opportunity of Luther, to be as successful and as conspicuous as he; Luther stood forth with a daring front in the centre of Europe; Zuingli was shut up in the recesses of the Alps.

There are also several points of contrast in the characters of these illustrious and nearly contemporary reformers; which account in part, for the relative importance they hold in the estimation of mankind. Zuingli's faculties had sympathy and completeness; Luther possessed a certain directness and peculiarity of mind. The greatness of the one is partly lost in its exact proportions, that of the other is magnified by its bold and irregular prominence. Zuingli, though vigorous and decided, was self possessed and considerate. He waited for a comprehensive view of his subject, and kept a steady eye, in every thing he did, upon its probable effects. Luther was enthusiastic and reckless of consequences. A single object engrossed his soul. He saw things intuitively, and felt indignant that others did not see as he did; and was astonished if any presumed to see more. No sooner had he detected an error or abuse, than he set the world in commotion to beat it down. His was the policy that excites admonition, Zuingli's that which the judicious will always approve.

In his intellectual and moral endowments, Zuingli was eminently qualified to act his peculiar part in Switzerland. His mind partook strongly of the characteristics of his countrymen; it was active, vigorous, perspicacious, and free. With a capacious memory and lively imagination, he possessed a soundness of judgment that never failed, and a maturity of thought that was seldom distrusted. His attainments were not the growth of superficial reading; he did not play on the in-

sect wing of ephemeral poetry; his faculties were disciplined by severe study, and chastened in the school of thorough classical learning. He was one of the most eminent scholars of the age. In his biblical criticisms, plain common sense and an extensive acquaintance with the forms of speech are his most shining qualities. He appears to singular advantage in contrast with that host of literal, allegorical, and metaphysical expositions who have "Darkened counsel by words without knowledge." As a theologian, he was comprehensive and clear, acknowledging no other guide but Scripture and the plainest dictates of reason. He never perverted any doctrines in order to adapt them to a theory, and every part of his simple system received light, strength, and beauty from the whole. His preaching was in harmony with his character—bold, instructive, and pungent. He portrayed vice in its native deformity, and thundered against it with a vehemence of expression that made the guilty tremble. But withal there was a frankness and a generosity of manner, which made them feel that "While he scorned the vice he loved the man."

Zuingle was in the best sense of the term, a *liberal* man. There were principles in his heart, with which bigotry could not coalesce, and into whose society it was not permitted to enter. Even in the unhappy controversy which he held with Luther, concerning the nature of the eucharist, he discovered a spirit of indulgence towards his opponent while at the same time he maintained, with unconquerable pertinacity, what he believed to be true. And if, in relation to the Baptists of Zurich, he even seemed to encourage intolerance, it was only on the same principle, by which the Pilgrim Fathers once persecuted the Quakers of New England, because they considered them too wild and frenzied to be endured in civilized society. He was alternately courted and suspected, cherished and abused, by men of different sentiments and opposite interests. But he was independent; neither friend nor foe could make him swerve from his purpose; he could not be shut up to narrow exclusiveness, nor thrown open to a weak surrender of his faith. He was full of courtesy and generosity, yet dignified and firm; like a noble elm that gracefully yields its flowing boughs to every breeze, but remains unmoved at its base mid storm and whirlwinds.

No man ever possessed more fully the confidence of his fellow-citizens than Zuingle. He was the object of their admiration and their warm affection. He was their guide and their dependence; they boasted of his worth, and gave to his word the authority of a law. Senates eagerly sought his advice, and passed resolutions, and decided on treaties, agreeably to his counsel. He lived to see the system of Popish imposition legally abolished in his own canton, and other can-

tons fast imitating the example. In truth, he emancipated his country, and gave to it the simplest form of that system of faith which Calvin afterwards matured. Gratitude for his services, as well as respect for his character, demand for him a place in our tenderest recollections. Let his self-confidence and arrogance be overlooked, while his magnanimity prepossesses the heart. We have only to regret that history has done no more justice to the merits of the man, who, like his own Switzerland is little known and little talked of by the world, but admired by every acquaintance for simplicity and grandeur.

It has been truly said, that as the Dutch Reformed Church is the counterpart of the Church of Holland, so the German Reformed Church is the counterpart of the Reformed or Calvinistic Church of Germany. Its first principle is declared to be, that "The Bible is above all human authority, and to it alone must every appeal be made." On this principle Zuingle acted, while he was pastor of the Church of Glarus, in the early part of the seventeenth century, when he began in good earnest to investigate theological truth; thus he opposed Popery, and on this ground also he controverted some of the most favorite views of his friend Martin Luther.

Mr. Gorrie has very truly said, that "At the time of the Reformation two classes of Protestants existed; those who believed in the corporeal or bodily presence of Christ in the Lord's Supper, who believed also in the propriety of using pictures and images in places of worship, and who were in favor of retaining a portion of the rites and ceremonies of the Roman Church. These were called Lutherans, because Luther strenuously clung to these doctrines and usages. Those who imbibed opposite views on all these controverted points were denominated German Reformed, Dutch Reformed, French Reformed, etc., according to the particular nation or locality where they had an existence.

Of the German Reformed Church, Zuingle may be considered the founder. While taking the same general views of scriptural truth as Luther, Melancthon, and their co-laborers, some of their common principles he carried much farther; as, for instance, he not only renounced the doctrine of Transubstantiation, but went far beyond what was called the consubstantiation of Luther, and contended that Christ was only symbolically present in the elements of bread and wine at the Lord's Supper. Nor was he entirely agreed with the distinguished John Calvin. Their differences related to the Lord's Supper, on which Calvin held a middle theory between Luther and Zuingle;—on church government, in reference to which Calvin was favorable to union between church and state, and Zuingle labored for their entire separation.



—and on religious liberty, in his views of which Zuingle went much farther than his friend. We need not say, that on the whole Calvin, gained most adherents; but the doctrines advocated by Zuingle have had and still have very many warmly attached friends. His views on the Lord's Supper are now, probably, acceded to by the vast majority of the Protestant world; and those of church government and religious freedom are making mighty progress.

The first members of the German Reformed Church in this country were some emigrants from Germany, who arrived in Philadelphia, in the early part of the eighteenth century. Their first organization was in Pennsylvania, but they soon began to extend into New Jersey, Maryland, Virginia, the Carolinas, etc., till they are now to be found in almost every state; and they would probably have been far more numerous than they are, had they not chiefly confined their attention to immigrants from Germany.

In reference to the DOCTRINES of the German Reformed Church, there is some difficulty in speaking. It is true, that the Heidelberg Catechism is professedly the standard of the body; and that in Germany they add to this the Augsburg Confession, as altered by Melancthon; but it is also as true that they require no subscription to these or any other standards on the ordination of their ministers; and some recent statements have been made, of which we have seen no contradiction, that doctrines have been taught in high places to which none of the Reformers would have consented. We suppose that none will deny that much laxity in doctrine is permitted among them; and that Calvin and Wesley, Toplady and Pusey might all find advocates in their number. Not a few of their ministry at present take high ground on the doctrine of sacramental efficacy, and the value of tradition.

The general GOVERNMENT of the German Reformed Church is Presbyterian, though slightly varied in name and details. Each congregation is governed by the elders and deacons, who form a vestry or consistory, the pastor, generally, being the chairman. The trustees of incorporated churches are also considered members of the vestry, with a vote on its questions. The body which stands next is the Classis, or Presbytery, which meets once a year. It is composed of a minister and elder from each church within its bounds, and to this body appeals are presented from the lower court. The next highest body is the Synod, composed of ministers and lay delegates from each Classis. There is no higher body than this, except when the latter bodies agree to call a General Assembly or Convention for special purposes.



There are in the United States, two German Reformed Synods, eastern and western, entirely independent of each other, but maintaining fraternal intercourse by correspondence, at each annual meeting. At Mercersburgh, Pa., a College, Theological Institution, and a Grammar School exist, all under the control of this Church. The College was founded in 1835, and takes its name from John Marshall, the late distinguished Chief Justice of the United States. Its President is the Rev. John Nevin, D. D., who has under his control six instructors, and fifty-eight students; the number of its Alumni is one hundred and fifty-five, seventy-six of them being ministers. Six thousand volumes compose its library. The Theological Institution originated in 1825; it has two professors and eighteen students; it has educated one hundred and twenty-one persons, and has a library of six thousand volumes. In sustaining Foreign Missions, the German Reformed Church acts with the American Board of Commissioners; nor are they negligent of Domestic Missions. Two papers, one in the English language, and another in the German, together with a Quarterly Review, of a high literary character, show that they are acquainted with the power of the press.

The census of 1850 states, that this body owns 327 churches, capable of accommodating 156,932 persons, and the buildings are valued at \$965,880. This statement gives an average of 479 persons to each house of worship, and an average value of each of \$2,953; showing more than the usual value of houses of worship throughout the country. The body is said to have 260 organized churches, 273 ministers, and 75,000 members.

## THE REFORMED MENNONITES



P O N Menno Simon, and the doings of his followers, we shall have somewhat to say in another part of our volume. The origin of the Reformed Mennonites may be soon told. Every institution, as Archbishop Tillotson has said, is liable in the course of time to become corrupted; and it is important, therefore, that a frequent comparison should be made with the original institution, that so whatever has become wrong may be set right. Some half a century ago, many of the Mennonites in the State of Pennsylvania began to feel very strongly that the Body at large was declining in vigorous piety, and very frequent conferences were held by them on the subject. They at length came to the conclusion, that all attempts on their part to effect a reformation would be useless; and therefore, in 1811, they held a meeting at Strasburgh, Lancaster county, Pennsylvania, and organized a new body, choosing the Rev. John Herr their pastor and bishop. Since that time they have slowly increased, and carried their views into several neighboring States, and into Canada. Few parties have ever pursued their course in a more quiet unostentatious manner, or manifested less zeal in the propagation of their peculiarities. They have, we believe, no conventions, no colleges, no periodicals; and to a very great extent their numbers increase chiefly by the natural increase of their families.

As to the DOCTRINES of this body we can be at no loss, as a condensed view of them has several years since been published under the sanction of the Rev. John Herr, one of their bishops. It here follows:

I. They believe, and confess, according to Scripture, in one Eternal, Almighty, and Incomprehensible God, the Father, Son, and Holy Ghost, and no more, and no other; who works all in all, and is the Creator of all things visible and invisible; and that he created our first parents after his own image and likeness, in righteousness and true holiness, unto eternal life; and that he endowed them with many and great gifts, and placed them in Paradise, and gave them a command and prohibition.

II. They believe and confess that our first parents were created with a free will, susceptible of change ; and that they were at liberty to fear, serve, and obey their Creator, or disobey and forsake him ; and, through the subtlety of the serpent, and the envy of the devil, they transgressed the command of God, and disobeyed their Creator ; by which disobedience, sin and death came into the world, and thus passed upon all men. They also believe that by this one sin, they were driven from Paradise, became so far fallen, separated, and estranged from God, that neither they nor their posterity, nor any other creature in heaven or on earth, could redeem or reconcile them to God ; and that they would have been eternally lost, had not God interposed with his love and mercy.

III. They believe and confess that God, notwithstanding their fall and transgression, did not wish to cast them away, and have them eternally lost ; but that he called them again to him, comforted them, and testified that there was yet a means of reconciliation ; namely, that the Son of God, who was appointed unto this purpose before the foundation of the world, and who was promised unto them and their posterity, for their reconciliation and redemption, while yet in Paradise, from that time forth was bestowed upon them by faith.

IV. They believe and confess that when the time of the promise was fulfilled, this promised Messiah proceeded from God, was sent, and came into the world, and thus the word was made flesh and man ; they also believe, that his going forth is from everlasting to everlasting, without beginning of days, or end of life : that he is the beginning and the end, the first and the last ; and, also, that he was God's first and only Son, and who was the Lord of David, and the God of the world.

They further believe, that when he had fulfilled his course, he was delivered into the hands of the wicked ; was crucified, dead, and buried ; rose again on the third day, ascended to heaven, and sits on the right hand of the majesty of God ; from whence he will come again to judge the quick and the dead. And that through his death, and the shedding of his blood for all men, he bruised the serpent's head, destroyed the works of the devil, and obtained the forgiveness of sins for the whole human family.

V. They believe and confess, that previously to his ascension he instituted and left his New Testament, which he confirmed and sealed with his blood, and commended it so highly to his disciples, that it is not to be altered, nor added to, nor diminished. And that, inasmuch as it contains the whole will of his heavenly Father, he has caused it to be promulgated over the earth, and appointed apostles, missionaries,

and ministers, to teach it in his name to all people, nations, and tongues; and has therein declared all men his children and lawful heirs, provided they live up to the same by faith.

VI. They believe and confess, that the first lesson of the New Testament of the Son of God is repentance and reformation; hence it is their opinion, that men must reform their lives, believe in the gospel, desist from sin, forsake unrighteousness, sacrifice the old man with all his works, and put on the new man created after God, in unsullied holiness.

VII. As regards baptism, they confess, that all penitent believers, who by faith, regeneration, and renewing of the Holy Ghost, are made one with God must, upon their scriptural confession of faith, and reformation of life, be baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, agreeably to the doctrine and commandment of Christ; whereupon they must learn to observe all which the Son of God taught and commanded his disciples.

VIII. They believe and confess a visible church of God; namely, those that are made one with God in heaven, and received into the fellowship of the saints here on earth. They also confess, that the same are the chosen people, the royal priesthood, the holy nation, and the children and heirs of everlasting life, a dwelling place of God in the spirit, built upon the foundation of the apostles and prophets, Christ being the chief corner-stone, upon which the church is built; and this church must be known, by her obedience to her supreme head and king; in all matters of faith to obey him, and to keep all his commandments; and as a virgin and bride forsakes father, mother, and all strange company, and yields herself to the will of her bridegroom, so all the true children of God, must separate from all false worship, flee from the voice of strangers, and give heed unto no one, except Christ and his commissioned ministers.

IX. With regard to the offices and elections of the Church, they believe and confess, that the Lord Jesus Christ himself instituted and ordained offices, and ordinances, and gave directions how every one should do that which is right and necessary; and further, that he provided his church, before his departure, with ministers, evangelists, pastors, and teachers, in order that they might govern the church, watch over his flock, and defend and provide for it; and that the Apostles likewise elected brethren, and provided every city, place, or church, with bishops, pastors and leaders; and that they always had to be sound in faith, virtuous in life and conversation, and of good report both in and out of the church, in order that they might be an example in all good and virtuous deeds.

X. They also confess, and observe a breaking of bread or supper, which Christ instituted with bread and wine before his suffering; ate it with his apostles, and commanded it to be kept in remembrance of himself, which they consequently taught and practised in the church, and commanded to be kept by all true believers in remembrance of the sufferings and death of the Lord; and that his body was broken, and his precious blood shed for the benefit of the whole human race; the fruits of which are redemption and everlasting salvation, which he procured thereby, manifesting such great love towards sinners, by which all true believers are greatly admonished to love one another, even as he has loved them, and as many grains are united together into one bread, and many grapes into one cup of wine: so shall they as many members be united into one body, and all partakers of the same bread; and without this union of spirit, and true holiness, no one can be admitted to this holy supper.

XI. They also confess the washing of the saints' feet, because the Lord not only commanded it, but actually washed the feet of his disciples, although he was their Lord and Master; and by so doing, he gave them an example, which they were necessitated to follow. Besides, they believe it their duty to consider with profound meditation, how the blessed Son of God humbled himself, not only in washing his disciples' feet, but much rather, because he washed and purified our souls, with his precious blood, from all the pollution of eternal damnation.

XII. With regard to marriage, they believe there is in the Church an honorable marriage, between two believers, as God ordained in the beginning in Paradise, and instituted it between Adam and Eve; as also Christ opposed and reformed the abuses that had taken place, and restored it to its original condition. They further believe, that as the patriarchs had to marry among their own kindred, so likewise the followers of Christ are not at liberty to marry, except such, and no others, as have been united with the church as one heart, and one soul, and stand in the same communion, faith, and doctrine.

XIII. They confess and believe, that God instituted and appointed authority and the magistracy as a punishment for evil-doers, and a protection for the good; hence they dare not gainsay or resist it, but must acknowledge the magistracy as the minister of God, be subject and obedient in all things, not repugnant to God's law and commandments; also faithfully pay tribute and tax, and render that which is due, as Christ taught, practised, and commanded his disciples to do; and also, that it is their duty to pray constantly for the prosperity of the government and welfare of the country. They further believe



that, as Christ avoided the grandeur of this world, and conducted himself as an humble minister, none of his followers must discharge the duties of a magisterial office, or any branch of it, following in this, the example of Christ and his apostles, under whose Church these specified offices were not administered; and as they are instructed not to hold any worldly office whatever, they likewise think themselves deprived of the liberty of elevating others to a magisterial, or any other office.

XIV. Concerning the spiritual kingdom of Christ, they confess and believe, that it is not of this world; and that he dissuaded all his ministers and followers from all worldly power, forbidding the same, and instituted a diversity of offices in his Church, whereby the saints may be joined together, so as to build up the body of Christ; and that they must not be equipped with carnal weapons; but on the contrary, with the armor of God; and the sword of the Spirit, which is the word of God, in order that they may be enabled to fight against, and overcome flesh and blood—the allurements of the world and sin—and thus finally to overcome and receive, through grace, the crown of everlasting life, from this our Eternal King, as their recompense and reward.

XV. As regards revenge, they believe and confess, that Christ did forbid his disciples all revenge and defence, and commanded them not to render evil for evil; hence they consider it evident, according to his example and doctrine, that they should not provoke, or do violence to any man, or enter into any legal process, but seek to promote the welfare and happiness of all men; and that they should pray for their enemies, feed and refresh them when hungry or thirsty, and thus convince them by kindness, and overcome all ignorance by doing unto others, as they would that others should do unto them.

XVI. Respecting oaths, they believe and confess, that Christ did forbid his disciples the use of them, and commanded that they should not swear at all. Hence they infer, that all oaths, greater or minor, are prohibited; and that they must, instead of this, confirm all their declarations, assertions, and testimonies with the word yea in that which is yea, and nay in that which is nay. Hence they should always perform, follow, keep and live up to their words, as though they had confirmed them with an oath.

XVII. They also believe and confess a ban, separation, and Christian correction in the Church, whereby the pure may be distinguished from the defiled. Namely, if any one, who has embraced religion, and attained the knowledge of truth, sins voluntarily or presumptuously against God or unto death; they believe that such a person,

when the Church has sufficient evidence of the case, cannot remain in the congregation of the righteous; but shall and must be separated, excommunicated and reprov'd in the presence of all, and considered as an offending member and open sinner; in order that he may be an example and terror to others, and that the Church may remain pure and undefiled. And concerning brotherly reproofs and admonition, they consider it necessary to instruct them with all meekness to their own amendment, and reprove the obstinate, according as the case may require.

XVIII. Respecting the avoiding of the separated, they believe and confess, that if any one, by a wicked life, or perverted doctrine, has separated himself from God, and consequently *from the Church*, he must be shunned, according to the doctrine of Christ and his apostles, and avoided without partiality by all members of the Church unto whom it is known, whether in eating, drinking, or other similar matters; and that they should have no dealings with him; for the purpose of making the sinner ashamed, be convicted, and called to repentance.

It is also their belief, that there should be used in the avoiding, as well as in the separation, such moderation and Christian charity, as may have a tendency to insure his reformation; hence they do not consider them as enemies, but admonish them as brethren, in order to bring them to knowledge, and be reconciled to God and his church.

XIX. Relative to the resurrection of the dead, they believe and confess, agreeably to Scripture, that all men that have died, shall be awakened, quickened, and raised on the last day, by the incomprehensible power of God; and that these, together with those that are then alive, who shall be changed in the twinkling of an eye at the sound of the last trumpet, shall be placed before the judgment seat of Christ; and that the good will be separated from the wicked: that then every one shall receive in his own body, according to his works, whether they be good or evil; and that the good or pious shall be taken up with Christ, as the blessed, enter into everlasting life, and obtain that joy which no eye hath seen, nor ear heard, nor mind conceived, to reign with Christ from everlasting to everlasting.

And that on the contrary the wicked shall be driven away as accursed, and thrust down to outer darkness, and into the everlasting pains of hell, where the worm dieth not, and the fire is not quenched; and that they shall not have any prospect of hope, comfort, or redemption.

The GOVERNMENT of the Reformed Mennonites varies very little from that of the older body, except in the matters implied in their Con

fession of Faith ; and in worship few observable points of difference are shown.

In reference to STATISTICS, we can say but little, as they preserve no records, and keep no lists of their additions ; indeed it has been said that they regard it sinful, as in the case of David, to "Number the people." Their churches are believed to be very generally supplied with ministers, whose services are always gratuitous, and with a sufficient number of deacons or other officers. It is believed that the number of churches is about one hundred, and of members, probably, nearly five thousand.



ST. PETER'S AT ROME. Seats 54,000 persons.

THE

## ROMAN CATHOLIC CHURCH.



Landing of Columbus in America.

**CATHOLICISM** has accomplished mighty triumphs in the world.—It boasts of antiquity, wealth, learning and numbers. The members of this church have been called by various names, chiefly given them by their opponents. They have been denominated

“*Papists*,” originally intended to intimate their connexion with the *Papa*, or *Pope*, the holy father; but this phrase, being now considered a term of reproach, is seldom used. By themselves their great organization has been called “*The Holy Catholic Church*,” but this title has been objected to by *Protestants* as arrogant. For more than half a century, their legal title in England has been “*Roman Catholic*,” and his phrase has come into common use in this country.

It is remarked by the Rev. J. Nightingale, in his “*Religion of all Nations*,” in reference to this system of religion, and the remark will equally apply to all others, “The religion of the Roman Catholics ought always, in strictness, to be considered apart from its professors,

whether kings, popes, or inferior bishops ; and its tenets, and its forms, should be treated of separately. To the acknowledged creeds, catechisms, and other formularies of the Catholic Church, we should resort for a faithful description of what Roman Catholics do really hold, as doctrines essential to salvation ; and as such held by the faithful among them in all times, places, and countries. Though the Catholic *forms* in some points may vary in number and *splendor*, the Catholic *doctrines* cannot ;—though *opinions* may differ, and change with circumstances, *articles of faith* remain the same.” These views are approved by eminent Catholics, who declare that by them they are willing to be judged ; and in harmony with these statements we shall not make in this article a single statement in doctrine, history, or statistics which cannot be confirmed from their own writers. Truth can never lose any thing in the end by its transparent honesty.

It cannot be denied that the THEOLOGICAL CREED of the Roman Catholics has often been, by violent partisans, greatly misrepresented. On this account we have taken considerable pains to ascertain what their real views on the most important doctrines of the Christian faith are. And we shall first give a view of their faith from a volume published in England some years ago, written by the Rev. J. Berrington, a priest of the Catholic church. He says :—

“The following rule is the grand criterion by which each article of *our faith* may be distinctly ascertained.

“This rule is—All that, and only that, belongs to Catholic belief, which is revealed in the word of God, and which is proposed by the Catholic church to all its members, to be believed with divine faith.

“Guided by this certain criterion, we profess to believe :—

“1. That Christ has established a church upon earth, and that this church is that which holds communion with the See of Rome, being one, holy, catholic, and apostolical.

“2. That we are obliged to hear this church ; and therefore that she is infallible, by the guidance of Almighty God, in her decisions regarding faith.

“3. That Saint Peter, by divine commission, was appointed the head of this church, under Christ its founder ; and that the Pope, or Bishop of Rome, as successor to Saint Peter, has always been, and is at present, by divine right, head of this church.

“4. That the canon of the Old and New Testament, as proposed to us by this church, is the word of God ; as also such traditions, belonging to faith and morals, which being originally delivered by Christ to his apostles have been preserved by constant succession.

“5. That honor and veneration are due to the Angels of God and



his saints; that they offer up prayers to God for us; that it is good and profitable to have recourse to their intercession; and that the relics or earthly remains of God's particular servants are to be held in respect.

"6. That no sins ever were, or can be remitted, unless by the mercy of God, through Jesus Christ; and therefore that man's justification is the work of divine grace.

"7. That the good works, which we do, receive their whole value from the grace of God; and that by such works we not only comply with the precepts of the divine law, but that we thereby likewise merit eternal life.

"8. That by works done in the spirit of penance we can make satisfaction to God for the temporal punishment, which often remains due, after our sins, by the divine goodness, have been forgiven us.

"9. That Christ has left to his church a power of granting indulgences, that is, a relaxation from such temporal chastisement only as remains due after the divine pardon of sin; and that the use of such indulgences is profitable to sinners.

"10. That there is a purgatory or middle state; and that the souls of imperfect Christians therein detained are helped by the prayers of the faithful.

"11. That there are seven sacraments, all instituted by Christ; baptism, confirmation, eucharist, penance, extreme unction, holy orders, matrimony.

"12. That in the most holy sacrament of the eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ.

"13. That in this sacrament there is, by the omnipotence of God, a conversion, or change, of the whole substance of the bread into the body of Christ, and of the whole substance of the wine into his blood, which change we call TRANSUBSTANTIATION.

"14. That under either kind Christ is received whole and entire.

"15. That in the mass or sacrifice of the altar, is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.

"16. That in the sacrament of penance, the sins we fall into after baptism are, by the divine mercy, forgiven us.

"These are the great points of Catholic belief, by which we are distinguished from other Christian societies; and these only are the real and essential tenets of our religion. We admit also the other grand articles of revealed and natural religion, which the gospel and the light of reason have manifested to us. To these we submit as men and as Christians, and to the former as obedient children of the Catholic Church."

The Roman Catholic Church has been often charged with corrupting the ten commandments of Moses, intending to get rid of the law as to the worship of images. But the following *authorized* version of the commands, will show the falsehood of this charge, and that what are usually called the first and second commandments are here united in one, and the tenth is divided into two:—

1. "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them."

2. "Thou shalt not take the name of the Lord thy God in vain."

3. "Remember that thou keep holy the Sabbath day."

4. "Honor thy father and thy mother."

5. "Thou shalt not kill."

6. "Thou shalt not commit adultery."

7. "Thou shalt not steal."

8. "Thou shalt not bear false witness against thy neighbor."

9. "Thou shalt not covet thy neighbor's wife."

10. "Thou shalt not covet thy neighbor's goods."

While the Catholics teach these as the laws of God, they have six laws of the Church to which they require obedience:—

1st. To hear Mass, and to rest from servile works on Sundays and Holidays of obligation.

2d. To keep fast in Lent, the Ember days, the Fridays in Advent, and eves of certain Festivals; and to abstain from flesh on Fridays, and on other appointed days of abstinence

3d. To confess our sins to our Pastor, or other Priest, duly authorized, at least once a year.

4th. To receive the Blessed Sacrament at Easter, or thereabout.

5th. To contribute to the support of our Pastors.

6th. Not to marry within certain degrees of kindred; nor privately without witnesses; nor to solemnize marriage at certain prohibited times.

Many Protestants have complained of the multiplicity of rites and ceremonies used by the Catholic Church; but to this it is replied, that all the external rites used in the celebration of the holy mysteries are intended for the instruction of the faithful. A Catechism published in 1853, with the approbation of Archbishop Kenrick, of Baltimore, tells us, in reference to the Lord's Supper, for instance: "The chief de-

sign of these rites is to commemorate and to represent the passion and death of our Lord and Saviour Jesus Christ. This is plainly to be observed in the altar and its ornaments as also in the vestments which are worn by the priests.

"The *Altar* represents Mount Calvary, where the Redeemer of the world expired upon an ignominious cross. This very word *altar* has relation to sacrifice, which must necessarily be offered to God in that Church in which his true faith is professed ; and hence this name of altar is mentioned by St. Paul. "We have an altar," says he, "whereof they have no right to eat who serve the tabernacle." Heb. xiii. 10.

"The *Altar-stone* represents the cross on which the sacred victim was immolated.

"The *Candles* are lighted during the holy mysteries, through a motive of honor and respect. They represent the light of faith, and the fervor of charity, which the gospel inculcates. They are also expressive of spiritual and immortal life and joy. "Throughout all the churches of the East," says St. Jerome, "when the Gospel is to be read, though the sun shines, torches are used, not to chase away darkness, but for a sign of joy."

"The *Crucifix* is placed in the middle of the altar, to represent to our minds the passion and death of Jesus Christ, which is to be chiefly considered and piously meditated upon in this holy sacrifice.

"1. The *Amict*, or linen veil, which the Priest first puts on, represents the veil with which the Jews covered the face of Jesus Christ, when they buffeted him in the house of Caiaphas, and bid him prophesy, who it was that struck him.

"2. The *Alb* signifies the white garment, which Herod put on him to intimate that he was a fool.

"3. The *Girdle*, *Maniple*, and *Stole*, signify the cords which bound him during his passion.

"4. The priest's upper *Vestment* represents the seamless coat of Christ, the purple garment with which they clothed him in derision, and also the cross which He bore on his mangled shoulders as He was dragged on Calvary.

"5. The *Altar-cloths*, with the *Corporal* and *Pall*, represent the linen in which the dead body of Christ was shrouded and buried."

In reference to the circulation of the Scriptures, we believe that while it cannot be denied, some of the priesthood, perhaps the majority of them, in many countries absolutely deny the use of the holy volume to the laity, there does not appear to be any thing in the recognized system of ecclesiastical law amounting to any thing like a prohibition.

On the other hand, it is certain that more than one of the Popes have encouraged the careful study of the Bible; and equally certain is it, that many editions of it have been and still are published under the sanction of eminent Bishops. At the same time, we believe, that they only allow such versions to be circulated among them which have originated in the Catholic Church, and which are accompanied with their own notes.

As a matter of History, the Roman Catholics claim that England was visited by Missionaries from the Pope in the early part of the second century, Lucius, the king, together with his queen, as also many of the noblemen and Druids were converted; not a few of the latter, afterwards became excellent ministers of the Church. Thus, we are told, that Great Britain had the honor of being governed by the first Christian king, and was happy above all other countries in publicly professing the Christian faith by royal authority. This faith, the venerable Bede and other historians tell us, Great Britain received from the Roman See, and preserved inviolate till the Saxon conquest.

Every one of our readers has heard of *St. Patrick*; but who or what he was few can tell. Let us see:—

At the close of the fourth century, at Boulogne, in Picardy, a child was born, and named Succat. His parents were pious, and “Trained him up in the nurture and admonition of the Lord.” At a subsequent period they left Picardy, and removed to Brittany. On a certain day, while engaged in childish sports by the sea-shore in company with two sisters, they were seized by a company of Irish pirates, carried to Ireland, and “Sold to a chieftain of a pagan clan.” Like the prodigal son, he was sent into the fields to feed swine. It was while engaged in this humble calling, that the religious instruction formerly communicated to him by his pious mother, came fresh to his mind, and affected his heart. He bowed before God, and sought and obtained the pardon of his sins. His own account of this change is in the following language:

“I was sixteen years old, and knew not the true God; but in that strange land, the Lord opened my unbelieving eyes, and, although late, I called my sins to mind, and was converted with my whole heart to the Lord my God, who regarded my low estate, had pity on my youth and ignorance, and consoled me as a father consoles his children.”

Thus it was that this young “Swineherd” was born again by the truth and Spirit of God, while wandering solitarily over the green pastures of Ireland.

Touching the power and genuineness of his subsequent religious experience, he writes as follows:

“The love of God increased more and more in me, with faith and the fear of his name. The Spirit urged me to such a degree, that I poured forth as many as a hundred prayers in one day. And even during the night, in the forests and on the mountains where I fed my flock, the rain, snow and frost, and sufferings which I endured, excited me to look after God. At that time, I felt not the indifference which now I feel; the Spirit *fermented* in my heart.”

After the conversion of Succat, he returned to his father's house; but resisted all solicitations to remain there. In all her moral darkness and degradation, Ireland was before him, and he could not stay. The love of Christ constrained him, and he returned to publish the gospel in the land, and among the people, where light first dawned upon his own mind. Having returned to Ireland, he engaged in preaching Jesus Christ to pagan tribes with great and saving effect. He died at an advanced age.

This is the man who is now known as St. Patrick. Considering the times in which he lived, and the difficulty of access to the inspired records, it is quite probable that his theory of religion was not in all respects correct; but it seems evident that he knew the grace of God in truth, and prompted by a burning zeal for souls, he presented Christ as the way of salvation, and that with extraordinary success.

One of the most devoted Christians and apostolic laborers of any church or country was Francis Xavier, now called Saint. He sprang from a noble family at Navarre, and was born in the castle of Xavier, at the foot of the Pyrennees in 1506. He pursued his studies with eminent success, both in Spain and France, devoted himself to missions, and was appointed by the Pope missionary to the Portuguese settlements in India. He landed at Goa, the capital of those settlements, May 6, 1542.

Goa is a considerable town, situated on an island of the same name, originally built by the Moors, and taken from them by the Portuguese in 1510. For the advancement of religion it was erected into a bishop's See, and the viceroy there fixed his residence. Xavier found the city in a most deplorable state of ignorance and corruption. Mohammedan Moors and degenerate Christians composed the bulk of its inhabitants; the Portuguese lived more like infidels than Christians, who having no religious instruction, and being awed by no ecclesiastical authority, lay immersed in a gulf of all those disorderly habits, which the thirst of gain, unbridled lust, and revenge, usually create. To reform this second Babylon was the first undertaking of the apostolical Xavier. His labors were incessant; the grace of the Holy Ghost gave unction and effect to his words. Within the course of a few months he had the



satisfaction of seeing Goa wholly changed into a new city, both in principles and manners. From Goa the holy missionary turned his eyes towards the coast of the peninsula, which stretches to the south, and ends in a point, called Cape Comorin. The country was covered with villages, well peopled, and governed by their own chiefs, in alliance with the Portuguese. Though little skilled in the Malabar language, Xavier had the address to make himself understood by the idolatrous inhabitants. His engaging manners, his humility, and readiness to help them, drew their respect and attention; they listened, the grace of God infused understanding, they believed, and asked to be baptized. He pursued his course along the coast, and entered the populous kingdom of Travancore, near Cape Comorin. Here the harvest of souls was very abundant; in the space of one month, as he himself informs us, he baptized with his own hand, ten thousand souls. In a short time the whole kingdom became Christians; the idolatrous temples were every where pulled down, and no less than forty-five churches were erected to the living God.

Ardent in the pursuit of making the name of Jesus Christ known to the remotest inhabitants of the east, Xavier went aboard a vessel at St. Thomas'—sailed across the Gulph of Bengal to Malacca, and from thence to the islands of Molucca, preaching the faith of Christ in every place he came to. In Malacca he met with a native of Japan, whom he converted and baptised by the name of Paul. Paul accompanied him to the Moluccas, from whence they sailed together to Japan, and landed at Cagoxima, the birth place of Paul. Japan is a general name given to a cluster of islands lying in the extremity of the east, opposite to China, between the thirtieth and forty-fifth degrees of northern latitude.

The productions of the country in gold, silver, and other precious commodities, afford a lucrative trade to the European merchants. The supreme power of governing is vested in an emperor, under whom several petty kings exercise a dependant power. The Japanese are naturally ingenious, and lovers of science, but miserably imposed upon by their hypocritical priests, called Bonzes, who under the outward show of Pagan rites and sacrifices, delude the people, and provide themselves with every luxury for the indulgence of an idle and voluptuous life.—To these idolaters Xavier began to announce the first tidings of Christianity. Though thousands were converted, yet the progress of the Gospel among them, was not equal to his zeal or his expectations. Besides the strong opposition of the Bonzes, he found that the high esteem in which the Chinese were held by the people of Japan, was the next great obstacle to their conversion. When convinced of the Christian

truths, and pressed to relinquish their idolatrous worship, many would ask, if the Chinese had relinquished theirs. Powerful is the influence which example has at all times over the manners and opinions of men; here it was insuperable, nothing could remove it but the very conversion of the Chinese, whom the Japanese looked up to as to their masters in religious matters. The time for the conversion of China was not yet come, but Xavier resolved to make the attempt, hoping that by gaining one populous empire to the faith of Christ, he should gain another. With that religious view he left Japan, where he had labored two years and a half, and embarked for China. He landed in the island of Sanciano, near the continent, but was permitted to go no further. It pleased God here to visit him with his last sickness. A burning fever put an end to his apostolic labors, and opened to him the gate of everlasting rest on the second day of December, 1552.

During the ten years which this illustrious saint employed in the east, for the propagation of the Catholic religion, astonished infidels beheld the miracles and wonders renewed by him, which the first ages of Christianity had witnessed in the apostles. A new world, converted by the preaching and miraculous powers of one man, idolatrous kings bending their necks to the yoke of Christ, the sound of the Gospel heard for the first time in the very extremity of the terraqueous globe, and the Roman Catholic faith, established in regions too remote to be noticed by antiquity, are among the trophies of the sixteenth century.

Few events in history have excited more interest or led to more conversations than the Gunpowder Plot, so called in 1605, when a plan was formed to blow up the houses of the British Parliament. This plot has almost universally been charged upon the Roman Catholics; but in the most solemn manner they deny the charge, and urge many strong facts as arguments proving their entire innocence. We have referred to the circumstance here chiefly to introduce the narrative of the death of a Catholic Priest who suffered on account of it. We copy it from "*REEVE'S History of the Christian Church*," published at Boston, 1851, "with the approbation of the Right Reverend Bishop Fitzpatrick."

The Reverend Henry Garnett having been arraigned for concealing the knowledge he had of the gunpowder treason, and being found guilty by a jury of men who regarded not the sacred tie of sacramental confession, under which he received that knowledge, was sentenced to be hanged, drawn, and quartered. On the third of May, 1606, in the morning, he was conducted out of his chamber in the Tower, placed in a sledge upon a bundle of straw, and publicly conveyed through the city to St. Paul's churchyard. There, opposite to the west gate of

the church, a scaffold was erected, and adjoining to it a high gibbet ; on one side a stage was raised, on which he was to be quartered, and near it a blazing fire for the burning of his entrails. Being helped out of the sledge, the motion of which had made him dizzy, he went up the steps of the scaffold, and with a smiling countenance saluted the crowd ; then lifting up his eyes towards heaven, he thus addressed them : “ This day is the finding of the holy cross, under the protection whereof it has pleased God that I am to put an end to all the crosses and miseries of the present life ; it is a day of solemnity and jubilation to us. The cause of my death you are already acquainted with, and I willingly submit to the order of divine Providence. As for the late treasonable attempt of blowing up the parliament house, as I hope for salvation, I never was acquainted with it, only in confession, which I was obliged not to reveal. I have always detested such treasonable practices ; I know them to be contrary to the sentiments of the Bishop of Rome, and not countenanced by any doctrine in our Church.” He was proceeding to say something concerning his faith, when the recorder interrupted him, and pressed him to own his guilt against the king, and to ask forgiveness. “ As far as I have offended his majesty,” replied Mr. Garnet, “ so far I ask pardon with all my heart.” “ Do you hear him ?” exclaimed the Recorder, “ he asks pardon of the king for the gunpowder plot.” “ Mr. Recorder, you wrong me,” said Mr. Garnet ; “ I was never guilty of such a design ; of whatever regards that design, I am obliged to declare myself innocent.” Having made this solemn declaration, he prepared himself for his last moments by fervent prayer. Lifting up his eyes to heaven, and making the sign of the cross, he devoutly said, “ We adore thee, O Christ, and we bless thee, because by thy cross thou hast redeemed the world ; this sign shall be in heaven, when the Lord shall come to judge. Alleluia. Then calling upon the blessed Virgin Mary, and several times repeating the words, “ Into thy hands, O Lord, I commend my spirit,” he placed his arms across and was turned off the ladder. The executioner was about to cut him down immediately, as had been done to many others who suffered for religion, but the people would not permit it ; and when his severed head was held up to them, instead of shouting as was usual, at the execution of a traitor, they moved off in silence, and with discontent in their looks ; many of them said that his behaviour was a plain contradiction to the character which his enemies had given of him.

But the HISTORY of *Catholicism in this country* is of the highest interest to our readers ; and the body claims the identity of its origin with

the arrival of Columbus, the celebrated discoverer of this vast continent, on the island of Guanahani, or San Salvador, Oct. 11, 1492.

On that day Columbus landed at Palos, and walked in solemn procession to the church of St. George, to return thanks for his safe voyage. On this interesting scene a Protestant author has thus written :

“ Through St. George’s Abbey grey  
The storm-tossed mariners wend their way,  
At the Virgin’s shrine to pay  
Their thankful vows to highest heaven,  
For preservation duly given,  
Simply is their melody—  
Gloria tibi Domine.

“ The angry tempest round them blew,  
The billows did their course pursue.  
The forked lightnings round them flew ;  
Winds and waves have spared their prey,  
Palos sees them safe to-day.  
Chaunt with them the melody—  
Gloria tibi Domine.

“ They have seen another land,  
And the golden Indies’ strand,  
Other winds their sails have fanned.  
Glorify God’s holy name,  
From whom their glorious mission came.  
Sing with them the melody—  
Gloria tibi Domine.

“ Where the myrtle and the palm  
Through the forest shed their balm,  
Where a soft and holy calm  
Ever undisturbed reigns  
O’er its soft and grassy plains ;  
There the mariner hath been,  
There the cross of Christ is seen.  
Louder chaunt the melody—  
Gloria tibi Domine.”

No man who has read the history of this country with an ordinary degree of attention will pretend that its Roman Catholic inhabitants have not been called to endure their full share of persecution. From Virginia in the South, and from New England in the North, they were exposed to violence from the men who had cried out against the cruelty of popery. Happily, however, there was room enough for both parties ; and no difficulty was placed in the way of the Catholics—also



CECILIUS CALVERT, LORD BALTIMORE.





having a colony where they might enjoy their faith and worship undisturbed.

In giving a portrait of *Cecilius Calvert*, Lord Baltimore, who first colonized Maryland, it is due to his father to say, that when Secretary of State, he became acquainted with the advantages connected with the American Colonies, and obtained from Charles I., the territory now embraced in the State of Maryland. As he did not live to enjoy it, it fell into possession of his son, whose portrait we have given, who arrived in the colony with a number of his adherents in February, 1634. Although he was himself a Roman Catholic, he caused laws to be promulgated giving full freedom to every Christian sect.

The question has often been agitated who first gave full toleration in this country on the subject of Religion, Lord Baltimore or Roger Williams. The reply is easily given when we see the different principles on which these two men acted. Lord Baltimore gave entire freedom to all *Christians*, but to none others; whereas Roger Williams gave entire freedom to all *citizens*, whether they professed religion in any form or not. Baltimore tolerated *Christianity*, but Williams tolerated *Infidelity*, or, in other words gave all the advantages and honors of citizenship to men worthy of them, entirely independently of their religious views. Maryland, under the gentle sway of the Baltimore family, soon became essentially a Protestant State.

It is one peculiar characteristic of the Church of Rome, that its system never changes. Whatever may be the views of Protestants, and how vehemently soever they may oppose their Catholic neighbors, all within the bounds of their Church goes on as usual. The Pope does now whatever his predecessors did centuries ago, and his followers cherish the same interest and pleasure in whatever he does as did their ancestors. Here is an extract of a recent letter from a correspondent at Rome to the "*Catholic Miscellany*," of this country. Whatever different views may be taken by different readers, it is not without interest to any :—

"The beautiful ceremony of blessing the lambs, from whose wool are made the Pallia, to be conferred by the Holy See on archbishops and patriarchs, took place the other day, with Pontifical High Mass, at the ancient church of St. Agnes, beyond the walls of Rome, attracting (as invariably is the case) a large congregation. But one of the greatest multitudes assembled on any late occasion in this city, was to be seen on the Piazza of St. Mary Maggiore, last Sunday, when, being within the Octave of St. Anthony's Day, the ceremony of blessing horses and mules seemed to excite the curiosity of strangers not less than the serious interest of the Romans, who, from all classes of life,

send or conduct their animals to receive this unique form of benediction. Many thousands occupied this piazza throughout the afternoon, the concourse being always greatest on Sunday, (though every day within this Octave the same ceremony occurs,) because the Papal chariots and the studs of the leading nobility are then to be seen among the train of vehicles and riders, continually passing before the little church of St. Eligio, at the door of which stands a priest in a surplice, with the aspersorium, to bestow the blessing, and sprinkle holy water. The mildness and sunny cheerfulness of the weather contributed to attract all citizens abroad on this Sunday, and to impart a brilliantly picturesque aspect to the irregular piazza, bounded on one side by the splendid front of St. Maria Maggiore, with a distant view of the Lateran."

Two remarks may be added here, before we proceed to describe the worship and government of the Roman Catholic Church. The one is, that chiefly by the natural increase of its families, and by emigration from Europe it now numbers its adherents in the United States by millions; and the other is, that in every State of the Union it fully enjoys whatever it can righteously require—going to the full extent of religious freedom.

The **WORSHIP** of the Roman Catholic Church is liturgical, and throughout the greatest part of its extent, the Latin language is used in all public and authorized religious worship, although that language has for many years ceased to be a vulgar tongue. Her object in this practice is, we are told, "To preserve uniformity, to avoid the changes to which living languages are exposed, and thereby prevent the novelties which might thus be introduced; to facilitate the commerce of different churches on religious matters; and to promote a spirit of study and learning among the ministers;" nor does she admit that by this practice her members sustain any injury or loss. She does not, however, require as a condition of communion, the adoption of the Latin language and rite.

The *liturgy*, or order of the mass, almost universally adopted, is that contained in the Romish missal.

Masses are divided into solemn or high mass, and plain or low mass; mass sung or said; public mass, or private mass.

A solemn mass is mass offered up with all the due solemnities, by a bishop or priest, attended by a deacon, sub-deacon and other ministers, each officiating in his part. Such a mass is always sung; and hence a choir of singers accompany it, with an organ, if possible, and at times other instrumental music. Mass, when divested of all these solemnities, and in which only the priest officiates, is a plain or low mass. The priest, however, may either sing the mass, attended by the

choir, or say it. Hence the difference between mass sung and said. Mass may be attended by a crowd of people, or it may be said with few or none present, except the clerk to attend the officiating priest. When the mass is numerously attended, all or many of those present may partake of the sacrifice by communion, or none may communicate but the priest. These differences make the mass public or private, and it has been remarked, that private masses have become more common in latter ages.

The liturgy of the mass will be found in the Roman missal, which contains, besides the calendar, the general rubrics or rites of the mass, as such parts of it as are invariably the same.

After the prayers of the liturgy or missal, those held in the greatest veneration by the Roman Catholics are the prayers contained in the church office or canonical hours. This office is a form of prayer and instruction combined, consisting of the psalms, lessons, hymns, prayers, anthems, versicles, etc., in an established order, separated into different portions, and to be said at different hours of the day

These canonical hours of prayer are still regularly observed by many religious orders, but less regularly by the secular clergy, even in the choir. When the office is recited in private, though the observance of regular hours may be commendable, it is thought sufficient if the whole be gone through any time in the twenty-four hours.

The church office is contained in what is called the breviary; and those branches of this church who have different liturgies from the Roman, have also breviaries differing in language, rite, and arrangement. Even in the Latin church, several dioceses, and several religious bodies, have their particular breviaries. The Roman breviary is, however, the most general in use. It is divided much in the same manner as the missal as to its parts. The psalms are so distributed, that in the weekly office (if the festival of saints did not interfere) the whole psalter would be gone over, though several psalms, viz., the one hundred and eighteenth, or else one hundred and nineteenth, are said every day. On the festivals of saints, suitable psalms are adopted. The lessons are taken partly out of the Old and New Testament, and partly out of the acts of the saints and writings of the holy Fathers. The Lord's prayer, the Hail Mary, or angelical salutation, the apostles' creed, and the confiteor, are frequently said. This last is a prayer by which they acknowledge themselves sinners; beg pardon of God, and the intercession, in their behalf of the angels, of the saints, and of their brethren upon earth. No prayers are more frequently in the mouths of Roman Catholics than these four; to which we may add the doxology, repeated in the office at the end of every psalm, and in other

places. In every canonical hour a hymn is also said, composed by Prudentius or some other ancient father.

The Roman breviary contains also a small office in honor of the blessed virgin, and likewise what is called the office of the dead. We there find besides, the penitential and the gradual psalms, as they are called, together with the litanies of the saints, and the Virgin Mary of Loretto, so called because used in the church of our lady at Loretto, which are the only two that have the sanction of the church.

In the public worship of this church, everything is fixed and uniform. And as the missal and breviary contain the rites, and prayers adopted in ordinary religious assemblies for the purpose of sacrifice or prayer, so the pontifical and virtual contains the forms and prayers with which the sacraments are administered; the blessing of God invoked upon his creatures; the power of evil spirits over the souls and bodies of the faithful destroyed or restrained; the method also of deprecating the wrath of God in times of public calamity, and of returning him thanks for signal public blessings; finally, directions how to afford the comforts of religion to the sick and dying, with the prayers to be made use of in the Christian interment of the dead. Such of the above functions as belong to the Episcopal character or office are to be found in the pontifical; those which belong to simple priests, or even the inferior clergy, are inserted in the virtual.

On the subject of the administration of the sacraments, our limits will not permit us to descend to particulars.

Of the many benedictions used in this church, some besides those accompanying the administration of their sacraments of confirmation and holy orders, are reserved to bishops exclusively, as the consecration of holy oil, chrism, etc. Some are performed by priests in their own right, and others by delegated authority from the bishop.

In addition to such benedictions, this church blesses houses, ships, springs, fields, the nuptial bed, altars, chalices, sacerdotal vestments, salt, water, oil, palms, etc. etc. It would be improper even to recite the wonderful virtues which their members attribute to their holy water, and the many uses to which they apply it. They seldom go into or out of a church without sprinkling themselves with it. On solemn days, the priest passes down the middle isle, to perform that office, using a brush; at other times they serve themselves with it from a font placed near the church door for that purpose. Another of their ceremonies, connected with this and most others, and used on most occasions and in all places, is the sign of the cross.

Roman Catholics maintain that God has left with his church a power over unclean spirits, in consequence of which they are cast out



of such persons or things, as by the permission of God, they have been able to abuse; or their power over them is at least restricted. The forms of prayer which this church makes use of for that purpose are called exorcisms, and the persons who are authorized to use them are called exorcists. This function, however, according to modern practice, is seldom discharged by any but priests.

The prescribed forms for all benedictions, exorcisms, and processions, etc., will be found in the "Roman Pontifical and Ritual."

Those now enumerated are properly speaking, the only prayers which can be said to have the sanction of the church; yet their members are furnished with many forms for private devotion. And "When to acquire a greater ease in the observance of the law of God, a man makes use of certain means, which he is not obliged by any law to use, and which others, who are not thought to neglect their duty, do not in fact avail themselves of, he is said by Roman Catholics to perform works of superogation."

Of their numerous forms of private devotion, the "Chapter or Rosary of the Blessed Virgin," and the "Angelus Domini," may be noticed. The former was instituted, we are told, by those who could not read, that they might repeat the Lord's Prayer, the Hail Mary, and the doxology, a certain number of times in lieu of every canonical hour; whilst at the same time they commemorate the mysteries of the life of Christ, and honor his virgin mother.

For above three centuries, a practice has prevailed in this church, of commemorating at morning, noon, and night, the incarnation of Christ, by a short form of prayer, which from the words with which it begins in Latin, is called the "Angelus Domini."

In conformity with the Roman Catholic practice of praying for the dead, "It is also very customary to offer up for their repose, at the first hour of the night, the penitential psalms, with a prayer suited to that end."

The GOVERNMENT of the Church of Rome is hierarchial.

Besides those having jurisdiction, there are bishops in *partibus infidelium*, as they are called, or more briefly, *impartibus*—that is, persons who, that they may enjoy the dignity, and honors of Episcopacy, and thereby be qualified to render some particular services to the church in general, are named to Sees in "Infidel countries," of which they cannot possibly take possession.

In Ireland, the succession of the hierarchy never having been interrupted, the Roman Catholic bishops there have their Sees in the country as before the Reformation, and enjoy an ordinary jurisdiction; whereas those in England and Scotland, where the succession has

failed, enjoy merely a delegated jurisdiction, and are called vicars, apostolic, from their being so long delegates, or vicars of the Pope who occupies the apostolic See. He, of course, has the right of nominating them, although in practice, the nomination takes place on the recommendation of the other vicars, or of the clergy who are interested. In England there are four apostolic vicars, and in Scotland, two.

A metropolitan or archbishop, besides the jurisdiction common to him with other bishops in his own diocese, has also a jurisdiction defined by the canon law and customs, over all the bishops of his province, who are his suffragans; summons them every third year to a provincial Synod, and the constitutions framed in it affect all the churches in the province. In like manner, primates and patriarchs have a jurisdiction over all the metropolitans and other bishops of the kingdoms, or nations, where they hold their dignified rank. The constitutions of the national council convoked by the primate, bind all the churches in that nation; and the constitutions of the patriarchal council bind all the patriarchate. But those two titles are now in fact, merely honorary in most of those who enjoy them.

Above all these is the Pope, who has the power in the opinion of all Roman Catholics, *jure divino*, by divine right, of feeding, ruling, and governing the whole church; and exercises his jurisdiction over all clergy as well as laity. The power, they say, "Is purely spiritual, entirely unconnected with any temporal authority."

His care and solicitude extends to all Roman Catholic Churches throughout the world. He enacts rules of discipline for the universal church, dispenses with some of them when he sees proper, punishes those who do not obey them, passes sentence upon ecclesiastical causes referred to him, which ought to be the case with all those of great importance, and receives appeals from all Roman Catholic bishops in the world.

It is he, we are told, who convokes general councils; invites to them all the Roman Catholic bishops dispersed throughout the globe; presides in them personally, or by his legates; and confirms their decrees. He constitutes new bishoprics, and confirms the nomination of bishops; deprives bishops of their Sees for their crimes, and those unjustly deprived of them he restores. The Pope's dominion over his brother bishops is, indeed, carried to such a height, and so confirmed by the council of Trent, that they are become in fact little better than his vicars. They swear obedience to him in as strong terms as any subject can use towards his sovereign, and in terms, some have said, but little consistent with their duty to their king or country.

As all the Roman Catholic Churches had always their senate,

composed of priests and deacons, whose counsel and assistance the bishop used in the government of his diocese; so the Pope had always his, composed of cardinals, who assisted him in the government of the universal church.

Thus all "Roman Catholics obey their bishops—the bishops the metropolitans—the metropolitans the primates and patriarchs—and all of them their head, the Pope; and of all these is composed *one church*, having *one faith*, under *one head*."

The discipline of the Church of Rome is now regulated by what is called the *canon law*, which has taken place of the canons of the apostles, the apostolical constitutions, and all the ancient compilations on that subject. The canon law consists, 1. Of the *decrees of Gratian*; a compilation made up of the decrees of different Popes and councils, and of several passages of the holy fathers and other reputable writers. 2. Of the *decretals*, in five books. 3. Of the *compilation* known by the name of the *sixth book of decretals*. 4. Of the *Clementines*. 5. Of the other decretals, known under the name of the *extravagantes*. These, containing besides the decrees of Popes and the canons of several councils, constitute the body of the canon law.

It is, however, only in matters of faith that she professes to admit of no diversity; her discipline is not everywhere perfectly uniform, nor does she consider some variety, in matters of worship or discipline, as subversive of peace, or as breaking the bonds of communion.

The fast of Lent consists of forty days, in imitation of our Saviour's forty day's fast in the wilderness; and it is kept once a year, "To do penance for sin," and as a preparation for celebrating the great feast of Easter.

The Wednesdays, Fridays, and Saturdays, in one week of each of the four seasons of the year, are annually fast days, called *quartuor tempora*, or *ember days*. Besides abstaining at least from flesh meats, it is essential to a fast day that only one full meal, and that not before noon, be taken in the four and twenty hours of the day. Every Friday in the year is kept universally as a day of abstinence from flesh; and in the Latin church Saturday, with a few exceptions, unless Christmas day falls upon them.

Another point of discipline in this church is *clerical celibacy*. Her members profess that a vow of perpetual celibacy was required in the ancient church as a condition of ordination, even from the apostolic age. But Protestants insist that the contrary is evident, from numerous examples of bishops and archbishops, who lived in a state of matrimony without any prejudice to their ordination or their function.

The use of sacred vestments, as well as of various ceremonies.

has been universally adopted by the Roman Catholic church, professedly for the greater decency of her public worship.

Besides the Lord's day, Roman Catholics universally keep a large number of holidays.

There are several orders of monks in Catholic countries, in every quarter of the globe at this day. They have Basilians, Benedictines, Augustinians, Dominicans, Franciscans, Canons, regular and others.—All these different orders take the solemn vows of poverty, chastity, and obedience; and all firmly hold the Roman Catholic faith, and only differ in their rules of discipline, in their dress, in the particular privileges granted by the Pope to each order, in their names, which they generally take from that of their founder, and such like distinctions pertaining merely to discipline. In general, they are exempt from the jurisdiction of the bishop, and are immediately under that of the Pope.

Of nuns, as of the monks, there are different orders, each following their own rules and wearing a peculiar habit. The solemn vows of poverty, chastity, and obedience, are taken by them also; and they are commonly under the government of the bishops; but sometimes are under the jurisdiction of regular clergymen of their own order. After their profession, they are never allowed to go without the enclosure of the convent, during life, without the leave of the bishop, or some cogent reason—such as a nunnery taking fire, etc.,—and no man is allowed to enter it without a similar permission, which may be granted for a necessary cause. Roman Catholics think that the origin of nuns is to be found even in the primitive church.

It is an article of the discipline of the church of Rome, not to put the Old or New Testament, in the vulgar tongue, into the hands of the children or unlearned, and that, in consequence, “No part whatever of the Bible in the vulgar tongue is taught in the Roman Catholic charity schools.” No religious intercourse can take place between the Roman Catholics and other professing Christians, as they believe there can be no salvation out of their own church. They usually combine with each other in political and municipal arrangements; and it is said, almost invariably give their votes for public officers under the direction of their priests; we are not aware, however, that they have ever attempted to act in opposition to the best political interests of the country.

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FATHER MATHEW.

ONE of the most extraordinary men connected with the Roman Catholic church at the present day, is the Rev. Theobald Mathew. A native of Ireland, born in 1790, and educated for the priesthood, he entered in early life on that office. Painfully impressed with the evils of intemperance, he began to make very zealous efforts to stem its torrent; and by the year 1838 had acquired most astonishing influence over the members of his own church; so that in Ireland, Great Britain, and the United States he received the pledge of total abstinence from whatever could intoxicate literally from *millions*. His influence for many years was absolutely unparalleled. From personal knowledge we can testify to his very amiable spirit and manners.

Father Mathew, it will be seen is somewhat advancing in years, though his appearance does not indicate that he is much more than fifty years old. His hair is coarse and dark colored, rather liberally sprinkled with gray, his countenance when in repose has nothing striking about it, and seen by a stranger he would be passed by as an ordinary man. His eye, which is the most expressive feature, is rather large, blue, and languid. When not engaged in conversation it wears a dull expression, the lips are compressed firmly together, and the whole face bears the impress of great gravity. He seems abstracted and lost to circumstances surrounding him. But, when his attention is aroused, those large blue orbs are lighted up with a beautiful lustre, and become, indeed, the windows of the soul. That mouth is relaxed from its firmness, and a winning smile plays around it, until the whole countenance is transformed, and we see the Father Mathew of the Temperance reformation. In view of his immense success as a reformer, it is asked



by thousands and tens of thousands wherein his great strength lies. It is known that he is no great orator in his best estate; he has never called to his aid the beauties and graces of eloquent speaking; and now less than ever before, because he is suffering under a stroke of paralysis, which for a time deprived him of the use of his tongue, and he only speaks with great difficulty. But where is the secret of his strength? It is in his simplicity, his humanity, his unfeigned benevolence; his firm conviction that his mission is ratified in heaven, and that he has an all-supporting arm for his sure defence. Thus prepared, he goes forth with singleness of purpose, and, turning neither to the right nor to the left, he urges the high claims of the great cause he has espoused with an earnestness and simplicity that never fails to draw men unto him.

There is something pleasant in tracing the progress of society, to observe how contact increases courtesy. Perhaps no man of the present day has done so much to bring Catholics and Protestants together, and to make their intercourse pleasant than Father Mathew; a fact which we had more than one occasion to rejoice in in the father land, and again during his visit to the United States.

We have, too, in preparing this article for the press, been reminded of a playful publication between a Catholic clergyman and a Protestant one some years since in England, the cause of which was the expulsion of a painting of the Crucifixion from the Protestant church. The Catholic clergyman wrote and published:—

“The parson’s the man,  
Let him say what he can,  
Will for gain leave his God in the lurch;  
Could Iscariot have done more  
Had it been in his power,  
Than to turn his Lord out of the church?”

To this the Protestant clergyman promptly replied:—

“The Lord I adore,  
Is mighty in power,  
The One only living and true,  
But that Lord of your’s  
That I turned out of doors,  
Had just as much knowledge as you.

“Since thus you bemoan,  
This God of your own,  
Cheer up, my disconsolate brother;  
It seems very odd,  
Yet if this be your god,  
The painter can make you another.

One of the public buildings of this body is now placed before the eye of the reader. This cathedral is 156 feet in length, by 80 feet in



ST. PATRICK'S CATHEDRAL, NEW-YORK.





ARCHBISHOP HUGHES.





width. It covers the whole space from Mulberry Street, New York city, to Mott Street, contains pews for about 2,000 persons, and is situated near the residence of Archbishop Hughes. It was consecrated, May 5, 1815. Other cathedrals far exceeding this in magnitude and beauty, are already built or in progress.

Perhaps no name has been more frequently pronounced in this country during the last twenty years than that of Archbishop Hughes. He was born in the North of Ireland, in 1798; at seventeen he came to this country, where he was educated as a Catholic priest, and entered on his clerical duties in the city of Philadelphia. In 1838 he was appointed bishop of the Catholic diocese of New York, and entered on very active engagements, some of which were unpopular with many members of his own church, but he gradually accomplished his objects. He has always been a warm opponent of the common school system, which he considers sectarian, and unjust in its operations towards the Catholics.

In 1850, Dr. Hughes was appointed by Pope Pius IX., Archbishop of New York, which was accordingly raised to the dignity of a metropolitan See.

The statistical summary which follows exhibits each diocese and ecclesiastical province. Some of the figures in the table will be found to vary from those in the recapitulations of the respective dioceses, owing to corrections that have since been made. In the number of clergymen this discrepancy arises from the publication, in the alphabetical list, of the names of several clergymen who are not reported on active duty. The figures under the head of "Clerical Students," are rather above the real number, as some students have been designated in more than one diocese. The number of clerical students, in the theological and preparatory seminaries, is given more exactly in the subjoined tables.

From the summary here presented, and preceding statements, it follows that in the United States there are 7 archbishops, 32 bishops, 1574 priests, and 1712 churches, distributed among 41 dioceses and 2 apostolical vicariates, and showing for the past year an increase of 9 dioceses, 1 archbishop, 6 bishops, 113 priests, and 167 churches. During the year, 37 priests departed this life, 6 were elevated to the Episcopacy, and besides these, about 100 whose names appeared on the catalogue of 1853, and others, are not reported for 1854: whence it appears, that the total accession of priests during the year was upwards of 256!

The figures of population in the table are those returned by the Most Rev. and Rt. Rev. Bishops: but as they are not complete, we forbear any hypothetical estimate of the total number of Catholics in the United States, in regard to which there exists so vast a difference

of opinion. On this subject we beg leave to remark, that with a view to procure such data as would afford the basis of a correct estimate, we adopted measures to obtain from the parochial clergy throughout the country, their own estimates of the number of Catholics under their charge, and also a statement of the deaths that occurred in their respective parishes or missions during the year, that is, from August, 1852, to August, 1853. With data of this kind it would be easy to determine, with considerable accuracy, the Catholic population of this country. Our efforts, however, having in a great measure been frustrated, we can only express the hope, that another attempt to procure the necessary information will prove more successful. In the Archdiocese of Baltimore, reports on the subject of population were received from a majority of the parochial clergy, but not from all. We respectfully request the Most Rev. and Rt. Rev. prelates and the Rev. clergy to co-operate with us in this interesting investigation.

## THEOLOGICAL SEMINARIES.

NAME.	PLACE.	Offic.	Stud.
St. Mary's Theological Seminary, . . .	Baltimore, Maryland . . .	5	20
Noviciate of the Society of Jesus, . . .	Frederick, " . . .	4	19
Mt. St. Mary's Theological Seminary, . . .	near Emmitsburg, Md. . .	3	26
House of Studies of Redemption, . . .	Cumberland, " . . .	3	8
House of Studies of Redemptorists, . . .	Rochester, N. Y. . .	6	
Seminary of St. John the Baptist,* . . .	Charleston, S. C. . .		5
Theol. Seminary of St. Charles Bor. . .	Philadelphia, Pa. . .	2	35
Agustinian Monastery of St. Thomas, . .	Villa Nova " . . .	5	
Benedictine Monastery of St. Vincent, . .	near Latrobe " . . .	7	17
Ecclesiastical Seminary, . . .	near Cincinnati, Ohio . .	3	20
Dominican Convent of St. Joseph's, . . .	near Somerset " . . .	9	11
Dominican Convent of St. Rose, . . .	near Springfield, Ky. . .	6	10
Diocesan Seminary of St. Thomas, . . .	near Bardstown, " . . .	4	10
St. Mary's Ecclesiastical Seminary, . . .	Cleveland, Ohio . . .	3	16
Congregation Pretiosissimi Sanguinis, . .	Thompson, " . . .	3	7
Ecclesiastical Seminary, . . .	near Vincennes, Indiana . .	1	16
University of Notre-Dame-du-Lac, . . .	Notre-Dame, " . . .	6	6
Ecclesiastical Seminary, . . .	Wheeling, Va. . . .	1	4
Seminary of St. Thomas, . . .	Detroit, Michigan . . .	2	
Eccles. Seminary of St. Vincent of Paul, . .	Lafourche, La. . . .	5	9
Theological Seminary of St. Louis, . . .	Carondelet, Mo. . . .	3	17
Noviciate of Society of Jesus, . . .	near Florissant, Mo. . . .	4	14
Seminary, . . .	St. Paul's, Minnesota . .	1	2
Ecclesiastical Seminary, . . .	Buffalo, N. Y. . . .	5	10
Ecclesiastical Seminary, . . .	Springhill, Ala. . . .	9	5
St. Joseph's Theological Seminary, . . .	Fordham, N. Y. . . .	4	40
Eccles. Seminary of St. Francis of Sales, . .	Milwaukee, Wis. . . .	2	
Seminary, . . .	Dubuque, Iowa . . .	2	
Diocesan Seminary, . . .	San Francisco, Cal. . . .	1	4
* Temporarily suspended.		29	†331

† Besides the number of Students here enumerated and those not reported, there are about sixty-five employed in collegiate institutions. In the reports received, some of these seminaries are merely stated to be under the care of clergymen who have charge of colleges annexed, as at Springhill, Buffalo, etc., for which reason it is supposed that the number of officers mentioned above are in some cases not all employed in the ecclesiastical department.

## PREPARATORY SEMINARIES.

NAME.	PLACE.	Professors.	Students.
St. Charles' College - - -	near Ellicott's Mills, Md.	5	42
St. Mary's Preparatory Seminary	Barrens, Perry co., Mo.	9	100
Novitiate of Redemptorists -	Annapolis, Md. -	2	14
Preparatory Seminary of St. Thomas,	near Bardstown, Ky.	4	21
Diocesan College - - -	Santa Ynes, California - . . .		

INCORPORATED COLLEGES IN THE UNITED STATES.  
UNDER CATHOLIC DIRECTION.\*

NAME.	PLACE.	Professors, etc.	Students.	Founded.
Georgetown College - - -	Georgetown, D. C. -	16	180	1791
Mt. St. Mary's College - - -	near Emmitsburg, Md. -	11†	142	1808
St. John's College. - - -	Frederick, Md. - - -	6	60	1829
Loyola College - - -	Baltimore, Md. - - -	9	100	1852
St. Mary's College - - -	Wilmington, Del. - - -	7	83	1839
Augustinian College † - - -	Villa Nova, Pa. - - -	3		1844
St. Joseph's College - - -	Philadelphia, Pa. - - -	11	100	1851
St. Xavier College - - -	Cincinnati, Ohio - - -	13	172	1840
St. Joseph's College - - -	Bardstown, Ky. - - -	18	210	1819
St. Mary's College - - -	near Lebanon, Ky. - - -	2		1821
University of Notre-Dame-du-Lac	Notre Dame, Ind. - - -	14	40	1842
St. Charles' College - - -	Grand Coteau, La. - - -	6	85	1838
College of SS. Peter and Paul -	Baton Rouge, La. - - -	4		1850
College of the Immac. Conception	New Orleans, La. - - -	5	150	1847
University of St. Louis - - -	St. Louis, Mo. - - -	19	270	1832
St. Vincent's College - - -	Cape Girardeau, Mo. - - -	7	100	1839
University of St. Mary of the Lake	Chicago, Ill. - - -	7		1844
St. John's College - - -	Fordham, N. Y. - - -	20		1841
College of St Francis Xavier †	New York city, N. Y. -	15	180	1847
Springhill College - - -	Springhill, Ala. - - -	17	190	1830
St. Joseph's College † - - -	Buffalo, N. Y. - - -	5†		1849
Sinsinawa Mound College - - -	Sinsinawa, Wis. - - -	3		1846
College of St. Andrew - - -	near Fort Smith, Ark. -	5		1849
Santa Clara College † - - -	Santa Clara, Cal. - - -	3	85	1851
St. Joseph's College † - - -	near Somerset, Ohio -	9		1851

\* The publisher is uncertain whether those marked † are incorporated.

† Figures marked ‡ are below the real number.

To these statements we may add, that according to the census of 1850, the Roman Catholics have 1,112 church edifices, capable of accommodating 620,950 persons, valued at \$8,973,838. According to the Methodist Almanac for 1854 the members of the Catholic church number 1,600,000. They control, probably, the minds of from three to four millions of the inhabitants of the United States.

## STATISTICS.

For the Statistical Tables now given, we acknowledge our indebtedness to "*The Metropolitan Catholic Almanac, and Laity's Directory, for 1854,*" published at Baltimore.

*Summary of Catholics in the United States.*

DIOCESES,	Churches.	Other Stations.	Clergymen in Ministry.	Clergymen in other employ.	Ecclesiastical Institutions.	Clerical students.	Male Religious Institutions.	Literary Insti. Young Men.	Female Relig. Institutions.	Female Academies.	Charitable Institutions.	Catholic Population.
Baltimore, Arch.	82	33	72	50	7	136	5	7	15	7	24	120,000
Philadelphia, -	121	25	120	..	2	35	3	4	5	1	6	175,000
Charleston, -	18	40	16	..	1	5	..	1	1	1	1	5,000
Richmond, -	11	..	11	..	4	..	..	..	2	2	3	9,000
Pittsburgh, -	58	7	57	..	1	17	4	2	2	3	4	40,000
Wheeling, -	9	..	10	..	1	7	..	1	2	2	3	6,500
Savannah, -	16	..	14	..	..	..	..	..	1	1	1	10,500
Erie, -	28	..	14	..	..	..	1	..	1	..	..	12,000
8	343	105	814	50	12	204	13	15	29	17	42	377,500
New York, Arch.	47	30	78	28	1	40	5	4	10	5	4	280,000
Boston, -	63	..	59	4	..	..	1	1	4	3	3	..
Albany, -	83	50	70	..	..	12	2	1	10	1	7	..
Buffalo, -	94	..	68	5	2	10	2	1	4	2	5	90,000
Hartford, -	31	22	37	..	..	25	..	..	3	3	3	55,000
Brooklyn, -	22	7	23	..	..	..	1	..	1	1	2	..
Newark, -	33	..	30	..	..	..	..	..	2	..	1	..
Burlington, -	8	..	6	..	..	..	..	..	..	..	..	..
Portland, -	21	..	11	..	..	..	..	..	..	..	..	..
9	405	109	382	37	3	87	12	7	34	15	25	425,000
New Orleans, Arch.	97	..	67	13	1	9	4	4	11	6	10	175,000
Mobile, -	13	..	13	9	1	5	2	1	2	2	3	12,500
Natchez, -	11	32	9	..	..	..	..	..	1	..	1	10,000
Little Rock, -	11	20	10	..	..	2	..	2	2	2	3	..
Galveston, -	26	..	25	..	..	..	2	..	3	3	..	..
Natchitoches, -	7	..	5	..	..	..	..	..	1	1	..	25,000
10	135	52	129	22	2	14	8	7	20	14	17	222,500
Cincinnati, Arch.	105	75	84	13	1	50	4	2	11	8	7	110,000
Louisville, -	53	80	37	21	3	41	3	2	14	10	4	46,000
Detroit, -	41	34	34	..	1	..	2	..	6	3	2	85,000
Vincennes, -	85	..	48	..	1	16	2	1	10	9	3	60,000
Cleveland, -	55	..	39	3	1	23	2	1	6	3	5	30,900
Covington, -	10	28	7	..	..	..	..	1	1	1	1	..
6	349	217	249	37	7	130	13	7	47	34	22	332,000
St. Louis, Arch.	56	25	75	34	3	137	3	2	17	9	9	..
Nashville, -	6	20	10	..	..	..	..	..	2	2	5	5,000
Dubuque, -	31	18	25	..	1	..	2	1	3	3	..	13,000
Chicago, -	70	62	44	2	..	12	..	1	2	2	4	50,000
St. Paul's, -	11	..	10	..	1	2	..	1	1	1	1	8,000
Milwaukee, -	113	59	69	..	3	..	2	1	7	6	4	95,000
Quincy, -	51	34	23	..	..	..	..	..	1	1	..	42,000
Santa Fe, -	65	25	15	..	1	4	..	..	1	1	..	68,000
8	403	243	271	36	9	155	7	6	34	25	23	281,000
Oregon City, Arch.	23	10	25	..	..	..	..	..	2	2	..	5,000
Nesqualy, -	..	..	..	..	..	..	..	..	..	..	..	..
2	..	..	..	..	..	..	..	..	..	..	..	..
San Francisco, Arch.	43	..	39	..	1	..	1	1	3	3	2	75,000
Monterey, -	..	..	..	..	..	..	..	..	..	..	..	..
2	..	..	..	..	..	..	..	..	..	..	..	..
Nebraska and } Ap. Vic., - - -	5	10	8	..	..	..	1	2	1	2	..	5,300
Indian Territ. } - - -	6	..	5	..	..	..	..	..	..	..	..	..
Upper Michigan, Ap. Vic. - - -	..	..	..	..	..	..	..	..	..	..	..	..
2	11	10	13	..	..	..	1	2	2	2	..	5,300
41 Dioceses. 2 Ap. Vic., - - -	1712	746	1422	182	34	590	57	45	171	112	131	..

*Showing the state of Catholicity in the United States in 1808, and its progress from that time to the present.*

A TABLE

YEAR, - - - -	1808	1830	1834	1840	1841	1842	1843	1844	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854
Diocesses, - - -	1	11	11	16	16	16	16	21	21	21	23	27	27	27	31	32	32	41
Apostolic Vicariates, . . . . .								1	1	1	1	.....	.....	.....	2	2	2	2
Bishops, - - - -	2	*10	11	17	17	21	18	†17	25	25	26	27	26	27	32	32	32	39
Priests, - - - -	68	232	316	482	528	541	561	617	683	737	834	890	1000	1081	1271	1385	1471	1574
Churches, - - -	80	230	299	454	512	541	560	611	675	740	812	907	966	1073	1245	1411	1545	1712
Stations, - - -	.....	.....	.....	355	394	470	475	461	592	560	577	572	560	505	585	681	627	746
Eccles. Institutions,	2	9	9	13	14	17	18	19	22	22	22	22	25	29	28	34	33	34
Colleges, - - -	1	6	6	9	10	11	11	11	12	14	14	14	15	17	18	19	20	20
Female Academies,	2	20	20	47	49	49	48	48	63	63	63	74	86	91	87	100	102	112

This table shows that from 1834 to 1844, the personal and material force of the church in the United States increased at the rate of about 100 per cent.; the number of diocesses, bishops, priests, churches, seminaries, colleges and female academies, having about doubled during that period. During the last ten years, nearly the same ratio is observable, except in the number of churches and priests: in these departments the ratio of increase has been about 170 per cent.

\* Archbishop and bishops are included in the same enumeration. † And eight bishops elect. ‡ The districts of Fort Hall, etc., in Oregon, are not included in this table. § The figure of colleges expresses, as well as could be ascertained, the incorporated institutions.



## CATHOLIC PERIODICALS PUBLISHED IN THE UNITED STATES.

*Weekly.*

The United States Catholic Miscellany, published every Saturday, in Charleston, S. C.

Catholic Telegraph and Advocate, published every Saturday in Cincinnati, Ohio. Edited by the Very Rev. Edward Purcell and Rev. S. Rosencrans, D. D.

The Catholic Herald, published every Thursday in Philadelphia. Edited by Henry Major, A. M.

The New York Freeman's Journal and Catholic Register, published every Thursday in the city of New York. The semi-weekly Freeman is published every Sunday morning and Wednesday evening.

Le Propagateur Catholique, (French paper,) is published every Saturday in New Orleans, La. Edited by Rev. N. Perche.

The Pittsburg Catholic, published every Saturday, at Pittsburg, Penna.

The Catholic Mirror, published every Saturday at Baltimore.

The Catholic Instructor, published every Saturday, at Philadelphia, Pa.

The Shepherd of the Valley, published every Saturday, at St. Louis, Mo.

The Western Tablet, published every Saturday, at Chicago, Ill.

The American Celt, published every Saturday in New York city.

The Boston Pilot, published every Saturday at Boston, Mass.

Der Herold Des Glaubens, (German,) published every Sunday, at St. Louis, Mo.

Der Wahrheit's Freund, (German paper,) published every Thursday, in Cincinnati, Ohio.

Der Religions Freund, (German,) published every Thursday morning at Baltimore, Md.

Katolische Kirchen Zeitung, (German,) published in New York every Friday. Edited by Maximilian Oertel, Esq.

Detroit Catholic Vindicator, published at Detroit, Michigan, every Saturday.

The Catholic Messenger, published every Thursday, at New Orleans, La.

The Catholic Standard, published every Saturday, at San Francisco, California, partly in English and partly in Spanish.

The Buffalo Sentinel, published every Saturday at Buffalo, N. Y., by B. D. Killian, who is also editor.

*Monthly.*

The Metropolitan, a monthly Magazine, devoted to Religion, Education, Literature and general information. Published at Baltimore. Edited by J. V. Huntingdon.

*Quarterly.*

Brownson's Quarterly Review, devoted to Religion, Philosophy, and general literature. Published in Boston, by Benjamin H. Green.

*Annual.*

Ordo Divini Officii Recitandi, Missæque Celebrandæ, justa rubricas breviarii ac misalis Romani. Published by Lucas, Baltimore.

The Metropolitan Catholic Almanac and Laity's Directory, published by Lucas, Baltimore.

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From the Society for the Propagation of the Catholic Faith in all parts, we have a return of the income and expenditure for 1852. The total income was £129,580, of which £77,477 were raised in France, £8,880 in the Sardinian States, £11,017 from the Italian States, £8,012 from Belgium, £5,437 from Great Britain and Ireland; the latter having contributed £3,159, and the colonies £848. The expenditure on the several missions amounted to £122,683, of which there were disbursed for church purposes, in Europe, £21,795; Asia, £39,578; Africa, £11,267; America, £29,188; Oceanica, £13,355.



UNITARIAN CHURCH, PHILADELPHIA.

## THE UNITARIANS.



AILEY tells us in his Dictionary, that "The term *Unitarian*, does not denote a believer in *One God*, as contradistinguished from a believer in three gods, or more gods than one. It is opposed to *Trinitarian*, *Tri-unitarian*, and signifies a believer in, and a worshipper of one God, in one person, as contradistinguished from a believer in, and worshipper of one God in three persons." The Rev. Dr. Berriman, an Episcopal clergyman, in his "*Historical Account of Controversies on the Trinity*," presented in eight sermons at Lady Moyer's Lecture, 1725, acknowledges this distinction when he remarks, according to the late Rev. Robert Aspland, of London, "Anti-trinitarians, usually denominated Socinians, chose rather to distinguish themselves by the name of *Unitarians*, to import their assertion of the numerical unity in such a sense as excludes all plurality of *Persons* in the Godhead, as well as essences." *Unitarian* has a general, *Socinian* ■ specific meaning; every Socinian is an Unitarian, but every Unitarian is not a So-

cinian. An Unitarian is a believer in the personal unity of God, ■ Socinian is a believer in the personal unity of God, who also holds Jesus Christ to be both a man and an object of religious worship. I know not a single Socinian in England, and to continue the term when the character is gone, is an impropriety of speech, if it imply nothing more."

The Socinian takes his name from Faustus Socinus, who died in Poland, 1604. There were two who bore the name Socinus, uncle and nephew, and both disseminated the same doctrine. The Socinian asserts that Christ had no existence until born of the Virgin Mary; and that being a man like ourselves, though endowed with a large portion of the Divine wisdom, the only objects of his mission were to teach the efficacy of repentance without an atonement, as a medium of the Divine favour—to exhibit an example for our imitation—to seal his doctrine with his blood—and, in his resurrection from the dead, to indicate the certainty of our resurrection at the last day. The simple humanity of Christ, which forms a principal article of their creed, is founded on the passages of Scripture, where the Messiah is spoken of as a man, particularly the following, Acts ii. 22: "Ye men of Israel, hear these words, Jesus of Nazareth, ■ *Man* approved of God among you," etc.—Acts xvii. 31. "Because he hath appointed a day in which he will judge the world in righteousness by that *Man*, whom he hath ordained," etc.—1 Tim. ii. 5. "There is one God and one mediator between God and men, the *Man* Christ Jesus."

Dr. Priestley distinguished himself in a controversy on this subject with Dr. Horsley, the late Bishop of St. Asaph. Dr. Priestley had published his two principal theological works: the one to prove that the first Christians were Unitarians, entitled, "The History of Early Opinions concerning Christ:" the other to account for the origin and spread of what is commonly called the orthodox doctrine, entitled "A History of the Corruptions of Christianity." On these publications the Bishop animadverted; and to these animadversions Dr. Priestley made several replies.

It is difficult to trace the origin of the Unitarian controversy, even in Europe. It is said that John Campanus was the first among the Reformers who distinguished himself on this side the question. Next Michael Servetus, a Spanish physician, whom Calvin is charged with persecuting to death, was eminent for his zeal in this matter; he himself is said to have put a man to death for pretended heresy. For many centuries men have been found who held these views.

The Socinians, or, as they wish to be called, Unitarians, flourished greatly in Poland about the year 1851; and J. Siemienius, Palatine of

Podolia, built purposely for their use the city of Racow. A catechism was published by them, called "The Racovian Catechism;" and their most able writers are known among the learned by the title of the *Polones Fraters*, or Polonian Brethren. "Their writings were," says Dr. Maclaine, "republished together in the year 1656, in one great collection, consisting of six volumes of folio, under the title of 'Bibliotheca Fratrum.' There are, indeed, in this collection many pieces wanting, which were composed by the most eminent leaders of the sect; but what is there brought together is nevertheless sufficient to give the attentive reader a clear idea of the doctrine of the Socinians, and of the nature of their institutions as a religious community." An account of these several authors, as well as of the persecution of Francis David, will be found in "*Dr. Toulmin's Life of Socinus*." See "*Lindsey's Historical View of Unitarianism*," *Dr. Jones's Ecclesiastical Researches*," *Hopton Hayne's "Scripture Account of the Attributes of God, and of the Character and Offices of Jesus Christ,"* and Mr. Belsham's "*Calm Inquiry into the Scriptural Doctrine respecting the Person of Christ*." Mr. Belsham has also published "*The Bampton Lecturer Reproved, being a reply to calumnious charges of the Rev. Dr. Moysey*," with a Letter to Dr. Magee, on his work relative to the Atonement. Of this latter work, Dr. Lant Carpenter has given an elaborate examination. These, as well as many well known American works, may be studied by those who wish thoroughly to understand the whole subject

It will be soon found, however, that the Unitarians are by no means, even on the most important matters, agreed among themselves. Making light of human creeds, not always requiring even from candidates for ordination an account of their faith, and generally fond of the idea of *progressive development*, it is truly curious to observe how very much the leading Unitarian clergymen of a large city will differ from each other, and how nearly different parties among them will approach, on one side or the other, their greatest opponents. Indeed it is at the present time a matter of notoriety, that many are every year approximating towards Evangelical Christianity, while another section among them, denying the inspiration of the Scriptures, and imbibing the spirit of German Neologism, bid fair to land in absolute Deism.

The Unitarians of this country sprung up among the descendants of the Pilgrim Fathers, and few things would be more difficult than to point out the first man who imbibed these views, and began to disseminate them.

Although we have, in a former article, sketched some of the peculiar features of the old Puritans and their successors, the reader will



become still better acquainted from ■ glance as recently given in a Boston publication :—

Many of the early churches in New England had two clergymen ; one called the pastor, and the other the teacher. The order of the public services on the Sabbath was as follows : The congregation assembled at an early hour in the morning—never later than nine o'clock. After prayer, either the pastor or the teacher read a chapter from the sacred volume, and expounded it at length. In many of the pilgrim churches, however, the reading of the Scriptures was not allowed for a hundred years after the gathering of the society. This was the case with some of the Boston churches, and quite an excitement was raised when the “Innovation” of reading a chapter from the sacred volume was first introduced into the public religious services of the Sabbath. Next to the introductory prayer, or the reading of the Scriptures, in the New England churches, a psalm was sung, which was dictated, line by line, to the congregation. It was the practice for one of the officers of the church to read the hymns, and give out the tune. In some parishes, other persons were designated to perform this duty—for which service the party was excused from paying his poll-tax. The sermon was preached by the pastor or teacher, who had not expounded the Scriptures. The services were closed with a prayer and blessing. The one that preached did not usually take part in the other religious exercises of the occasion.

An intermission of an hour, or an hour and a half, occurred between the morning and afternoon services. For the comfort of those who came from a distance to attend worship, small houses were built, called “Sabbath-day houses,” for such to assemble in as lived too far to return home at noon. These houses generally consisted of two rooms, ten or twelve feet square, with a chimney in the centre between them, and a fire-place in each room. They were generally built at the expense of two or more families. On the morning of the Sabbath, the owner of these rooms deposited in his saddle-bags the necessary refreshment for himself and family, and a bottle of beer and cider. He went to the Sabbath-day house, built a fire, deposited his luncheon, warmed himself and family, and at the time of worship they were all ready to sally forth, and to shiver in the cold during the morning services at the house of prayer. At noon the family returned to the Sabbath-day house, where a warm room received them. The luncheon was brought out and eaten, and each in turn drank at the bottle. A blessing was invoked and thanks returned at this repast. The head of the family took notes during the morning discourse, which were read after the noon meal. The morning sermon was discussed, as all present of the

family enjoyed the utmost freedom in their remarks. Some one present prayed, and the family returned to the sanctuary.

In the afternoon, after prayer by the pastor or teacher, the Scriptures were expounded (in the churches where the Bible was allowed in the pulpit,) by the one who had preached in the morning, and a sermon delivered by the other. After this, baptism was administered. The minister made an exhortation, and prayed both before and after the ceremony. This ended, the contribution followed—one of the deacons making the appeal to the people. The whole congregation then arose and proceeded to the deacon's seat. The magistrates and "Chief gentlemen" first, and then the elders, followed by the rest of the entire congregation, came up one by one, and put their offerings into a box of wood made for the purpose, and then passed another way to their seats again. The offerings were a miscellaneous collection of goods and chattels of various descriptions, besides money. From the assortment collected, the deacons made distribution to the ministers, the poor, and for other purposes. After the contribution, members were received, and cases of church discipline tried, until it oftentimes became very late. "If there was time," a psalm was sung, and the services were concluded with a prayer and blessing. The prayers were from fifty to one hundred minutes in length, and many of the sermons of the times make from a hundred to a hundred and fifty printed pages! If any one disturbed the services, he was made to stand two hours on a block four feet high, with the inscription, "A Wanton Gospeller."

After the contribution, in the second service, many of the proceedings of the sanctuary were exciting and amusing, and attracted the attention of the young folks. Oftentimes some offender was compelled to stand up and confess his crime. In many instances these persons were dressed in fantastic style. After the benediction, the ministers passed out of the building, bowing to people on both sides of the aisle, as they all sat in silence till the clergymen and their families had gone out. In the New England colonies prayers were forbidden at weddings and funerals, but public notice was taken of such events on the following Sunday. The wedding sermons were longer than the funeral, and the young bride selected the text, which was often quite felicitous. Many a wedding sermon has been preached from the text, "Mary hath chosen that good part." When parson Smith's daughter Abby wanted to marry 'Squire John Adams, whom her father disliked, and would not ask home to dinner, she chose for her text, "John came neither eating bread nor drinking wine, and ye say he hath a devil." 'This spirited damsel lived to be the wife of one President of the United States, and the mother of another!

It has been thought that a careful review of the state of the churches, will go far to account for the change of system. The introduction of the half-way covenant, by which persons who had been baptized in infancy, even though not full communicants in the church, were eligible to civil offices, which had heretofore been only filled by members of the church, did much to bring the world and the church into close contact with each other. A natural result of this would be yielding less attention to practical piety, especially, perhaps, on the part of the ministry; declining attachment to their old peculiarities of doctrine, and a disposition to embrace a more lax system;—all these things and others have been thought by some careful observers to have led the way to the prevalence of the system. As early as the middle of the last century, it is evident from the testimony of the elder President Adams, there were ministers of these views in Boston, and in other parts of the State of Massachusetts, though it is equally certain that they manifested no great zeal in proclaiming their differences from their brethren. In the latter end of the last century a new liturgy was introduced into the King's Chapel at Boston which recognised Unitarian doctrines, and the current began to set in favor of that system.

"The year 1815," says the Rev. Dr. Alvan Lamson, an eminent Unitarian clergyman, "Formed an epoch in the history of American Unitarianism. The circumstances were briefly these: Mr. Belsham, in his *Memoirs of Lindsey*, published in London in 1812, had introduced a chapter on American Unitarianism, or, as it was expressed, on the 'Progress and Present state of the Unitarian churches in America.' This was republished in Boston, in 1815, with a preface by the American editor, the object of the republication being to sound the alarm against Unitarianism on this side the Atlantic. The pamphlet was immediately reviewed in the *Panoplist*, an orthodox publication of the day. The two publications caused great excitement. The *Panoplist* especially, was complained of by Unitarians, as greatly misrepresenting their sentiments, and containing many injurious representations of their character.

"A controversy ensued, Dr. Channing leading the way, in a letter addressed to the Rev. S. C. Thacher, in which he charges the *Panoplist* with the attempt to fasten on the Unitarians of this country all the odium of Mr. Belsham's peculiar views, and replies to what he conceived to be other misrepresentations of the reviewer, particularly to the accusation of hypocritical concealment, brought against the Unitarians. Several pamphlets were written in this controversy by Dr. Channing, Dr. Samuel Worcester, of Salem, and some others mostly in 1815.

"The tendency of this controversy was to draw a sharp and distinct line between the parties. The Panoplist had urged on the Orthodox the necessity of a separation "In worship and communion from Unitarians." From that time the exchange of pulpits between the clergymen of orthodox and liberal denominations, in a great measure, ceased, though all were not prepared for the decided step. Many congregations were much divided in opinion; a separation was viewed by many as a great evil; many were strongly opposed to it, but it now became inevitable.

"The Unitarian controversy, strictly so called, brought up the question of the rights of churches and parishes, respectively, in the settlement of a minister. Before the excitement on this subject had subsided, another controversy arose, occasioned by Dr. Channing's sermon, preached at Baltimore, at the ordination of Mr. Sparks.

"This controversy embraced the doctrine of the Trinity, and the doctrines of Calvinism generally, all of which were subjected to a very thorough discussion. Professor Stuart, of Andover, appeared in defence of the Trinity, and Mr. Andrews Norton, in opposition to it, in an article in the *Christian Examiner*, subsequently enlarged and published in a separate volume under the title, "A Statement of Reasons for not believing the Doctrine of the Trinitarians, concerning the nature of God, and the Person of Christ." Dr. Woods, of Andover, defended the doctrines of Calvinism, and Dr. Ware, of Harvard University, replied. There were several replications and rejoinders on both sides. A discussion was at the same time going on between Mr. Sparks, of Baltimore, and Dr. Miller, of Princeton.

"By the time this controversy subsided, the Orthodox and Unitarian Congregationalists were found to constitute two distinct bodies. The ministers of both divisions, however, in Massachusetts, still annually meet in convention as Congregationalists, a name which belongs equally to both, but have, elsewhere, little religious fellowship or communion."

Unitarianism has no peculiar *Church Government* of its own. It began in Boston, as we have already seen, among the Episcopalians; it then seemed to work in harmony with Congregationalism; in many instances now it has no ecclesiastical organization distinct from the whole body of attendants; while in England they call themselves English Presbyterians. The former epithet is intended to distinguish them from the Scotch or Evangelical body, and the latter is said to have been adopted to secure the property of the old Presbyterians, of which they had in a very large number of instances gained possession.

One of the most pleasing memorials of the olden time, is the

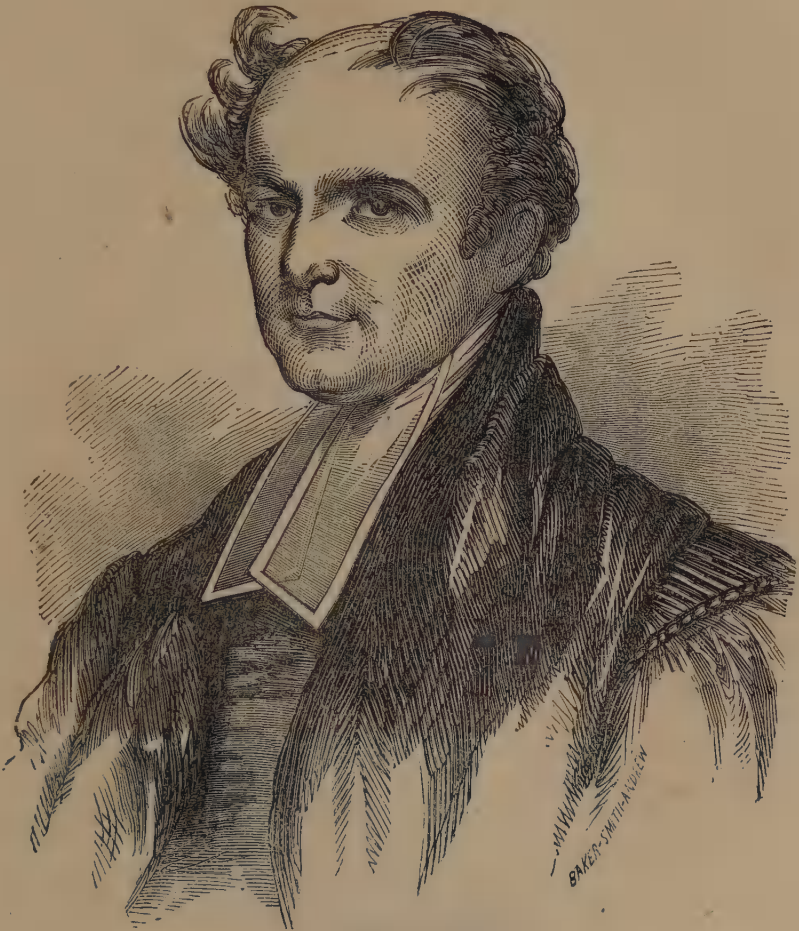




REV. ORVILLE DEWEY, D. D.







REV. JOHN THORNTON KIRKLAND, D. D.



Thursday Lecture preached weekly in the Chauncy Place church, Boston. It was commenced by the "Famous John Cotton," the second pastor of the first church at Boston, so long ago as 1633, and was at first sustained by himself alone. Afterwards, by courtesy, it was preached by each of the ministers of the Boston Association in turn. In the year 1845, the Association gave it back into the hands of the pastor of the First church, to whom by right it still belongs. It is now preached by a number of clergymen selected by him, in the order of their college graduation, every Thursday at 11, A. M., and is very largely attended.

The Unitarian Church, Philadelphia, an engraving of which preceeds this article, is an elegant Grecian structure, situated at the corner of Tenth and Locust streets. Its congregation is highly respectable; but if the high classical attainments, and general amiable disposition of the Rev. W. H. Furness, D. D., its pastor, could ensure a congregation, it would be very much larger than it is. Unitarianism never flourished greatly in Philadelphia.

Dr. Dewey is a very eminent Unitarian clergyman, though now, we believe, without any pastoral charge. He was a native of Sheffield in Mass., and born in 1794; graduated at Williams College in 1814, with the highest honors of his class; studied Theology in the Andover Seminary, but after a short ministry among the Congregationalists, avowed himself an Unitarian. He has ever held a high place in the rank of preachers and religious writers, and is still frequent in his appearance in the pulpit, and from the press.

The late Dr. John Thornton Kirkland, was a gentleman, a minister, and a collegiate president of very high order: On his mother's side he was an immediate descendant of Captain Miles Standish, a fact which afforded him no small gratification. He was born at Little Falls, on the Mohawk river, in 1770, and after a well-finished education became pastor of the church in Summer street, Boston, in 1793, where he was the estimable predecessor for sixteen years of the late venerated Dr. Alexander Young. On November 14, 1810, Dr. K. was elected president of Harvard University, a position he filled with high honor for eighteen years. He retired in 1828, into nearly private life, and died in Boston, April 26, 1841, in the 70th year of his age.

The STATISTICAL information we have been able to obtain, chiefly, from the *Unitarian Register* of 1854, shall close this article.

#### *Divinity School in Cambridge.*

This institution was systematically established in 1816, though instruction had previously been given, to some extent, by the Hollis Pro-

fessor of Divinity in the College. The whole number of graduates is 274. —The Theological Library numbers about 3,000 volumes; whole number in Harvard University, about 90,000 volumes.

#### *Faculty.*

James Walker, D. D., LL. D., President. Rev. Convers Francis, D. D., Parkman Professor of Pulpit Eloquence and the Pastoral care. Rev. George R. Noyes, D. D., Hancock Professor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature.

#### *Meadville Theological School.*

This institution was opened October 1, 1844, and was incorporated by the Legislature of Pennsylvania, April 7, 1846. The course of study lasts three years, but students may pursue a course of one, two, or four years.

The necessary expenses of a student for the academic year of forty weeks amount to about \$40, exclusive of clothing.

#### *Faculty*

Rev. Rufus P. Stebbins, D. D., President, Professor of Hebrew Literature, Systematic Theology, and Sacred Rhetoric. Rev. Frederic Huidekoper, Professor of New Testament Literature and Ecclesiastical History. Rev. George W. Hosmer, D. D., of Buffalo, N. Y., Professor of Pastoral care. Elder David Millard, of West Bloomfield, N. Y., Professor of Biblical Antiquities and Sacred Geography. Rev. Nathaniel S. Folsom, Professor of Hermeneutics and New Testament Interpretation.

#### *Annual Ministerial Conference.*

Scribe, Rev. Frederic D. Huntington. Standing, Committee, Rev. George E. Ellis; Rev. James W. Thompson, D. D.; Rev. Edward B. Hall D. D.

#### *Convention of Congregational Ministers in Massachusetts.*

Embracing all the Congregational clergy of the Commonwealth but vested with no authority or control over the churches. Meeting held in Boston, on the last Wednesday in May, annually, and on the following day.

#### *Officers.*

Scribe, Rev. A. C. Thompson, of Roxbury; Treasurer, Rev. Samuel K. Lothrop, D. D., of Boston.



*Massachusetts Congregational Charitable Society.*

This Society was incorporated, March 24th, 1786, "For the humane and benevolent purpose of affording relief and support to the widows and children of deceased ministers. The members may not exceed thirty of the clergy, and laity in equal proportion." Annual meeting on Monday preceding the last Wednesday in May.

President, Hon. Lemuel Shaw, LL.D.; Secretary, Rev. N. L. Frothingham, D. D.; Treasurer, Hon John C. Gray.

*Society for the Relief of Aged and Destitute Clergymen—Formed in '49.*

President, Rev. Ichabold Nichols, D. D.; Vice Presidents, Rev. James Walker, D. D.; Rev. N. L. Frothingham, D. D.; Secretary, Rev. Charles Brooks; Treasurer, Rev. Ephraim Peabody, D. D.; Directors, Rev. Cyrus A. Bartol; Rev. Alvan Lamson, D. D.; Rev. George Putnam, D. D.; Rev. Samuel Barrett, D. D.

*American Unitarian Association.*

Founded in 1824, incorporated in 1847. President---Rev. S. K. Lothrop, D. D.; Secretary, Rev. H. A. Miller, D. D., Boston.

ART. 1. OF THE BY-LAWS. "The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interest of pure Christianity throughout our country; and all Unitarian Christians in the United States shall be invited to unite and co-operate with it for that purpose.

ART. 2. "An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life."

By a vote of the Executive Committee, this article is so construed, "That any one who shall pay thirty dollars for the General Agency of the American Unitarian Association, either at once, or by annual instalments within five years, shall be considered a life-member."

The publications of the Association are as follows:—1. The Quarterly Journal, issued on the first of January, April, July, and October of each year. 2. Books, essays, or treatises, varying in size from forty-eight pages to the ordinary dimensions of a 12mo volume. 3. Children's books, of such a kind as may give them correct views of religious truth, of duty, and of Scripture. A publication, of one or the other of these last-named classes, is issued as often as possible.

The anniversary of the Association is celebrated on the Tuesday before the last Wednesday in May, at such place in the city of Boston as the Executive Committee may appoint.

The office of the Association is at 111 Washington Street, Boston, where the Secretary or Assistant Secretary, may be found on every week-day, from 9 o'clock, A. M., to 2 o'clock.

*Unitarian Association of the State of New York.*

President, A. A. Low ; Secretary, J. W. Cory.

*Annual Conference of Western Unitarian Churches.*

President, Rev. William G. Eliot, of St. Louis ; Cor. Secretary, Rev. Abiel A. Livermore, of Cincinnati.

*Association of the Unitarian Churches of the State of Maine.*

President, Hon. William G. Crosby, of Belfast ; Secretary, Rev. M. W. Willis, of Bath.

MISSIONARY SOCIETIES.

*Society for Propagating the Gospel among the Indians and others in North America.*

President, Hon. Lemuel Shaw, L.L.D. ; Secretary, Samuel K. Lothrop, D.D.

*Massachusetts Evangelical Missionary Society.*

President, Hon. Samuel A. Eliot ; Secretary, Rev. Chandler Robbins.

*Children's Missionary Society.*

President, Hon. Albert Fearing ; Secretary, George Merrill, Esq.

*Society for Promoting Theological Education.*

President, Hon. James Savage ; Secretary, Rev. George E. Ellis.

*Society for Promoting Christian Knowledge, Piety, and Charity.*

President, Rev. Alexander Young, D.D. ; Secretary, Rev. Frederick A. Whitney.

SUNDAY-SCHOOL SOCIETIES.

*Boston Sunday-School Society.*

President, Hon. Stephen C. Phillips ; Cor. Secretary, Rev. William R. Alger.

*Worcester Sunday School Society.*

President, Rev. Alonzo Hill, D.D. ; Secretary, Rev. George M. Bartol.

*Middlesex Sunday-School Society.*

President Hon. Charles Hudson ; Sec., Rev. Frederick A. Whitney.

*Cheshire Sunday-School Society.*

President, Rev. Levi W. Leonard, D. D. ; Sec., Rev. John S. Brown.

*Sunday-School Teachers' Institute.*

President, Hon. Albert Fearing ; Secretary, Thomas Gaffield, Esq.

*Benevolent Fraternity of Churches.*

President, Rev. Samuel Barrett, D. D. ; Secretary, E. Wigglesworth, Esq.

*Boston Port Society.*

President, Hon. Albert Fearing ; Secretary, John A. Andrew, Esq.

*Autumnal Conventions.*

These are meetings of the Unitarian body, held in different parts of the country, at the invitation of friends, for the purpose of conference, discussion, public religious services, and the promotion of fraternal feelings. They have been held in the following places, viz :—

*Preachers.*

1842, Oct. 19, Worcester.	{ Rev. Ezra S. Gannett, D. D.
	{ " Andrew P. Peabody, D. D.
1843, " 2, Providence, R. I.	{ " Orville Dewey, D. D.
	{ " George Putnam, D. D.
1844, " 15, Albany, N. Y.	{ " Henry W. Bellows.
	{ " Orville Dewey, D. D.
1845, " 22, New York, N. Y.	{ " Ezra S. Gannett, D. D.
	{ " Henry W. Bellows.
1846, " 20, Philadelphia, Pa.	{ " Edward B. Hall, D. D.
	{ " Frederic H. Hedge.
1847, " 19, Salem.	{ " Frederic A. Farley, D. D.
	{ " George W. Briggs.
1848, " 17, New Bedford.	{ " William H. Furness, D. D.
	{ " Chandler Robbins.
	{ " Alonzo Hill.
1849, " 19, Portland, Me.	{ " John Weiss.
	{ " George W. Hosmer.
	{ " Ephraim Peabody, D. D.
1850, " 15, Springfield.	{ " Charles T. Brooks.
	{ " George W. Briggs.
1851, " 14, Portsmouth, N. H.	{ " Thomas T. Stone.
	{ " Frederic D. Huntington.
	{ " Orville Dewey, D. D.
1852, " 26, Baltimore, Md.	{ " George E. Ellis.
	{ " Alexander Young, D. D.
	{ " Samuel Osgood.
1853, " 18, Worcester.	{ " Frederic D. Huntington.

*Periodicals.*

The Christian Examiner, bi-monthly, Boston. Rev. George Putnam, D. D., and Rev. George E. Ellis, Editors.

The Monthly Religious Magazine, Boston. Rev. Frederic D. Huntington, Editor.

The Child's Friend, monthly, Boston.

The Sunday School Gazette, semi-monthly, Worcester.

The Christian Register, weekly, Boston.

The Christian Inquirer, weekly, New York. Rev. Samuel Osgood, Rev. Henry W. Bellows, Rev. James F. Clarke, Rev. Frederic H. Hedge, and Rev. Rufus P. Stebbins, D. D., Editors. Published by the Unitarian Association of the State of New York.

The Christian Repository, monthly, Meadville, Pa. Rev. Rufus P. Stebbins, Rev. Nathaniel S. Folsom, and Rev. J. E. Church, Editors.

The Quarterly Journal of the American Unitarian Association. Published by the Executive Committee.

According to the Register, there are 236 Unitarian Societies in America; of which 197 are in New England, and 156 of these are in the State of Massachusetts. Fifty-six Societies are without pastors. Unitarian Societies have been established in twenty of the States, seven of which have only one each, three have two each, one has four, another five.

From another source we learn that the body in this country numbers 13,550 communicants; and the census of 1850 reports their owning 243 church edifices, capable of accommodating 137,367 persons, and of the aggregate value of \$3,268,122.

## THE ADVENTISTS.



**E**VEN at that very early period it would seem from the apostle Paul's second epistle to the Thessalonian Christians, that there were those who were looking for the second coming of Christ, in his own person, to complete his arrangements as to providence and redemption, and to close all the affairs of time.

From that time to the present, in every few decades of years, there have been those who, while somewhat changing its aspects, and altering its dates, have placed the pleasant picture before the public eye, and announced the very speedy completion of the lovely scenery delineated by prophetic pencils. Looking only within our own memory, or nearly so, beginning with "*BURNETT'S Theory of the Earth*," let us see how the matter stands.

We begin with Burnett, because his view of the subject was revived some half century since. We might indeed go back a century or two ago and tell of Ludovick Muggleton, a journeyman tailor, who set up for a prophet in the time of Cromwell. He and his companion Reeves absolved and condemned whom they pleased, saying, they were the *two last witnesses* spoken of in the Revelations, who were to appear previous to the destruction of the world! Muggleton was buried in Spinning-wheel Alley, Moorfields, London, dying March 14, 1697, in the eighty-eighth year of his age. The inscription on his tomb ran thus:

Whilst mausoleums and large inscriptions give  
 Might, splendor, and past death make potents live,  
 It is enough briefly to write thy name—  
 Succeeding times by that will read thy fame.  
 Thy deeds—thy acts—around the world resound,  
 No foreign soil where Muggleton's not found!

Alas for the honor of man! "I have been down to the burying ground," says Dr. John Evans, "And no memorial remains; the raven plume of oblivion hath long ago waved over the prophet's grave!"

Equally evanescent were the *Fifth Monarchy Men* in the days of



Cromwell. The Assyrian, the Persian, the Grecian, and the Roman were the four great monarchies; and these men, believing that the spiritual kingdom of Christ made the *fifth*, bore the name by which they are distinguished. They aimed at the subversion of all human government. The Muggletonians and Fifth Monarchy Men are now only casually mentioned in the history of England, with Brothers, Joanna Southcott, and a whole army of similar persons.

Burnett taught that in the latter period of time, Christ shall live and reign on the earth for a thousand years, and that these thousand years of the reign of Messiah and his saints will be the *seventh Millenary* of the world. For as God created the world in six days, and rested on the *seventh*; so the world, it is argued, will continue *six* thousand years, and the *seventh thousand* will be the great *Sabbatism*, or holy rest to the people of God. One day being with the Lord as a thousand years, and a thousand years as one day. 2 Pet. iii. 8. According to long established Christian tradition, these thousand years of the reign of Christ and the saints, are the great day of judgment; in the morning, or beginning thereof shall be the coming of Christ in a flaming fire, and the particular judgment of Antichrist and the first resurrection; and in the evening, or conclusion whereof, shall be the general resurrection of the dead both small and great; when they shall be judged, every man according to his works.

Men of very different denominational creeds have written freely on this subject. The well-known Restorationist, Mr. Winchester, in his "*Lectures on the Prophecies*," indulges his imagination on this curious matter. He suggests that all the large rivers in America are on the eastern side, that the Jews may waft themselves the more easily down to the Atlantic, and then across that vast ocean to the Holy Land; that Christ will appear at the equinoxes, either March or September, when the days and nights are equal all over the globe; and finally, that the body of Christ will be luminous, and being suspended in the air over the equator for twenty-four hours, will be seen with circumstances of peculiar glory, from pole to pole, by all the inhabitants of the world!

Dr. Priestley, the distinguished Unitarian, entertaining an exalted idea of the advantages to which our nature may be destined, treats the limitation of the duration of the world to seven thousand years as a Rabbinical fable; and intimates that the thousand years may be interpreted prophetically: then every day would signify a year, and the Millennium would last for three hundred and sixty-five thousand years! Again, he supposes that there will be no resurrection of any individuals till the general resurrection; and that the Millennium implies only the

revival of religion. This opinion is to be found in his "Institutes," published many years before his death; but latterly he inclined to the personal reign of Christ, as in his farewell sermon, previous to his emigration to America. The author of the "*Illustrations of Prophecy*" contends, that in the period commonly called the Millennium, a melioration of the human race will take place, by natural means, throughout the world. Robert Hall, Dr. David Bogue, Messrs. Drummond, Cunningham, and others about the same period, and somewhat later, published rather varying views of the matter. The Rev. Edward Irving, the celebrated Caledonian orator, also published two volumes on prophecy, in which he contends for a Millennium involving the personal reign of Christ on earth. Its commencement he dates in 1866.

However the Millenarians may differ among themselves respecting the nature of this great event, it is agreed on all hands, that such a revolution will be effected in the latter days, by which vice and its attendant misery shall be banished from the earth; thus completely forgetting all those dissensions and animosities by which the religious world has been agitated, and terminating the grand drama of Providence with universal felicity. The sentiments of men may vary as to details, but there is more agreement among Christians, even on this matter, than a careless looker-on would imagine. It is remarkable, too, that this subject, as to the second advent of Christ, has generally been made most prominent by its adherents when the public has been more than usually excited about other matters.

There is something truly remarkable in the very different effects produced by apparently the same causes at different times. Those who remember the extraordinary feelings which attended the prevalence of the cholera in this country and in Europe some years ago, were generally impressed with a conviction that God sent the calamity to arouse men from their moral sloth, and thought they saw very happy results from the judgment teaching men to learn righteousness. But when the calamity was again sorely threatened, and indeed for a time prevailed, these persons were as deeply impressed with the universal indifference of men, or rather with their increased devotedness to pleasure in the very face of death. Usually, however, after a long prevalence of moral indifference in a community, the indication of divine judgments, especially if connected with pretended revelations from God, will for awhile produce great public consternation. Here is an illustration:

Events of a most disastrous and terrifying character had, in the middle of the eighteenth century, spread a general alarm in the English metropolis, and awakened the most stolid to a sense of danger. The earthquake by which Lisbon was destroyed, the shocks felt in

London, and the false alarm excited by pretended prophecies of still greater devastation, had filled many with terror, whom they could not bring to repentance. These signal judgments of Jehovah were preceded by great profligacy of manners, and its fruitful parent, licentiousness of principle. Iniquity stalked with brazen front through the streets; and error, in ten thousand forms, vented its unsoftened blasphemies against God and his Messiah.

The shocks felt in London at this time were considerably more violent than any remembered for a great number of years: the earth moved westward, then east, then westward again, through all London and Westminster. It was a strong and jarring motion, attended with a rumbling noise like that of thunder. Many houses were much shaken, and some chimneys thrown down, but without any further hurt. Multitudes of every description fled from the city with astonishing precipitation, and others repaired to the fields and open places in the city. Tower Hill, Moorfields, and above all, Hyde Park, were crowded with men, women, and children, who remained there a whole night under direful apprehensions. Places of worship were thronged with frightened sinners, especially the Methodists, where multitudes came all night knocking at the doors and begging admittance for God's sake. The convulsions of nature are always regarded by enthusiasts and fanatics as the sure harbingers of its final dissolution. A soldier "Had a revelation" that a great part of London and Westminster would be destroyed by an earthquake on a certain night, between the hours of twelve and one o'clock. In consequence of his assertions, thousands fled from the city for fear of being suddenly overwhelmed, and repaired to the fields, where they continued all night, in momentary expectation of beholding the prophecy fulfilled: whilst thousands ran about the streets in the most wild and frantic state of consternation, quite certain that the day of judgment was about to commence: the scene was truly awful. Fear filled the chapels of the Methodists with persons of every description. Mr. Charles Wesley, who was then in London, preached incessantly, and very many were awakened to a sense of their awful condition before God, and led to rest their hopes of eternal salvation in the Rock of Ages. Mr. Whitefield animated with that burning charity which shone so conspicuously in him, ventured out at midnight to Hyde Park, where he proclaimed to the astonished and affrighted multitudes the most essential and important intelligence that ever assailed the ears of mortals—that there is a Saviour, Christ the Lord. The darkness of the night, and the awful horrors of an approaching earthquake, added much to the solemnity of the scene. The sermon was truly sublime, and to the ungodly sinner, the self-righteous

pharisee, and the artful hypocrite, strikingly terrific. With a pathos that bespoke the fervor of his soul, and with a grand majestic voice that commanded attention, he took occasion from the circumstances of their assembling to call the attention of the surrounding thousands to that most important event, in which every soul will be particularly and essentially concerned—namely, the grand final consummation of all things, the universal wreck of nature, the dissolution of this lower world, and the confirming and fixing the eternal and unalterable state of every son and daughter of Adam. The awful manner in which he addressed the careless, Christless sinner, the sublimity of the discourse, and the appearance of the place, added to the gloom of the night, combined to impress the mind with seriousness, and to render the event solemn and memorable in the highest degree. Among those who failed not to improve these awful providences was the Rev. William Romaine, an eminent Episcopalian clergyman, who then published his “Alarm to a Careless World,” and “The Duty of Watchfulness Enforced”—subjects treated so nobly, and with such careful views of our state and danger, that the two discourses remain, not merely the temporary warnings of the day, but equally applicable at the present time to the inhabitants of the great metropolis, where the sins that bring down God’s judgments and the number of those who commit them, seem to have gone on in an increasing ratio, and the same punishment for which can be delayed or averted only by the piety and prayers of such men as Mr. Whitefield and Mr. Romaine.

Somewhat more than twenty years ago, the expectation of the speedy personal appearance of Jesus Christ began to extend itself in this country. The first principal preacher on the topic was the late Rev. William Miller, a Baptist minister of the State of New York. He began to lecture extensively on the subject in 1833, and not long after to publish pamphlets and articles in the newspapers upon it. In 1840 the Rev. Joshua V. Himes, a minister in the Christian connexion joined him in his labors; they published a newspaper, and extensively preached on the topic, till their adherents were numbered by many thousands. More than this was done; they have at different times fixed the very day when the Saviour should appear and the revolution of all things should take place; and great preparations were made for the event, which, however, did not occur at either of the times predicted. Even while we write this article, another day has been named for this grand advent; and should this volume ever be printed and come into the hands of the reader, he will see that another mistake has been committed. It is somewhat dangerous to calculate the chronology of the Scriptures; for we have no specific period at which we can com

mence our calculations; besides which, as the eloquent Daniel Webster once said, we are not acquainted with the arithmetic of heaven. Mr. Miller before his death became fully convinced of the folly of a professed acquaintance with such "Times and seasons," and died quite satisfied with leaving to the Being of infinite wisdom the time when "The mystery of God shall be finished."

It is not possible to furnish any correct statistics of this class of persons. They are to be found in different bodies of Christians, as well as in general society; not a few of them, indeed, disown all ecclesiastical organizations till the Messiah comes to organize a purer church than any now in existence. We do not suppose that the views of the Adventists are at present at all extending in the United States.



## BIBLE CHRISTIANS.



ONG has it been the boast of very many members of the established church of England that Episcopacy, especially as established by law, tends only to promote entire unity in faith and practice. History, however, has proved that creeds and doctrines of all kinds exist and flourish within its boundaries. One church, St. John's, in Manchester, for more than half a century sustained the late Rev. John Clowes in his views as a rigid Swedenborgian, and the gentleman, whom we now introduce as the founder of the Bible Christians, while entertaining the same views, was for several years his curate at St. John's.

The Rev. William Cowherd was educated for the ministry—in the Church of England, and first labored in her service at Beverly, in Yorkshire. After a while he was united in labor with Mr. Clowes, already mentioned, and was exceedingly popular in that large congregation. Somewhat changing his views as to an established church, he became pastor of a New Jerusalem, or Swedenborgian church, in Salford, adjoining Manchester. Here he devoted his labors to the practice of medicine, and gratuitously preached what he considered to be the Gospel of Christ. The principle on which he proceeded was to renounce all human creeds, and only to take the Bible as his grand text book; and in 1807 he added to these qualifications for church fellowship the obligation of abstinence from the flesh of animals as food, and total abstinence from all intoxicating drinks. He professed to found these principles on the testimony of the Bible, and confirmed them by appeals to the facts taught by physiology, anatomy, and personal experience; for he faithfully practised what he taught to others as essential to secure their salvation.

The introduction of this body into this country was by the emigration of the Rev. W. Metcalfe and others from England to the United States in 1817. Mr. Metcalfe, with a portion of the party settled in

Philadelphia, where after a series of disappointments, they have succeeded in raising a church edifice, and collecting together communicants to the number of rather more than one hundred. Although in different parts of the United States, there are those who embrace their theological views, and abstain from animal food, we believe there is no other ecclesiastical organization than the one in Philadelphia. Indeed their great dislike to the idea of a *Sectarian Church*, may probably do much to prevent their increase. Their theological views, so far as they have hitherto become separated from other bodies, closely approximate to those of Emanuel Swedenborg. Their religious services consist in singing or chanting, extempore prayer, and exposition of the Scriptures. They baptize both adults and children, generally by immersion, and practically regard the Lord's Supper.

## CHRIST- IANS,



N LANCING at the history of this body of professing christians, we must speak of them as one of the very few ecclesiastical communities which are purely of American origin. Though originally composed of seceders,—they seceded from different bodies, in very different parts of the country, not at one time, but presenting a separation which covered several years ; we may add that their conduct in doing all this, was unknown to each other, and that several years elapsed before the facts relating to the separation of each party were at all known to the rest.

In 1793, a secession from the Methodist Episcopal Church took place in North Carolina, known at the time as the “O’Kelly Secession.” The seceding party first took the name of *Republican Methodists*, but after a while resolved to be known only as *Christ-ians*, the first syllable pronounced as in *Christ*, and avowed their only code of doctrine and discipline to be the New Testament. In the year 1800, Dr. Abner Jones, a member of a Baptist church at Hartland, Vermont, became dissatisfied with the theological views of that church, and lamenting the prevalence of sectarianism, resolved on the establishment of a new sect to destroy it. He succeeded in forming several new church organizations in that State, all of whom also professed to draw their creed solely from the New Testament. In the year 1800, also, and the year following, an extensive revival of religion took place among the Presbyterians of Kentucky and Tennessee, during which some of the ministers renounced their Calvinism, and leaving their former connections, with many of their people, formed a new body, called also by the name of *Christ-ians*. From these different bodies did the denomination first emanate, and after the lapse of some years they became organized in one body, called, as we have said, *Christ-ians*, or sometimes as “*The Christian Connexion*.”

In DOCTRINE it is more than possible that they are not entirely uniform ; generally speaking, however, they deny the doctrine of the Trinity, and of the atonement by the vicarious sacrifice of Christ ; in a word, they may be described, to be what Mr. Gorrie calls them—*Unitarian Baptists*. Their GOVERNMENT is Congregational ; every separate

church being independent of all others, and every way competent for the management of its own concerns. They have, however, Annual Conferences, for the transaction of business common to the whole, and as advisory councils in matters of difficulty.

The Christ-ians are neither indifferent to the claims of education, nor to the power of the press. They have several highly respectable institutions of learning, especially Antioch College, recently instituted, under the Presidency of the Hon. Horace Mann, at Yellow Springs, Ohio. They also issue several weekly and other periodical publications, and have, we believe, a flourishing book concern in the city of Albany, New York.

The latest statistics we have been able to obtain of this body represent them as having 607 organized churches, 489 ministers, and 32,040 communicants. The census of 1850 shows that they own 812 houses of worship, which afford accommodations for 296,050 worshippers, and are of the pecuniary value of \$345,810.

## THE CHRISTIAN ISRAELITES.



WITHIN its pale, this body, though not numerous in this country, has yet many intelligent and zealous disciples, characterized by their beneficence—it dates its existence, as a people, or brotherhood, from 1792, though there was no distinct organization until 1822, when a large number separated from the Church of England, and, being literally circumcised, the society was called “Israel.” This, however, not being definite enough to show that the New Testament was acknowledged by them to be true and inspired, the name was changed to that of “Christian Israelites,” by which the denomination is now known.

The founder, and leader for many years of this sect, was JOHN WROE, an Englishman, who was born in 1782, and commenced his ministry in his thirty-seventh year,—making undisguised claim to supernatural gifts and powers, including that of prophecy; which latter is even now a gift claimed to be exercised by the preachers of this denomination. Mr. WROE was a man of more than ordinary endowments, but of very limited education. It is related that the grandfather of Mr. Wroe had more than once predicted that one of his descendants would distinguish himself as a minister; and incited by this fact the parents of Wroe undertook his preparation for the ministry of the Episcopal Church, but an impediment in his speech prevented the consummation of this plan.

The immediate occasion of his mind being specially directed to the contemplation of religion, appears to have been a severe attack of illness; on his recovery from which he was at times subject to trances, accompanied by distressing physical phenomena, such as blindness and dumbness, continuing sometimes for thirty-six hours. In this state he received, according to his own account, divine revelations in respect to his mission, together with predictions of future events, which latter he affirmed, were fulfilled in due time. The number of these trances, or visions, as he termed them, was very considerable, and in some of their phenomena bear a close resemblance to those of SWEDENBORG. Among



many of the spiritual communications related by him, one in particular may here be cited, which illustrates them all—namely: that “The time he was to set up a standard in the streets was three years, wherein he should travel in England; and when he stood before the people, he should have his hat on his head, and at the expiration of which he should go unto the Lord’s people, Israel, and sign with them, to the laws and statutes which the Lord gave unto Moses upon Mount Horeb.” This communication was made to him, from heaven, through the medium of an angel, who, Mr. Wroe says closed with the following words, “Thou understandest very little to what thou shalt understand. The Lord will send me to prepare thy way in the hearts of the people; for those who are thine enemies belong unto the vine. Thou shalt go into many nations, kingdoms and states, and declare the last covenant that shall be made with man; for thou shalt be made an instrument in the hands of the God of Israel; and thou shalt stand with a rod in thine hand before kings and princes. And the God of Israel shall graft both houses together, and they shall become one rod, and there shall be one king over them all. Now, spirit, return to attract thy body, declare what thou hast heard and seen, and be not afraid of man.”

The effect upon Mr. Wroe’s mind, produced by the frequent recurrence of these attacks, was such as to lead him to believe, in all sincerity, that he was a special instrument, in the hands of God, for the conversion of mankind from their sins, and that to the accomplishment of this end he was invested with miraculous powers, the successful exercise of which, with all the attendant circumstances, he and his disciples give numerous instances of—such as healing the sick, foretelling events, etc., etc. Many of his followers claim the possession of similar powers. They, however, as well as Wroe, base this claim—the gift of prophecy, on such texts as Joel ii. 28, 29, 31; Amos iii. 7; Rev. xxii. 6; 1 Cor. 1. 3-5, 39; Zech. x. 50; Eph. iv. 1-13.

The doctrines held by the Christian Israelites are: that the Scriptures of the Old and New Testaments are the revealed Word of God; that there was a time when man enjoyed this earth in perfect felicity; the brute creation being in perfect harmony; that man transgressed and fell, but that a Church has ever held the faith delivered to the Saints, of the Earth’s regeneration; that, on the first and great transgression, woman alone charged it to Satan, and exonerated her God—therefore, the work of redemption was to be performed by God and the woman, and that women were the first commissioned to preach a risen Saviour: that Paul could preach nothing to surpass it (1 Cor. xv. 17;) that it was revealed to Joel, the prophet, that woman should proclaim the truth in the latter days—Peter quoting it (Acts ii. 17,) and Paul cor-

roborating it, with additional injunctions, (1 Cor. xi. 5); that the return of the Son of Man is yet future, but nigh at hand, and infinite justice demands that as through love Jesus came to have his heel bruised on the cross, to fulfil one part of the prophecy in Eden, he should come and fulfil the other, namely, to bruise the serpent's head; that the Spirit of truth has yet its greatest work to perform, in preparing a Church to meet the Lord at his coming, by unfolding those Scriptures which are at present sealed from the understanding; that the spirit of prophecy still exists; that Jesus will come again, and reign a thousand years, accompanied by the resurrection of the pious dead and departed worthies, but that this second coming is distinct from the last judgment; that in the latter day is to take place the gathering of Israel, distinct from any other nation or people; that the Church which shall meet the Lord at his coming will be neither Jew nor Gentile, but the true Israel of God—the sealed Church—the one hundred and forty-four thousand; and that the world has been warned by a visitation from heaven, in prophecy, to prepare for Christ's second coming, ever since 1792; that we are in the very period of the six thousand years, when God is fulfilling Isaiah xi., in setting his hand the second time to recover the remnant of his people, which are left in all nations; and that the revelations of John Wroe, in respect to the will of God and the interpretation of His Word, are of heavenly origin.

Mr. Wroe, in obedience to what he deemed his divine mission, consecrated his whole time and all his faculties to the promulgation of his peculiar views, travelling in different parts of his native land, and in Spain, France, Germany, Italy, Scotland, Wales, Austria and America, frequently encountering persecution, and great hardship, but succeeding in making converts and establishing societies, continuing all the while to receive his spiritual instructions from the celestial sphere. At Ashton, England, Mr. Wroe received an elaborate revelation in poetry, of which we give a specimen:

The rights of those of heavenly birth,  
Are more than men who're born of earth;  
Turn back and see the shadows clear,—  
The end of shadows now is here.

The heavenly substance shining bright,  
Appears in raiment clear and white;  
The types and shadows first appear;  
But sing; the substance now is near.

## CHRISTIAN ISRAELITES.

For I, the virgin clothed in white,  
Must bring unto her perfect sight,  
Her heavenly husband for to view,  
Arrayed in white and scarlet hue.

The saints her beauteous form behold,  
And all their rapturous joys unfold ;  
The nature of her bones admire,  
Her flesh, which doth her bones attire.

Considering the auspices under which this new denomination was ushered into the world, its spread has not been so insignificant as might have been expected. Wroe had not the prestige of wealth, learning, or social position ; nor had any of his co-laborers ; but his sincerity and self-sacrificing devotion are beyond dispute. In England there are some fifty societies, regularly organized, the chief sanctuary being at Ashton, near Manchester, erected at a cost of about \$50,000, and bearing the inscription on its walls of "Israelite Sanctuary." In Wales there are also a few societies. In Ireland, the number is thirteen, which is much smaller than it was ten years ago. There is a Society in Edinburgh, one in Glasgow, and one in Aberdeen ; one in Cape Town, Cape of Good Hope ; and in Australia and Van Dieman's Land there are many places of worship. In the United States, the Israelites are found principally in Massachusetts, Rhode Island and New York. Street-preaching is a favorite mode of proclaiming their doctrines to the world, and at times it is done quite effectively. Public worship is performed with the use of printed forms, but in discoursing, the minister is required to do it extemporaneously, with nothing but the Bible before him as his guide.

## CHURCH OF GOD, OR, WINEBRENNARIANS.



EV. John Winebrenner, of Harrisburg, Pennsylvania, is the founder of this body. He was for ten years the pastor of the German Reformed church in the city just named, and was successful in turning many sinners to Christ. But he thought he saw reason to fear that not a few of the older members of his charge were opposed to unusual efforts for the conversion of sinners, because they had never themselves felt the power of renewing grace. Success, under these circumstances, only increased his difficulties, and in 1830 he called together his friends who in various localities had begun to sympathise with his views and feelings, that they might form a new organization under the name of the Church of God.

In this convention there were ministers and representatives from many different churches, who now organized themselves into one association, and devised vigorous measures for the extension of their views of truth and duty. Their confession of faith is of the Arminian character; their views of Baptism correspond with those of the Baptist body; their church government is generally that of the Presbyterians, except that, like the Methodists, they frequently remove their pastors to other localities; and they entirely approve of the methods usually adopted to extend the gospel of Christ at home and abroad. We may add here, that the members of this body expect a personal reign of Christ on earth, and believe that two resurrections will take place; the bodies of Christians being raised from their graves, before the commencement of the Millennium, and those of the wicked at its end.—They practise what they consider a New Testament ordinance—washing the feet of Christians, and are very strongly as a body opposed to intemperance, war, and slavery.

A weekly paper is issued by Mr. Winebrenner, from Harrisburgh, bearing the title of "*The Church Advocate*," and other publications for the use of the church are issued by a Board appointed for that purpose. The societies connected with this church are chiefly to be found in Pennsylvania, Ohio, and Indiana.

This body has, we believe, one annual Conference, four elderships, or local associations, somewhat more than one hundred ministers, about one hundred and seventy organized churches, upwards of three hundred preaching places, and probably rather more than twelve thousand members. No information is given us in the census as to the number or value of their church edifices.



## DISCIPLES OF CHRIST.



U C H is the title given by themselves to the denomination of which we have now to speak. They have often, even among themselves, been spoken of as *Reformers*, and by not a few persons have been called *Campbellites*, from the Rev. Alexander Campbell, of Bethany, Virginia, the most eminent of their preachers; but to this name most of them object. For the account we are about to give of them we are indebted principally to an article originally prepared by Mr. Campbell for "*The Encyclopædia of Religious Knowledge*," nearly twenty years ago, but revised, enlarged, and printed by some ardent friends of the body in the city of Philadelphia, in the year 1850.

The rise of this society, if we only look back to the drawing of the lines of demarcation between it and other professors, is of recent origin. About the commencement of the present century, the Bible alone, without any human addition in the form of creeds or confessions of faith, began to be advocated by many distinguished ministers of different denominations, both in Europe and America.

Tired of new creeds and new parties in religion, and of the numerous abortive efforts to reform the reformation; convinced from the holy Scriptures, from observation and experience, that the union of Christians is essential to the conversion of the world, and that the correction and improvement of no creed, or partisan establishment in Christendom, could ever become the basis of such a union, communion and co-operation, as would restore peace to a church militant against itself, or triumph to the common salvation; a few individuals at the period above mentioned, began to reflect upon the ways and means to restore primitive Christianity.

This led to a careful, most conscientious, and prayerful examination of the grounds and reasons of the present state of things in all the Protestant sects. On examination of the history of all these sects, it

appeared evident as mathematical demonstration itself, that none of the articles of faith and opinion belonging to any religious establishment, could ever improve the condition of things, restore union to the church, peace to the world, or success to the gospel of Christ.

As the Bible was said and constantly affirmed to be the religion of Protestants, it was for some time a mysterious problem why the Bible alone, confessed and acknowledged, should work no happier results than the strifes, divisions, and retaliatory excommunication of rival Protestant sects. It appeared, however, in this case, after a more intimate acquaintance with the details of the inner temple of sectarian Christianity, as in many similar cases, that it is not the acknowledgment of a good rule, but the walking by it, that secures the happiness of society. The Scriptures in the lips, and the creed in the head and in the heart, will not save the church from strife, emulation, and schism. There is no moral, ecclesiastical, or political good, by simply acknowledging it in word. It must be obeyed. And yet there are persons to be found who vehemently declaim against human written creeds, and advocate the Bible alone, who are all the while preaching up the opinions of *Saint* Arius, or *Saint* Athanasius. Their sentiments, language, style, and general views of the gospel are as human as auricular confession, extreme unction, or purgatorial purification.

A deep and an abiding impression that the power, the consolations, and joys—the holiness and happiness of the Christian religion were lost in the forms and ceremonies, in the speculations and conjectures, in the feuds and bickerings of sects and schisms, originated a project many years ago for uniting the sects, or rather the Christians in all the sects, upon a clear and scriptural bond of union—upon having a “Thus saith the Lord” either in express terms, or in approved precedent for every article of faith and item of religious practice. This was first offered in the year 1809, in the declaration and address of the Washington Association, Pennsylvania. It was first tendered to the parties that confessed the Westminster creed; but equally submitted to all Protestants of every name, making faith in Christ and obedience to him the only test of Christian character, and the only bond of church union, communion and co-operation. It was indeed approved by all: but adopted and practised by none, except the few, or part of the few, who made the overture.

The constitutional principle of this Christian association, and its object are clearly expressed in the following resolution:—“That this society formed for the sole purpose of promoting simple evangelical Christianity, shall, to the utmost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to

the original standard, in conversation and doctrine, in zeal and diligence; only such as reduce to practice the simple original form of Christianity, expressly exhibited upon the sacred page, without attempting to inculcate any thing of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship of the Christian church.

But to contradistinguish this effort from some others almost contemporaneous with it, we would emphatically remark, that, while the remonstrants warred against human creeds, evidently because those creeds warred against their own private opinions and favorite dogmas, which they wished to substitute for those creeds,—this enterprize, so far as it was hostile to those creeds, warred against them, not because of their hostility to any private or favorite opinions which were desired to be substituted for them; but because those human institutions supplanted the Bible, made the word of God of non-effect, were fatal to the intelligence, union, purity, holiness, and happiness of the disciples of Christ, and hostile to the salvation of the world. We had not at first, and we have not now, a favorite opinion or speculation, which we would offer as a substitute for any human creed or constitution in Christendom.

With various success, and with many of the opinions of the various sects imperceptibly carried with them from the denominations to which they once belonged, did the advocates of the Bible cause plead for the union of Christians of every name on the broad basis of the apostles' teaching. But it was not until the year 1823, that a restoration of the original gospel and order of things began to be advocated in a periodical, edited by Alexander Campbell of Bethany, Virginia, entitled "The Christian Baptist."

He and his father, Thomas Campbell renounced the Presbyterian system, and were immersed in the year 1812. They and the congregations which they had formed, united with the Redstone Baptist association; protesting against all human creeds as bonds of union, and professing subjection to the Bible alone. But in pressing upon the attention of that society and the public the all-sufficiency of the sacred scriptures for every thing necessary to the perfection of christian character, whether in the private or social relations of life, in the church or in the world, they began to be opposed by a strong creed-party in that association. After some ten years debating and contending for the Bible alone, and the apostles' doctrine, Alexander Campbell and the church, which he belonged united with the Mahoning association of Ohio, that association being more favorable to his views of reform.

In his debates on the subject and action of baptism with Mr. Walk-

er. a seceding minister, in the year 1820, and with Mr. M'Calla a Presbyterian minister in 1823, his views of reformation began to be developed, and were very generally received by the Baptist society, as far as these works were read.

But in his "Christian Baptist," which began July 4, 1823, his views of the need of reformation were more fully exposed; and as these gained ground by the pleading of various ministers of the Baptist denomination, a party in opposition began to exert itself, and to oppose the spread of what they were pleased to call heterodoxy. But not till after great numbers began to act upon these principles, was there any attempt towards separation. After the Mahoning Association appointed Walter Scott an evangelist, in 1827, and when great numbers began to be immersed into Christ, under his labors, and new churches began to be erected by him and other laborers in the field, did the Baptist associations begin to declare non-fellowship with the brethren of the reformation. Thus by constraint, not of choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the apostles' doctrine. The distinguishing characteristics of their views and practices are the following:—

They regard all the sects and parties of the christian world as having, in greater or less degrees, departed from the simplicity of faith and manners of the first christians. This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formularies, liturgies, and books of discipline adopted and inculcated as bonds of union and platforms of communion in all the parties which have sprung from the Lutheran reformation. The effects of these synodical covenants, conventional articles of belief, and rules of ecclesiastical polity, has been the introduction of a new nomenclature, a human vocabulary of religious words, phrases and technicalities which has displaced the style of the living oracles, and affixed to the sacred diction ideas wholly unknown to the apostles of Christ.

To remedy and obviate these aberrations, they propose to ascertain from the holy scriptures, according to the commonly received and well established rules of interpretation, the ideas attached to the leading terms and sentences found in the holy scriptures, and then to use the words of the Holy Spirit in the apostolic acceptance of them.

By thus expressing the ideas communicated by the Holy Spirit, in the terms and phrases learned from the apostles, and by avoiding the artificial and technical language of scholastic theology, they propose to restore a pure speech to the household of faith; and by accustoming the family of God to use the language and dialect of their heavenly father, they expect to promote the sanctification of one another through the



truth, and to terminate those discords and debates which have always originated from the words which man's wisdom teaches, and from a reverential regard and esteem for the style of the great masters of polemic divinity ; believing that speaking the same things in the same style, is the only certain way to thinking the same things.

Not only do the Disciples choose to speak of Bible things by Bible words, being confident that the things taught by God are better taught in words and under the names which the Holy Spirit has chosen and appropriated, than in human words ; but they are careful to interpret every passage of scripture by the light of its own context. Against the common practice of insulating a passage, of fixing on a sentence, of detaching it from the paragraph to which it belongs, and explaining it in a sense dictated only by the combination of the syllables, or the words in themselves considered, they enter their most solemn protest. Hence in their public teaching, they have entirely discarded the "Half-a-minute text, and half-an-hour sermon" system. The great Mr. Locke has well said ;—"If the holy scriptures were but laid before the eyes of christians in their due connection and consistency, it would not then be so easy to snatch out a few words, as if they were separate from the rest, to serve a purpose to which they do not at all belong, and with which they have nothing to do." Professor Stuart of Andover, on the same subject remarks, that, "It is really matter of regret to find, in most of the old and distinguished writers on theology, such a multitude of passages adduced as proof-texts, which, when examined by just principles of interpretation, prove to be in no wise adapted to establish the doctrine in confirmation of which they were cited." And in an article in a late number of the *Eclectic Review*, a most respectable organ of the dissenters in England, the writer says—"We speak it in sorrow, and with a distinct conviction how disagreeable such an avowal must be to many whom we love—but we give it as our solemn and heartfelt conviction : the word of God is but rarely explained in the pulpit, and hence it is but little understood by the people."

They make a very marked distinction between faith and opinion, between the testimony of God and the reasonings of men ; the words of the Spirit and human inferences. Faith in the testimony of God, and obedience to the commandments of Jesus are their bond of union ; and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. Regarding all the opposing theories of religious sectaries, as extremes begotten by each other, they cautiously avoid them, as equi-distant from the simplicity and practical tendency of the promises and precepts, of the doctrine and facts, of the exhortations and precedents of the christian institution. They look for



unity of spirit and the bonds of peace in the practical acknowledgment of "One faith, one Lord, one immersion, one hope, one body, one Spirit, one God and Father of all ;" not in unity of opinions, nor in unity of forms, ceremonies, or modes of worship.

The holy scriptures of both testaments, they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work ; the new testament or the living oracles of Jesus Christ, they understand as containing the christian religion ; the testimonies of the four evangelists, they view as illustrating and proving the great proposition on which our religion rests, namely,—that Jesus of Nazareth is the Messiah, the only begotten and well-beloved Son of God, and the only Saviour of the world ; the Acts of the Apostles as a divinely authorized narrative of the beginning and progress of the reign or kingdom of Jesus Christ, recording the full development of "The Gospel" by the Holy Spirit sent down from heaven, and the procedure of the apostles in setting up the church of Christ on earth ; the Epistles as carrying out and applying the doctrine of the apostles to the practice of individuals and churches, and as developing the tendencies of the gospel in the behavior of its professors, and all as forming a complete standard of christian faith and morals, adapted to the interval between the ascension of Christ, and his return with the kingdom which he has received from God.

Every one who sincerely believes the testimony which God gave of Jesus of Nazareth, saying, "This is my Son, the beloved, in whom I delight," or, in other words, believes what the evangelists and apostles have testified concerning him, from his conception to his coronation in heaven as Lord of all, and who is willing to obey him in every thing, they regard as a proper subject of immersion into the name of the Father, and of the Son, and of the Holy Spirit, and no one else. They consider christian baptism, after a public, sincere, and intelligent confession of the faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of heaven, of the actual remission of all past sins and of adoption into the family of God.

The Holy Spirit is promised only to those who believe and obey the Saviour. No one is taught to expect the reception of that heavenly monitor and comforter as a resident in his heart, till he obeys the gospel. Thus, while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission of sins, and the gift of the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed after the Holy Spirit was bestowed after the glorification of

Jesus, "Be immersed, every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit." They teach sinners that God commands all men every where to repent or to turn to God; that the Holy Spirit strives with them so to do by the apostles and prophets; that God beseeches them to be reconciled through Jesus Christ, and that it is the duty of all men to believe the gospel and turn to God.

The immersed believers are congregated into societies according to their nearness to each other, and taught to meet every first day of the week in honor and commemoration of the resurrection of Jesus, and to attend to the Lord's Supper which commemorates the death of the Son of God, to read and hear the living oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

The Disciples "Break the loaf" in commemoration of the sufferings and death of Jesus, every first day of the week, as an essential and divinely ordained part of the sanctification of the Lord's day. That this ordinance was in apostolic times "Inseparable from the ordinary worship of the Lord's day, and that it was regarded as the prominent object of the assembling together of the church," is unquestionably established by Acts xx. 7, and 1 Cor. xi. 20. Dr. Doddridge says on the former passage "It is well known the primitive christians administered the eucharist every Lord's day; and as that was the most solemn and appropriate act of worship, it is no wonder that it should be mentioned as the end of their assembling?" The death and the resurrection of our Lord being the very foundation of our religion, how wisely has he ordained it, that we should have a constant memorial of them, of his death in the Lord's Supper, and of his resurrection in the Lord's day. "The primitive christians," says Dr. Watts "celebrated both of these institutions on the first day of every week. We all agree to celebrate one of these; namely, his resurrection every week on the first day; but how few are there that celebrate the memorial of his death, in a constant attendance at the Lord's Supper." From a number of advocates of this practice we subjoin the following:—

Calvin says "Every week, at least, the table of the Lord should be spread for christian assemblies."

Mr. Orme states, that, "The Independent churches in England at the beginning, observed the Lord's Supper every first day of the week. If I might be allowed to add my own testimony, I would say that the experience of nearly twenty years in a numerous church where this was the constant practice, made me acquainted with no evils aris-

ing out of it, and satisfied me that the benefits of it were great, both to individuals and the body at large."

In the Baptist confession of Faith, published in 1611, is the following article:—"Every church ought, according to the example of Christ's disciples in the primitive churches, upon every first day of the week, to assemble together, to pray, prophesy, praise God, and break bread."

Dr. Mason, of New York, observes; "It is demonstrable, that among the primitive christians, the celebration of the Supper was a part of the ordinary sanctification of the Lord's day. In this manner did the spirit of ancient piety cherish the memory of a Saviour's love."

Mr. Wesley writes; "I advise the elders to administer the supper of the Lord on every Lord's day."

Every congregation chooses its own overseers and deacons, who preside over and administer the affairs of the congregations; and every church, either from itself, or in co-operation with others, sends out, as opportunity offers, one or more evangelists, or proclaimers of the word, to preach the word and to immerse those who believe, to gather congregations, and to extend the knowledge of salvation as far as their means extend. But every church regards these evangelists as its servants, and therefore they have no control over any congregation, each church being subject to its own choice of presidents or elders, whom they have appointed. Perseverance in all the work of faith, labor of love, and patience of hope is inculcated by all the disciples as essential to admission into the heavenly kingdom.

Such are the prominent outlines of the faith and practices of those who wish to be known as the disciples of Christ; but no society among them would agree to make the preceding items either a confession of faith or a standard of practice; but for the information of those who wish an acquaintance with them are willing to give at any time a reason for their faith, hope and practice.

On the design of baptism and the benefits resulting from this ordinance to the penitent believer through the blood of Christ, the Disciples say they have been greatly misunderstood. That the blood of Jesus is the only procuring cause of the remission of sins, is believed by every Disciple. Baptism, they teach, is designed to introduce the subjects of it into the participation of the blessings of the death and resurrection of Christ; who died for our sins, and rose again for our justification. But it has no abstract efficacy. Without previous faith in the blood of Christ, and deep and unfeigned repentance before God, neither immersion in water nor any other action can secure to us the blessings of peace and pardon. It can merit nothing. Still to the believing peni-

tent it is the *means* of receiving a formal, distinct, and specific absolution, or release from guilt. Therefore none but those who have first believed in Christ and repented of their sins, and that have been intelligently immersed into his death, have the full and explicit testimony of God, assuring them of pardon. In reference to regeneration the disciples teach that an individual who is first begotten of God, whose heart is embued with the word of God, is enabled to enjoy the life thus bestowed when immersed into Christ, as it gives him an introduction to the happiness and society of the pardoned and the spiritual. Baptism succeeding faith and repentance, consummates regeneration. The new birth as a change of state, is a formal ingress of a penitent believer, a prior spiritual creation, into the family and kingdom of our Lord Jesus Christ. Formed for a new state by faith and repentance, he enjoys its heavenly adaptations the moment he enters the kingdom by being baptized in the name of Christ. The waters of baptism in connexion with the death of Jesus, afford him as great an assurance of safety, as did their type, the waters of the Red Sea, to the redeemed Israelites, when they engulfed Pharoah and his hosts. The design of this institution may be ascertained by paying attention to the teaching of the Holy Spirit in the following passages:—John iii. 5. Verily, verily I say unto thee except a man be born of water and the Spirit, he cannot enter into the kingdom of God. Mark xvi. 16. He that believeth and is baptized shall be saved. Acts ii. 38. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. Acts xxii. 16, And now, why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord. Rom. vi. 3-5. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death; therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Gal. iii. 27. Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ. Eph. v. 26, Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word. Titus iii. 5, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Heb. x. 22, Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 1 Pet. iii. 21. The like figure whereunto even baptism doth also now save us, not the put-

ting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ.

Thus are we taught that penitent believers are born the children of God by baptism—that salvation is connected with baptism when accompanied by faith—that remission of sins is to be enjoyed by baptism through the blood of Christ—that persons, having previously believed and repented, wash away their sins in baptism, calling on the name of the Lord—that they profess to be dead to sin and alive to God in the action of baptism—that believers put on Christ when baptized into Christ—that the church is cleansed by baptism and belief of the word of God—that men are saved by baptism in connection with the renewing of the Holy Spirit—and that the answer of a good conscience is obtained in baptism through the resurrection of Christ.

As the disciples endeavour to call Bible things by Bible names, they have repudiated all words and phrases in respect to Father, Son, and Holy Spirit not sanctioned by divine usage. Never employing such terms as 'Trinity,' 'Eternal generation,' 'Eternal filiation,' 'Eternally begotten,' 'Eternal procession,' 'Co-essential and consubstantial,' and all others of the same category, they have sometimes been denominated, but they say most unjustly, as Unitarians. They believe that Christ is absolutely divine, infinitely above any superhuman or even super-angelic being. They believe Christ to be "God" *in nature*, and not *in office* only, or because he is invested with divine prerogatives, as Moses is said to have been made "A god unto Pharaoh," and as the magistrates of Israel are called "gods" as being engaged in administering divine laws. They believe that the titles given to our blessed Lord are expressive of real Deity. Hence they cannot consider that he is merely ■ secondary and subordinate "God"—one that has been created, made or produced in any way. There is not one word of divine honour or glory uttered by prophets or apostles, concerning our Redeemer, that they interpret in a subordinate sense. They have no idea of sub-deity or subordinate divinity, nor of mere honorary titles in reference to the Messiah. Such quibbling they regard as profane trifling with sacred things. Where they read that "All the fulness of the godhead" dwells substantially in Christ, they do not understand a subordinate, or partial, or imperfect fulness, but simply "All the fulness of the godhead," or divinity.

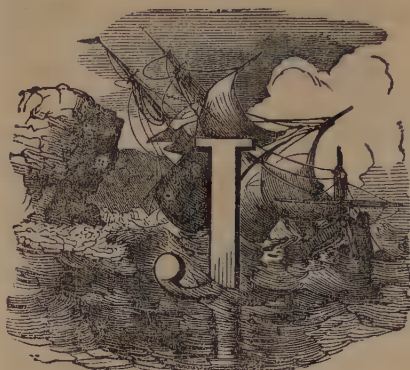
The following estimate of the number of communicants connected with this body was furnished about two years ago by the Rev. Alexander Campbell, of Bethany, Va., the founder of the denomination.



New York, Pennsylvania, Virginia and Maryland	-	-	25,000
Ohio, Kentucky, Tennessee and Missouri	-	-	110,000
Indiana and Illinois	-	-	60,000
Iowa, Wisconsin and Michigan	-	-	15,000
Georgia, Carolinas and Alabama	-	-	5,000
Texas	-	-	5,000
Remaining States	-	-	5,000
Aggregate	-	-	<u>225,000</u>

In addition to this statement we may say that the number of churches of this body are estimated at 2,700, and of ministers at 2,250. The census returns give no information as to their church edifices.

## THE EVANGELICAL ASSOCIATION, OR ALBRIGHTS.



**J**ACOB ALBRIGHT, by birth a German, about the commencement of the present century, began to feel a very anxious concern for the spiritual interests of his countrymen who had removed to this land, very many of whom were under the powerful influence of infidelity. He had himself at that period been a Christian about ten years, and had experienced a strong internal conflict both on the faith and the duties of evangelical religion. Happily relieved from doubt, he expounded to his brethren in one or two of the Middle States, the scriptural plan of salvation, and soon saw some of them turn from the error of their ways. In 1800 some of these persons organized themselves into a Christian church, electing Mr. Albright as their pastor. In 1803 they had so extended, as to comprise many churches and ministers, who assembled to institute a new ecclesiastical body, when Mr. Albright was ordained as their presiding elder, or chief minister by the laying on of hands.

At first this body met with great opposition, but they continued to spread, both into many parts of the Union, and into Canada. It was soon seen that their principal efforts were directed towards the German population, and, that their doctrines and ecclesiastical government to a very great extent, accorded with the Methodist body, and we believe that all persecution of them has long since died away.

This body have shown in their whole conduct much freedom from every thing like "A vain show," and have acted with much christian simplicity. Their Bishops are elected by the General Conference every four years, and they, in connexion with the presiding elders, select the respective districts of labor for the preachers. These preachers are appointed to receive one hundred dollars per annum as salary, and when married, the same sum is apportioned to the wife, and twenty-five

dollars for each child under fourteen years of age; but it is said that as these amounts depend on voluntary contributions, they have as yet in no case reached the sums specified. They have a book concern, and a charitable society, both located in Pennsylvania, the proceeds of which are divided among the superannuated preachers, and their widows and orphans.

This body has no literary institution of its own, but its members are favorable to the cause of education, as also to the support of Sunday Schools, and Temperance, and Missionary Societies.

We have already said that the articles of their faith and their rules of government generally correspond with those of the Methodist Episcopal Church. They have quarterly conferences in every circuit, an annual one in every district, and a third, of the whole body once in four years, called the General Conference. These last are composed of ministers and delegates.

The last statistical accounts we have been able to obtain, represent them as having about 190 churches, 300 regular, and 400 local preachers, and 17,000 members.



FRIENDS' MEETING HOUSE AND PENN'S GRAVE.

## FRIENDS, OR QUAKERS.

ORTHODOX.



**M**ORE frequently as they are called Quakers, this Society of *Friends* began to be distinguished in England about the middle of the seventeenth century. Their doctrines were first promulgated by George Fox, about the year 1647, for which he was imprisoned at Nottingham in 1649, and the year following at Derby. The appellation of Quakers was given them by way of contempt; some say on account of their *tremblings* under the impression of divine things; but they themselves say it was first given them by one of the magistrates who committed George Fox to prison, because the moral hero had told him and those about him to *tremble* at the word of the Lord.

Who George Fox was, and what was his character, and what were his objects, are questions of deeper meaning and importance than readers generally believe. We regard Fox as one of the most extraordinary men of one of the most extraordinary periods of the world's history. He was most decidedly a man of genius, with marvellous intuition and insight into the profoundest depths of the human heart, and ■

faculty for the comprehension of spiritual matters which has rarely been equalled. He was not a well educated man, and yet no man understood better than he all the relations subsisting between man and his Maker, and man and society, or could better or more forcibly or clearly expound them. He had acuteness of intellect united with profundity, and his power of utterance covered all the field lying between extreme gravity and the sharpness of controversial repartee. He was one of the most simple hearted men that ever lived, full of humility, glorious in faith, and always obedient to every manifestation of the divine will. What he conceived to be his duty, he could not be deterred from doing, and in that unconquerable and iron energy of will, which has conducted thousands to the stake and sustained them in the consuming flame, he went forward in the thickest perils to accomplish the labor assigned him. Even when he knew perfectly well that a most loathsome spirit frowned in his path, his sense of duty led him straight onward. We do not think that after he set out on his mission the fear of death or the thought of what harm man might do him ever disturbed the serenity of his mind for one moment. Throughout his entire life he displayed the noblest heroism of character—a heroism infinitely superior to that which is seen in the excitement of the battle-field—that quiet unpretending heroism which goes forth in the service of humanity, and feels calm in the midst of scorn and threatenings, in the presence of peril and of bitter death. His success in carrying conviction of the truthfulness of the doctrines he promulgated to the minds of thousands of distinguished and undistinguished persons was remarkable. It was an event of daily occurrence that many who came to scoff at him, remained to pray with him.

The early Quakers suffered as much from persecution as any other men in England in that day. Thousands were constantly confined in jails whose dark and loathsome dungeons were filthy beyond description; and yet, in that age of true faith, there were very few who did not prefer the worst punishments that religious hate could inflict upon them, rather than by the slightest prevarication or denial prove untrue to their faith. These black hearted persecutions, commencing before the elevation of Cromwell, extended through the protectorate and the reign of the Second Charles, and were not arrested until William Penn, through his influence over James succeeded in breaking up the vile system.

A living writer has addressed George Fox in a forcible sonnet:—



Meek as an angel, though the "Steeple house"\*  
 Awoke thine indignation ; yet no wrath  
 Drew thee beside the catholic, Christian path  
 Of universal charity. The mouse  
 Of sleek, marauding Jesuits, and the louse  
 Which in corruption's filth no fellow hath,  
 Thou saw'st about the building, and of Gath  
 Error's grim giant dwelt there ; so thy vows  
 Of spiritual warfare bade thee raise  
 Thine heaven-nerved arm, from Truth's all potent sling  
 To cast a noble, Davidean fling  
 At the huge wretch, who forthwith went his ways  
 Seeking the magistrates. Then suffering  
 Keen and intense was thine, yet thine, oh Fox, true praise.

Mr. Clarkson, speaking of George Fox, and his entire independence of all claims of law in connexion with ecclesiastical matters, tells us that he "Introduced a new manner of marriage. He protested against the manner of the world ; that is, against the formal prayers and exhortations as they were repeated, and against the formal ceremonies as they were practised by the Parish priest. He considered that it was God who joined man and woman before the fall, and that in Christian times, or where the man was truly renovated in heart, there could be no other right or honourable way of union. Consistently with this view of the subject, he observed that, in the ancient Scriptural times, persons took each other in marriage in the assemblies of the elders, and that there was no record, from the book of Genesis, to that of Revelations, of any marriage by a priest. Hence it became his new society to abandon apostate usages, and to adopt a manner that was more agreeable to their new state."

Fox, himself adopted in his own practice, this more ancient and excellent way ; for about 1669 he married the widow of Judge Fell, "According to that simple form which is practised to this day among the people of his persuasion. He only acquainted their common friends of their intention ; and having received their approbation, they took each other in marriage by mutual public declarations to that intent, at a meeting appointed for the purpose at Bristol."

It will be readily believed, that from their first appearance the Friends suffered much persecution. They were universally treated with peculiar severity, even in New England, to which some of them fled for security ; here, though the Pilgrim Fathers themselves had but lately fled from Europe, that they might enjoy religious freedom, they im-

\* It is perhaps needless to state that this was Fox's designation for the building usually called a church.



WILLIAM PENN.



prisoned and even hung some of their Quaker brethren. This was worse than what they had to endure in England itself, and hence they appealed to Charles II., who in 1661, not only granted a mandamus to put a stop to their persecution in the colonies; but in 1672 released under the great seal four hundred of their number who were confined in the different prisons of Great Britain. This last act was performed by the influence of a Friend named Whitehead, who frequently visited Charles, and to whom, it has been said the monarch was indebted for money he had borrowed from him. Whitehead prepared the list, and the whole were freed by the payment of a single jail fee. To the immortal honor of Whitehead he placed on his list the name of "Glorious John Bunyan," of "Pilgrim" fame, even though he was known to be one of the warmest theological opponents the Quakers had. Thus by the means of one who could not approve his religious views, was the "Dreamer" set free from what he appropriately called his "den."

At a very early period of their history, the Friends showed their zeal in the propagation of their religious tenets. As early as the year 1655 some of their ministers travelled on the continent of Europe, and meetings of the body were soon after settled in Holland and other places. Some travelled into Asia; others were found in Africa; and several were imprisoned in the Inquisitions of Rome, Malta, and Hungary, nobly adhering to what they regarded the cause of truth. At length persecution in England in a very happy degree subsided. In the reign of James II., they were relieved by the suspension of the penal laws; in 1696 their affirmations, in a large majority of cases were legally admitted in the stead of oaths; and in the reign of George I., a less oppressive mode was adopted to collect tithes from them; but we are ashamed to say that in England ecclesiastical dues are yet enforced from them.

The HISTORY of the FRIENDS in this country cannot be properly understood by the reader, unless he has first studied the character of William Penn, the founder of the State of Pennsylvania. Professor James Rhoads, of Pennsylvania, gave, in the attractive pages of "*The Christian Keepsake, for 1848*," a beautiful sketch of this eminent man, the larger portion of which we shall transcribe:—

Among the many remarkable men who flourished during the latter part of the seventeenth and the beginning of the eighteenth centuries, one are more worthy of remembrance and regard than William Penn, the founder of Pennsylvania. His name is one of the few which the lapse of time renders brighter. His reputation, though it suffered for a while, from the tongue of calumny, and the ear of that prejudice which the rancorous and vindictive, political and sectarian party strife of his



day engendered, has like gold been refined and purified by the fierceness of the fire in which it has been tried. His life affords us incontestable evidence, that the most direct road to the temple of fame is over the rugged steeps of self-denial; that the surest guide by the way is pure and undefiled religion; and the most agreeable companion for the journey, a conscience void of offence.

William Penn was born in London, on the 14th of October 1614, and died at Rushcomb, in Berkshire, England, on the 13th of July, 1718, in the seventy fourth year of his age. This long period of probation he passed almost entirely in arduous labors for the service of God and the good of his fellow men. He first felt himself called to a holy life at the tender age of eleven years, and the impression that God at that time had marked him out for his service, remained with him during the whole of his eventful life. When but fifteen, he felt himself already prepared to suffer for conscience sake, and was actually expelled from college for refusing to conform to certain ceremonies and forms which he thought destructive to the simplicity and spirituality of the pure Christian religion. He did not become a member of the Society of Friends until several years afterwards, but while at college his religious impressions had been confirmed by the preaching of one of their ministers, Thomas Loe, who afterward was the instrument of his entire conversion. His father, who was an admiral of high repute in the royal navy, was much disappointed and offended by his disgrace, and his subsequent renunciation of the society of the gay and fashionable. After striving in vain to win him to worldly ambition, the admiral turned him penniless and friendless from his house. Through the intercession of his mother he was reinstated in his father's favor, but only to be driven forth again. The principles of Friends forbid them to uncover themselves out of deference to man, and Penn was by this time so confirmed in their faith, that he refused to sit without his hat even in the presence of his father, the King, and the Duke of York. This was the offence for which he was a second time exiled from home.

He commenced his important services as a minister of the gospel in 1668, when he was about twenty-four years of age. During the same year he gave great offence, especially to the bishop of London, by a work he published under the title of "*The Sandy Foundation Shaken.*" He was in consequence cast prisoner into the Tower, the dull and frowning abode of so many of England's worthiest sons.

The recital of the many imprisonments and annoyances which he afterward suffered would be tiresome. It is sufficient to know that he bore them firmly. No threats, no inflictions could daunt him. He declared his determination to "Weary out the malice of his enemies by



patience," and when told that he should remain in prison until he recanted, he answered in the true spirit of the martyrs, "My prison shall be my grave then."

But while his body was confined, his mind was free. Forcibly prevented from preaching, he strove for the propagation of his faith by writing. His works on religious subjects are numerous, and were many of them written in prison. They evince great research, sound judgment, and untiring industry. Love of man and love of God brightens every page. Even those who consider as unsound the doctrines they were designed to maintain must be pleased with the evident sincerity, the modest manliness, and the open-hearted charity exhibited throughout.

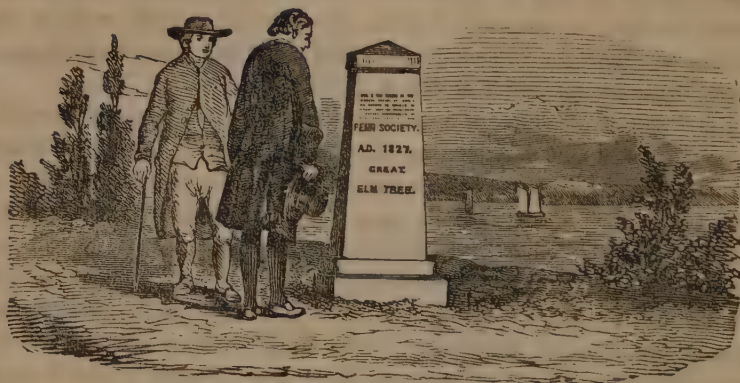
His first connexion with American affairs was as trustee of Edward Billinge, one of the proprietors of West Jersey, in the settlement of whose affairs he was of great service. It is probable that by this means he became acquainted with the territory lying west of the Delaware. This he afterward solicited from the king, and obtained by the royal patent dated March 4, 1681.

It was not the hope of acquiring wealth; it was not the thirst for power; it was not any of the illusions of worldly ambition which tempted Penn to engage in so extensive and arduous an undertaking as the settlement of a large colony in a distant wilderness. Neither was it altogether the wish to establish a safe refuge for his persecuted friends; though this no doubt had its influence and a powerful one. His plans were more extended, his views more enlarged. He esteemed the erection of a safe habitation for his own friends a blessing indeed, but trifling when compared with the other great objects he had in view. His design was threefold; to serve his own religious brethren, to civilize the poor Indians, and by gentleness and kindness to win them to Christianity, and lastly, to try the great experiment of the capability of man for self-government. He wished "To establish a constitution worthy to be an example;" he desired "To show men as free and as happy as they could be;" "To lay the foundation of a free colony for all mankind;" "To plant the seeds of a nation." "As my understanding and inclination have been much directed to observe and reprove mischiefs in governments, so it is now put into my power to settle one. For the matters of liberty and privilege I propose that which is extraordinary, and leave to myself and successors no power of doing mischief; so that the will of one man may not hinder the good of the whole country." And he redeemed his pledge; the charters which he granted to secure the liberties and privileges of the people were of a most liberal character, recognising even at that early

date the true principle that governments are for the good of the governed: a proposition then considered absurd enough, now an axiom needing no demonstration.

The best evidence of the superiority of the laws and regulations established by Penn was the rapidity with which the country was settled, and the upright, quiet, and religious character of its inhabitants. Eleven of the old thirteen States were settled before Pennsylvania, some of them more than half a century before, yet in a few years she was richer, more flourishing, and more populous than either of them.

In reference to the origin of this body in this country, we may further observe, that Penn solemnly declares, that he came into the charge of founding the Province of Pennsylvania for "The Lord's sake." He desired to establish a people who should be a praise in the earth, for conduct, as well as for civil and religious liberty.



WILLIAM PENN'S MONUMENT.

Meetings of this Society were held, previous to the settlement of Philadelphia, at the house of Thomas Fairman, at Shackamaxon, at present called Kensington.

This house Watson says in his "Annals," was near "The Elm Tree," that subsequently obtained such renown as being the scene of Penn's Treaty of Friendship with the Indians, and on its site now stands a monument, an engraving of which we place before the reader. It was at this Treaty, that Penn addressed them in these memorable words: "We meet on the broad pathway of good faith and good will. No advantage shall be taken on either side, but all shall be openness and love. I will not call you children, for parents sometimes chide their children too severely, nor brothers only, for brothers differ;—the friendship between thee and me I will not compare to a chain, for that the rains may rust, or the falling tree may break: we are the

same as if one man's body were to be divided into two parts; we are all one flesh and blood." The impression made upon the minds of the Indians by Penn, at this and subsequent interviews, was such that they ever after retained the highest esteem for his memory, and good will towards Friends. Years after, when cruel minded men made the waters of the placid Conestoga red with the blood of the Christian Indians many of them fled, outcasts from their homes, to the city of Brotherly Love, to seek and find protection among the followers of "Maquon," as they termed Penn. On one occasion a chieftain, in reply to a commissioner said, "That they should never forget the counsel William Penn gave them 'as long as the sun gives light.'"



PENN'S SLATE ROOF HOUSE.

In 1685, a meeting-house was erected at the south-west corner of Centre Square, Philadelphia. This building was designed as a State house, and market house, as well as the chief meeting-house. Another meeting-house was erected, in 1685, in Front above Arch Street. This was intended to serve for "Evening meetings," and the Centre Square one for the "Day meetings." In after years, when the house in Pine Street was erected, they called the Front Street building the "North Meeting." In 1789, this structure was removed, and a meeting-house erected in Key's Alley. In the year 1695, the fourth meeting-house of this Society was built, at the south east corner of Second and Market Streets. This was styled by those unfavourable to Friend's principles, the "Quaker Cathedral;" "But," says Watson, "great as were the ideas of the primitive population, it was removed, in 1755, to build still greater. The meetings, in time," he continues, "were so disturbed by

the noise and turmoil of the increased population, that it was deemed expedient to sell the property;" which was done in 1808, when the present large meeting-house, on Arch near Fourth Street was erected. The Friend's meeting houses are all remarkable for their plain and substantial appearance.

What if the interview between Penn and Charles has been told again and again, why should we not once more give what is so good, honorable and useful?

When Penn was about to sail from England to Pennsylvania, he went to take leave of the king, and the following conversation occurred:—

"Well, friend William," said Charles, "I have sold you a noble province in North America; but still I suppose you have no thoughts of going thither yourself."

"Yes, I have," replied William, "and I am just come to bid thee farewell?"

"What, venture yourself among the savages of North America? Why, man, what security have you that you will not be in the war kettle in two hours after setting foot on their shores?"

"The best security in the world," replied Penn.

"I doubt that, Friend William; I have no idea of any security against those cannibals but in a regiment of good soldiers with their muskets and bayonets; and mind, I tell you before hand, that with all my good will for you and your family, to whom I am under obligations, I will not send a soldier with you."

"I want none of thy soldiers" answered William, "I depend on something better than thy soldiers."

The king wished to know what that was.

"Why, I depend on themselves, and their own moral sense, even on that grace of God which bringeth salvation, and which hath appeared unto all men."

"I am afraid, friend William that that grace has never appeared to the Indians of North America."

"Why not to them, as well as others."

"If it had appeared to them," said the king, "they would hardly have treated my subjects so barbarously as they have done."

"That is no proof to the contrary, friend Charles. Thy subjects were the aggressors. When thy subjects first went to North America, they found these people the fondest and kindest creatures in the world. Every day they would watch for them to come on shore, and hasten to meet them, and feast them on all that they had. In return for the hospitality of the savages, as we call them, thy subjects, called Chris-



tians, seized on their country, and rich hunting grounds, for farms for themselves! Now, is it much to be wondered at, that these much injured people should have been driven to desperation by such injustice; and that burning with revenge they should have committed some excesses."

"Well, then I hope, friend William, you will not complain when they come to treat you in the same manner."

"I am not afraid of it," said Penn.

"Ay, how will you avoid it? You mean to get their hunting grounds too, I suppose."

"Yes, but not by driving these poor people away from them."

"No, indeed how then will you get their lands?"

"I mean to buy their lands of them."

"Buy their lands of them! Why, man, you have already bought them of me."

"Yes, I know I have, and at a dear rate, too; but I did it only to get thy good will, not that I thought thou hadst any right to their lands; no, friend Charles, no right at all; what right hast thou to their lands?"

"Why, the right of discovery; the right which the Pope and all Christian kings have agreed to give each other."

"The right of discovery! A strange kind of right indeed. Now, suppose, friend Charles, some canoe loads of these Indians, crossing the sea, and discovering thy island of Great Britain, were to claim it as their own, and set it up for sale over thy head, what wouldst thou think of them?"

"Why—why—why," replied Charles, "I must confess, I should think it a piece of great impudence in them."

"Well, then, how canst thou, a Christian, and a Christian prince too, do that which thou utterly condemnest in these people, whom thou callest savages? Yes, friend Charles, and suppose again that these Indians, on thy refusal to give up thy island of Great Britain, were to make war on thee, and having weapons more destructive than thine, were to destroy many of thy subjects, and to drive the rest away, dost thou not think it horribly cruel?" The king assented to this with marks of conviction. William proceeded—"Well, then, friend Charles, how can I, who call myself a Christian, do what I should abhor in an heathen! No, I will not do it, but I will buy the right of the proper owners, even of the Indians themselves. By doing this, I shall imitate God himself in his justice and mercy, and thereby insure his blessing on my colony."

Pennsylvania soon became a flourishing colony, and existed for



seventy years, the period during which the Quakers held the government, without any force beyond that of the constable's staff; and during that seventy years it was never invaded by any hostile power.

We may here say before we entirely dismiss William Penn, that though his father was opposed to his son's religious principles, finding that he acted with sincerity, he was at last reconciled. When dying, he adjured him to do nothing contrary to his conscience. "So," said he, "You will keep peace within, which will be a comfort in the day of trouble."

A word or two of Penn's advice may be acceptable to our younger readers:—Be reserved, but not sour; grave, but not formal; bold, but not rash; humble, but not servile; patient, but not insensible; constant, but not obstinate; cheerful, but not light; rather be sweet tempered than familiar; familiar rather than intimate; and intimate with few and upon good grounds.

The FRIENDS in general are considered remarkable for their quietness and gravity; but those who best know them are most familiar with the fact that in a very gentle manner many of them shew no small wit. Here is a specimen. Story, the celebrated Quaker, says in the *Journal of his Life*, speaking of Barbican, Virginia, in 1698:—"The people hereabout had a priest, who being taken with an infirmity in his tongue and limbs, had not preached much for five years; and they, being just in some sort to their own interest, paid him only as often as he exercised his faculty; but yet were exceedingly liberal, considering how little they had for their pay, for they gave him a hogshead of tobacco for every sermon. But the last two years, he being wholly silent, they altogether withdrew their pay. So that, while among some sort of hirelings and their employers, it is 'No Penny, no Pater-noster'; here, on the other hand, it is, 'No Pater-noster, no Penny.'"

The doctrines of the society of Friends have been variously represented, indeed, it is too much to suppose that a large body of persons in any country, or at any time, can be perfectly unanimous. The following account of their faith was drawn up many years ago, for Mrs. Adams' "*Dictionary of all Religions*," by one of their own body, and we believe, expresses the views of what are called *The Orthodox Friends*:—

1st. They believe that *God is one*: and that this one God is Father, Son, and Holy Ghost, as in Matt. xxviii. 19. To the assertion that they deny the Trinity, William Penn answers, "Nothing less: they do believe in the holy Three, or the Trinity of Father, Word, and Spirit, according to the scriptures; but they are very tender of quoting scripture terms and phrases for schoolmen's; such as distinct and sepa-

rate persons and subsistences, etc., and they judge that a curious enquiry into those high and divine relations, though never so great truths in themselves, tends little to godliness, and less to peace."

2. They believe that *Christ* is both God and man in wonderful union; that he suffered for our salvation, was raised again for our justification, and ever liveth to make intercession for us. And in reply to the charge that Quakers deny Christ to be *God*, W. Penn says, "A most untrue and uncharitable censure; for their great and characteristic principle is, that Christ, as the divine Word, lighteth the souls of all men who come into the world, with a spiritual and saving light, according to John 1. 9—12, which none but the Creator of souls can do."

3. They believe the Scriptures to be of divine authority, given by the inspiration of God through holy men: that they are a declaration of those things most surely believed by primitive Christians; and that they contain the mind and will of God, and are his commands to us; in that respect they are his declaratory word, and therefore are obligatory on us, and are profitable for doctrine, reproof, etc. They love and prefer them before all books in the world, rejecting all principles and doctrines that are repugnant thereto. "Nevertheless," says Barclay, "because they are only a declaration of the fountain, and not the fountain itself, they are not to be esteemed the principal ground of all truth and knowledge, nor the primary rule of faith and manners; but a secondary rule, subordinate to the Spirit, from whom they have all their excellence and certainty." They object to calling the Scriptures the Word of God, as being a name applied to Christ by the sacred writers themselves, though too often misunderstood by those who extol Scripture above the immediate teaching of Christ's Spirit in the heart; whereas without the last, the first cannot be profitably understood.

4. On the original and present state of man, William Penn says, "The world began with innocency, all was then good as God had made; but this happy state lasted not long; for man lost the divine image, the wisdom, power, and purity he was made in; by which being no longer fit for paradise, he was expelled that garden as a poor vagabond to wander in the earth." Respecting the state of man under the fall, Barclay observes, "Not to dive into the curious notions which many have concerning the condition of Adam before the fall, all agree in this, that he thereby came to a very great loss, not only in the things which related to the outward man, but in regard of that true fellowship and communion he had with God. So that though we do not ascribe any whit of Adam's guilt to men, until they make it theirs by the like acts of disobedience; yet we cannot suppose that men who are come of Adam naturally, can have any good thing in their nature,

which he, from whom they derive their nature, had not himself to communicate to them. And whatever good any man doth, it proceedeth not from his nature, as the son of Adam; but from the seed of God in him, as a new visitation of life, in order to bring him out of his natural condition."

5. *On man's Redemption through Christ.* They believe that God who made man had pity on him; and in his infinite wisdom and goodness provided a means for the restoration of fallen man, by a nobler and more excellent Adam, promised to be born of a woman; and which, by the dispensation of the Son of God in the flesh, was personally and fully accomplished in him, as man's Saviour and Redeemer.

Respecting the doctrines of *satisfaction and justification*, they say, we believe that Jesus Christ was our holy sacrifice, atonement, and propitiation—that God is just in forgiving true penitents upon the credit of that holy offering—that what he did and suffered satisfied and pleased God, and was for the sake of fallen man who had displeased him. Penn.

6. *On immediate revelation.* They believe that the saving, certain, and necessary knowledge of God, can only be acquired by the inward, immediate revelation of God's Spirit. They prove this from 1 Cor. ii., 11, 12; xii., 3; Heb. viii., 10, where the law of God is put into the mind, and written in the heart, there the object of faith and revelation of God is inward, immediate, and objective; "But these divine revelations," says Barclay, "as they do not, so neither can they at any time contradict the Scripture testimony, or right and sound reason."

7. *On Universal and Saving Light.* They affirm that "God hath given to every man a measure of the light of his own Son," John i. 9; and that God by this light invites, calls, and strives, with every man, in order to save him; which as it is received, works the salvation of all, even of those who are ignorant of the death of Christ, and of Adam's fall: but that this light may be resisted, in which case God is said to be resisted and rejected, and Christ to be again crucified, and to those who thus resist and refuse him, he becomes their condemnation."

8. *On Perfection and Perseverance.* They assert that as many as do not resist the light, become holy and spiritual; bringing forth all those blessed fruits which are acceptable to God: and by this holy birth, to wit, Jesus Christ formed within us, and working in us, the body of death and sin is crucified, and we are freed from actually transgressing the law of God. And they entertain worthier notions of God, than to limit the operations of his grace to a partial cleansing of the soul from sin, even in this life, Matt. v. 48; 1 John ii. 14; iii. 3. Yet

this perfection still admits of a growth; and there remains always a possibility of sinning, where the mind does not most diligently and watchfully attend to the Lord.

9. *Concerning Worship.* They consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influences of the holy Spirit. Yet, although true worship is not confined to time or place, they think it incumbent on Christians to meet often together, in testimony of their dependence on their heavenly Father, and for a renewal of their spiritual strength. When thus met, they believe it to be their duty patiently to await for the rising of that life which by subduing those thoughts, produces an inward silence, and therein affords a true sense of their condition; believing even a single sigh, arising from such a sense of our infirmities, and of the need we have of divine help, to be more acceptable to God than any performance, however specious, originating in the will of man.

10. *On the Ministry.* As by the light, or gift of God, all true knowledge in things spiritual is received, so by the same, as it is manifested in the heart, every true minister of the gospel is ordained and prepared for the work. Moreover, they who have this authority, may and ought to preach the gospel, though without human commission or literature. 1 Pet. iv. 10, 11.

11. *On Baptism and the Supper.* They believe that as there is *one Lord* and *one faith*, so there is *one baptism*; which is, *not the putting away the filth of the flesh but the answer of a good conscience before God.* And this baptism is a pure and spiritual thing, by which we are buried with him; that, being washed and purged from our sins, we may walk in newness of life; of which the baptism of John was a figure, which was commanded for *a time*, and not to continue for *ever*. Matt. iii. 11. Hence, it follows that the baptism which Christ commanded. Matt. xxviii. 19, must relate to his own baptism, and not to that of John: to say it must be understood of water is but to beg the question, the text being wholly silent thereon. With respect to the other rite, termed *the Lord's Supper*, they believe that the communion of the body and blood of Christ is spiritual, which is the participation of his flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells; and that this is most agreeable doctrine to Christ concerning this matter. John vi. 53, 54.

12. They believe the resurrection, according to the Scripture, not only from sin, but also from death and the grave. They believe that as soon as our Lord Jesus was raised from the dead by the power of the Father, and was the first fruits of the resurrection, so every man in his own order shall arise; they that have done well to the resurrection



of eternal life, but they that have done evil to everlasting condemnation. And as the celestial bodies do far exceed the terrestrial, so they expect our spiritual bodies in the resurrection shall far excel what our bodies now are.

Having treated of the principles of religion as professed by the *Friends*, we now proceed to notice some tenets which more immediately relate to their conduct among men.

1. On *oaths and war*—with respect to the former of these they abide *literally* by these words of our Saviour: “But I say unto you, swear not at all; neither by heaven, etc., but let your communication be yea, yea; nay nay; for whatsoever is more than these cometh of evil,” Matt. v. 33—37.

To prove that *war* is not lawful to Christians, they likewise argue thus:—1. Christ commands that we should love our enemies. 2. The apostle James testifies that wars and strifes come from the lusts which war in the members of carnal men. 3. The apostle Paul admonisheth Christians that they defend not themselves, neither avenge, by rendering evil for evil; but give place unto wrath, because vengeance is the Lord’s. 4. The prophets Isaiah and Micah have expressly foretold that In the mountain of the house of the Lord, Christ shall judge the nations; and when they shall beat their swords into ploughshares, etc., and there shall be none to hurt nor destroy the holy mountain of the Lord.

2. On *deportment*. 1. They affirm that it is not lawful for Christians either to give or receive such flattering titles of honor, as your Holiness, your Majesty, your Excellency, etc.; because these titles are no part of that obedience which is due to magistrates or superiors; neither doeth the giving them add to, or the not giving them diminish from, that subjection we owe them. But they do not object to employ those titles which are descriptive of their station or office; such as *King, Prince, Earl, Duke, Bishop*, etc. Neither do they think it right to use what are commonly called compliments; such as “Your most obedient servant,” etc. Such customs have led christians to lie, so that to use falsehoods is now accounted civility. They disuse those names of the months and days, which having been given in honor of the heroes and false gods of the heathen, originated in their flattery or superstition: they likewise condemn the custom of speaking to a single person in the plural number, as having also arisen from motives of adulation. 2. They affirm that it is not lawful for christians to kneel, or prostrate themselves to any man, or to bow the body, or to uncover the head to them; because these are the outward signs of our adoration towards God. 3. They affirm that it is not lawful for



Christians to use superfluities in apparel, which are no use, save for ornament and vanity. 4. That it is not lawful to use games, plays, or sports among Christians, under the notion of recreation, which do not agree with Christian gravity and sobriety. They allege that the chief end of religion is to redeem men from the spirit and vain conversation of the world, and to lead them into inward communion with God ; therefore every thing ought to be rejected that wastes our precious time, and diverts the heart from the evangelical spirit which is the ornament of a Christian.

With regard to *religious liberty*, they hold that the rights of conscience are sacred and unalienable, subject only to the control of the Deity, who has not given authority to any man, or body of men, to compel another to adopt his religion.

3. On their *church government*, or discipline. To effect the salutary purposes of discipline, they have established monthly, quarterly, and yearly meetings. A monthly meeting is usually composed of several particular congregations, situated within a convenient distance. Its business is to provide for the subsistence of the poor, for they maintain their *own* poor, and for the education of their offspring, to examine persons desiring to be admitted into membership ; to deal with disorderly members, and if irreclaimable, to disown them, Matt. viii. 15—17.

All marriages are proposed to their meetings for their concurrence, which is granted, if upon enquiry, the parties appear clear of other engagements, and if they also have the consent of their parents or guardians ; without which no marriages are allowed ; for this society has always scrupled to acknowledge the exclusive authority of the priests to marry. Their marriages are solemnized in a public meeting for worship ; and the monthly meeting keeps a record of them ; as also of the births and burials of its members. This society does not allow its members to sue each other at law, it therefore enjoins all to end their differences by speedy and impartial arbitration ; and if any refuse to act according to these rules, they are disowned. Several monthly meetings compose a quarterly meeting, to which they send representatives, and to which appeals lie from the monthly meetings. The yearly meeting has a general superintendence of the society, in the country in which it is established ; and as particular exigencies arise, makes such regulations as appear to be requisite, and appeals from the quarterly meetings are here finally determined. There are also meetings of the female friends, held at the same times and places, in separate apartments, to regulate matters relative to their own sex. There are likewise meetings in England for sufferings, relative to the infliction for tithes, or other matters which they consider of the nature of Persecution.

The reader will not be displeased if we here give in addition to this statement of their faith, a short epitome from William Penn, partly because it will show much of the character of his mind, but chiefly because it comprises the peculiarities of the orthodox Friends in a few words :—

“ And to shut up my apology for religious matters, that all may see the simplicity, scripture doctrine, and phrase of my faith, in the most important matters of eternal life, I shall here subjoin a short *confession* :—

“ I sincerely own and unfeignedly believe, by virtue of the sound knowledge and experience received from the gift of that holy unction and divine grace inspired from on high, in one holy, just, merciful, almighty, and eternal God, who is the father of all things ; that appeared to the holy patriarchs and prophets of old, at sundry times and in divers manners ; and in one Lord Jesus Christ, the everlasting Wisdom, divine power, true light, only Saviour, and preserver of all ; the same one, holy, just, merciful, almighty, and eternal God, who, in the fullness of time, took and was manifest in the flesh, at which time he preached, and his disciples after him, the everlasting gospel of repentance, and promise of remission of sins, and eternal life to all that heard and obeyed ; who said, he that is with you in the flesh shall be in you by the spirit ; and though he left them as to the flesh, yet not comfortless, for he would come to them again in the spirit ; for a little while, and they should not see him, as to the flesh ; again, a little while, and they should see him in the spirit ; for the Lord Jesus Christ is that spirit, a manifestation whereof is given to every one, to profit withal ; —in which Holy Spirit I believe, as the same almighty and eternal God, who, as in those times he ended all shadows, and became the infallible guide to them that walked therein, by which they were adopted heirs and co-heirs of glory ; so am I a living witness that the same holy, just, merciful, almighty, and eternal God, is now, as then, after this tedious night of idolatry, superstition, and human inventions, that hath overspread the world gloriously manifested to discover and save from all iniquity, and to conduct unto the holy land of pure and endless peace ; in a word, to tabernacle in men. And I also firmly believe, that without repenting and forsaking of past sins, and walking in obedience to the heavenly voice, which would guide into all truth, and establish there, remission and eternal life can never be obtained ; but unto them that fear his name and keep his commandments, they, and they only, shall have a right to the tree of life ; for whose name’s sake I have been made willing to relinquish and forsake all the vain fashion, enticing pleasures, alluring honours, and glittering glories of this tran-

sitory world, and readily to accept the portion of a fool from this deriding generation, and become a man of sorrow, and a perpetual reproach to my familiars; yea and with the greatest cheerfulness can obsignate and confirm with no less zeal, than the loss of whatsoever this doating world accounts dear, this faithful confession; having my eye fixed upon a more enduring substance and lasting inheritance, and being most infallibly assured that, when time shall be no more, I shall, if faithful hereunto, possess the mansions of eternal life, and be received into his everlasting habitation of rest and glory!"

Time has been when the FRIENDS, in a very determined manner, set their faces against the fine arts, especially music and poetry; but of late years they have at least *tolerated* the poetry of Bernard Barton, of England, and J. G. Whittier and others, of the United States, who have been poets and members of the Society. We give here a specimen from the pen of Whittier, because it shows a fine spirit of forgiveness towards those who persecuted his fathers:

#### MASSACHUSETTS.

The South-land has its fields of cane,  
The prairie boasts its heavy grain,  
And sunset's radiant gates unfold  
On crowded marts and sands of gold.

Rough, bleak, and cold, our little State  
Is hard of soil, of limits straight;  
Her yellow sands are sands alone;  
Her only mines are ice and stone.

From Autumn frost to April rain,  
Too long her winter woods complain:  
From budding flower to falling leaf,  
Her summer time is all too brief.

But on her rocks, and on her sands,  
And stormy hills, the school-house stands;  
And what her rugged soil denies,  
The harvest of the mind supplies.

The treasures of the Commonwealth  
Are free, strong minds, and hearts of wealth;  
And more to her than gold or grain,  
Are cunning hand and cultured brain.

For well she keeps her ancient stock,  
The stubborn strength of Plymouth rock;  
And still maintains, with milder laws  
And clearer light, the good Old Cause!

The body of FRIENDS has furnished to the world its full share of men eminent in the various departments of the arts, science, and literature. Without descending to details, the reader will be pleased to see the birth-place of one, who though he transferred his residence to England, where he died in a good old age, was a *Friend* by parentage and nativity, and never ceased to feel an interest in the prosperity of his native land.



BENJAMIN WEST'S BIRTHPLACE.

Without feeling ourselves called on to state the probable reason for it, we believe it is a fact that neither in England nor the United States are the FRIENDS making comparative progress. This might be partly accounted for from the circumstance that several doctrinal and other divisions have of late years driven many of them into other christian bodies. According to the census of 1850 they have, in the two sections into which they are divided, 714 houses of worship, capable of accommodating 282,323 persons, and of the value of \$1,709,867. Their older members are very cordially attached to their system.

An individual member of this society in Boston, is said to have gone to their place of worship for some years after all his fellow-worshippers were dead. This fact gave rise to what follows:

Alone and silent there he sat,  
Within the house of prayer ;  
Where once with him his brethren met,  
In silent worship there.  
They all had gone ; the young and old  
Were gathered to the dead ;  
He saw no more their friendly looks,  
He heard no more their tread.

Yet still he loved, as came the day,  
When they were wont to meet,  
To tread the old familiar way,  
And take his 'customed seat.  
Plain was the place, an humble hall  
In which he sat alone ;  
The show of forms, the pride of art,  
To him were all unknown.

No organ pealed its solemn notes,  
No choir the stillness broke,  
No preacher read the sacred page,  
Or to his hearer spoke ;  
He needed not these outward things  
To wake the reverent mind ;  
For other ends than such as this,  
They seemed to him designed.

In silence gathered to himself,  
The Spirit he implored,  
And without speech, or outward sign,  
The Father he adored  
And to his mind was opened then  
The meaning of the word,—  
“ Ask and receive,” “ Seek ye and find,”  
The Spirit of the Lord.

That Spirit strengthened and consoled,  
And gave him inward sight,  
And on his lonely, darkened path  
It threw a heavenly light.  
No more alone ! For he had come  
To Zion's holy hill,  
The city of the living God,  
That saints and angels fill.

The elders there, with silver locks,  
The sisters' modest grace,  
The young in all their innocence,  
With glory filled the place ;



No cloud of sorrow or of care  
 A soul had ever known,  
 That in the happy band he saw,  
 Nor felt it e'er alone.

Their looks of peace, and love unchanged  
 Assured his trembling soul ;  
 And bade him banish every fear,  
 And every doubt control.  
 With them again, as when on earth,  
 He held communion sweet ;  
 And, by their sympathy was made  
 For heaven's own worship meet.

It may be interesting to some of our readers to know the times of holding the Yearly Meetings of the Orthodox Friends, on the Continent of America.

The Yearly Meeting for Pennsylvania, New Jersey, Delaware, and the eastern parts of Maryland, is held at *Philadelphia*, the third Second-day in the Fourth month.

The Yearly Meeting for the State of New York, and parts adjacent, is held in *New York*, on the Sixth-day after the fourth First-day in the Fifth month.

The Yearly Meeting of Rhode Island, for New England, begins with the meeting of ministers and elders at *Newport*, on the Seventh-day following the second Sixth-day in the Sixth month. The meeting of discipline convenes the following Second-day.

Baltimore Yearly Meeting, which takes in the Western Shore of Maryland, Virginia and adjacent parts of Pennsylvania, is held at *Baltimore*, the last Second-day but one in the Tenth month. The meeting of Ministers and Elders is held on the Seventh-day previous.

Ohio Yearly Meeting which takes in the western parts of Pennsylvania, is held at *Mount-Pleasant*, on the Second-day following the first First-day in the Ninth month.

The Yearly Meeting for North and South Carolina, and Tennessee, is held at *New Garden*, the Second-day after the first First-day in the Eleventh month.

Indiana Yearly Meeting is held at *White Water*, the Fifth-day preceding the first-day in the Tenth month.

## HICKSITES.



**T**HIS portion of the Body of *Friends* can not for a long time to come, boast of antiquity. Its history and peculiarities may be soon told. It is a fact well known that for nearly half a century past, the body, both in Europe and America has con-

tained many members who cherished the leading doctrines of Unitarianism, blending them as far as possible with the faith and practices of the *Friends* with whom they were united by birth-membership.

These differences of opinion began widely to extend themselves in this country some thirty years ago. A popular minister of the body, named Elias Hicks, warmly advocated a denial of the Divine authority of the Holy Scriptures, and the miraculous conception, deity, and atonement of Jesus Christ. Decided opposition to these views was expressed by the majority of the *Friends*, and in 1827 a large number seceded from six out of the eight yearly meetings of the body, at the head of whom was Mr. Hicks.

This section of the *Friends* retain the name, dress, and manners of the general body. They have adopted the same general organization and government, and have throughout the country, their monthly, quarterly, and yearly meetings. As we have already intimated, they discard the doctrines of the Trinity, human depravity, and the atoning sacrifice of Christ. They consider the Scriptures good as far as they go, but that man needs more light than they impart, nor do they regard them as the primary rule of faith and practice: so that the Hicksite *Friends* may be regarded as Unitarians, under what is called Quaker organization. It scarcely need to be remarked that between the two bodies in this country there is no intercourse, and it is said that the English and Irish *Friends* decline all intercourse with the Hicksite body.

Much regard is had by both parties of the *Friends* to the principles of morality, and they are still marked, as in the whole of their history, for works of active benevolence.

As in the case of the Orthodox *Friends*, we now give a list of the yearly meetings of the Hicksite *Friends* in the United States.

*Philadelphia*, 2d-day after second 1st-day in 5th mo., 10 o'clock.

*New York*, 2d-day after fourth 1st-day in 5th mo., 10 o'clock.

*Genesee*, 2d-day after second 1st-day in 6th mo., 11 o'clock.

*Ohio*, 2d-day before first 1st-day in 9th mo.

*Indiana*, 2d-day after last 1st-day in 9th mo.

*Baltimore*, last 2d-day in 10th mo.

Meetings of ministers and elders on 7th-day preceding each of the yearly meetings.

The STATISTICS of the Hicksite body cannot be fully ascertained. Their houses of worship, etc., are given in connexion with the Orthodox body; and it is believed that their number is far less than that of the older community. Mr. Gorrie estimates their membership at ten thousand; possibly it may be rather more.



JERUSALEM.

## THE JEWS.



FROM the patriarch Judah, as we have already had occasion to remark, is derived the name of Jew, and from the predominance of that tribe in after ages, given to all the descendants of his father Jacob, who was also called Israel. Of the ancient Jews, the most authentic accounts may be found in the Scriptures, and need not be here recited. The religion of the modern Jews, since their rejection of the Messiah, is greatly corrupted; but their faith is expressed by their great Rabbi Maimonides, of the eleventh century, in the following thirteen articles:

1. That God is the Creator of all things; that he guides and supports all creatures; that he has done every thing; and that he still acts, and will act, during the whole of eternity.
2. That God is one: there is no unity like his. He alone hath been, is, and shall be eternally one God.
3. That God is incorporeal, and cannot have any material properties; and no corporeal essence can be compared with him.
4. That God is the beginning and end of all things, and shall eternally subsist.
5. That God alone ought to be worshipped, and none beside him is to be adored.
6. That whatever has been taught by the prophets is true.

7. That Moses is the head and father of all contemporary doctors, of those who lived before, or shall live after him.

8. That the law was given by Moses.

9. That the law shall never be altered, and that God will give no other.

10. That God knows all the thoughts and actions of men.

11. That God will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws.

12. That the Messiah is to come, though he tarry a long time.

13. That there shall be a resurrection of the dead when God shall think fit.

The Modern Jews adhere as closely to the Mosaic dispensation as their present dispersed condition will permit. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. Their devout men repeat particular praises to God, not only in their prayers, but on all accidental occasions, and attend prayers three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason, whatever they eat must be dressed by Jews and in a manner peculiar to themselves. In general, they observe the same ceremonies which were practised by their ancestors in the celebration of the passover. They acknowledge a twofold law of God—a written and an unwritten one; the former is contained in the five books of Moses; the latter, they believe was delivered by God to Moses, and has been handed down from him by oral tradition. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Jesus Christ; alleging that the Messiah is not yet come and that he will make his appearance with the greatest pomp and grandeur, subduing all nations, and subjecting them to the house of Judah. When it is urged that the prophets predicted his mean condition and sufferings, they talk of two Messiahs; one, Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; the other, Ben-David, who shall be a victorious and powerful prince.

The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner for ever, while others continue



only for a limited time; and, this they call *purgatory*, which is not different from hell in respect of the place, but of the duration.

Almost all the modern Jews are *Pharisees*, and are as much attached to tradition as their ancestors were. They entertain an implacable hatred to the *Karaites*, who adhere strictly to the text of Moses and reject the cabala. There are still, however, a few *Sadducees* in Africa and several other places; and in the East some remains of the ancient sect of the *Samaritans*.

With regard to the ten tribes, the learned Mr. Basnage supposes they still subsist in the East, and gives the following reasons:

1. Salmanassar had placed them upon the banks of the Chaboras, which emptied itself into the Euphrates. On the west was Ptolemy's Chalcitis, and the city Cana; and therefore God has brought back the Jews to the country whence the patriarchs came. On the east was the province of Ganzan, betwixt the two rivers Chaboras and Saocoras. This was the first situation of the tribes: but they spread into the neighboring provinces, and upon the banks of the Euphrates.

2. The ten tribes were still in being in this country when Jerusalem was destroyed, since they came in multitudes to pay their devotions in the temple.

3. They subsisted there from that time till the eleventh century, since they had their heads of the captivity, and most flourishing academies.

4. Though they were considerably weakened by persecutions, yet travellers of that nation discovered abundance of their brethren and synagogues in the twelfth and fourteenth centuries.

5. No new colony has been sent into the East, nor have those that were there been driven out.

6. The history of the Jews has been deduced from age to age, without discovering any other change than what was caused by the different revolutions of that empire, the various tempers of the governors, or the inevitable decay in a nation, which only subsists by toleration. We have therefore reasons to conclude that the ten tribes are still in the East, whither God suffered them to be carried. If the families and tribes are not distinguishable, it is impossible it should be otherwise in so long a course of ages, and afflictions, which they have passed through. In fine, says this learned author, if we would seek out the remains of the ten tribes, we must do it only on the banks of the Euphrates, in Persia, and the neighboring provinces.

It is impossible to fix the number of people the Jewish nation is at present composed of; but yet we have reason to believe there are still from three to four millions of people who profess their religion;

and, as their phrase is, are "*Witnesses of the unity of God in all the nations in the world.*"

The Jews, however, since the destruction of Jerusalem, have never been able to regain a footing in the country of Judea; nor indeed a permanent settlement in any country on earth; though there is scarcely any part of the globe where they are not to be found. They continue their expectations of a Messiah to deliver them from the low estate into which they are fallen: and notwithstanding their repeated disappointments, there are few who can ever be persuaded to embrace Christianity. In many countries, and in different ages, they have been terribly massacred; and, in general, have been better treated by Mohame-dans and Pagans than by Christians. It is said, that in Britain the life of a Jew was formerly at the disposal of the chief lord where he lived, and likewise all his goods. So strong also were popular prejudices and suspicions against them, that in the year 1348, a fatal epidemic distemper raging in a great part of Europe, it was reported that they had poisoned the springs and wells; in consequence of which a million and a half were cruelly massacred. In 1493, half a million of them were driven out of Spain, and fifteen thousands from Portugal. Edward the First, of England, seized on all their real estates, and banished them forever from the kingdom. The expulsion was so complete, that no traces of the Jews occur in England till long after the reformation.

The sufferings of the Jews have been less in the last century, than in any former one since their dispersion. France has allowed them the rights of citizens, which has induced numbers of the most wealthy Jews to fix their residence in that country. England, Holland, Prussia, and Poland, tolerate and protect them. Spain, Portugal, and some of the Italian states, are still totally averse to their residence among them.

The office of priest among the Jews is still confined to the family of Aaron, but they know not of any lineal descendants of David.

David Levi, an intelligent Jew, who in 1796 published "*Dissertations on the Prophecies of the Old Testament*," observes in that work, that deism and infidelity have made such large strides in the world, that they have at length reached even to the Jewish nation; many of whom are at this time so greatly infected with scepticism by reading Bolingbroke, Hume, Voltaire, etc., that they scarcely believe in a revelation; much less have they any hope in a future restoration.

The Talmud is a collection of the doctrines and morality of the Jews. They have two works that bear this name; the first is called the Talmud of Jerusalem, and the other the Talmud of Babylon. The former is shorter and more obscure than that of Babylon, but is of an

older date. The Talmud compiled at Babylon the Jews prefer to that of Jerusalem, as it is clearer and more extensive.

Judea, the ancient country possessed by the Hebrew race, lay in the centre of the then inhabited globe, and was once the glory of all lands. It was the great thoroughfare between the commercial countries of the west and southwest, and Babylon and Persia on the east, and the trading towns skirting the Black and Caspian Seas. Scenes of exciting interest in Judea, and especially in Jerusalem, were thus a spectacle to all the nations of the earth. Jerusalem was the glory of Judea, as Judea was of the world. It was the seat of science and the arts, the seat of wealth, power and royal magnificence, such as the world has never excelled. At the time the Saviour "Drew near and wept over it," it had lost not a little of its ancient splendor. It had been the object of contention among surrounding nations, and had long suffered all the vicissitudes common to war and a warlike age. It had been pillaged; its inhabitants had been slain, or led into captivity, and the conquerors had erected statues of their own divinities in its temple. Its walls had been alternately demolished and rebuilt, and now it was the servile tributary to a foreign power, and a mere Roman province. Long since has it fulfilled the predictions of the prophet, and been "Trodden down by the Gentiles." The proud Moslem and the turbaned Turk encamp in the "Strong hold of Zion," and the mosque of Omar towers on the mount where once stood the ark of God. "How doth the city sit solitary that was full of people! how is she become as a widow! The adversary hath spread out his hand upon all her pleasant things. How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!"

The indebtedness of the literary world to the Israelites, has not been generally recognized nor realized by Christian scholars. To illustrate the obligations of literature to the Jews, we need not dwell on the fact that this people were the penmen, and the chosen depositories of that wonderful Book which contains the only reliable history of the world for many centuries, and which has more sublime and beautiful poetry, and more valuable moral instruction than all other books—though this should entitle them to the lasting respect of the world; for ever since the dispersion of the Jews among the Gentiles—by whom they have been despised and persecuted people—the children of Israel have distinguished themselves by their pursuit of literature.

In the darkness of the Middle Ages, they interested themselves in the studies of the Arabs, who for successive ages, were the sole patrons



SYNAGOGUE, NEW YORK.

of learning, and by means of translations into Hebrew and Latin, diffused a knowledge of the sciences through the different countries of Europe in which they resided. Even previous to the ninth century the Jews produced several original works on morals and philosophy.

In the tenth century science was assiduously cultivated by them in Spain. At Toledo, they had schools which were greatly celebrated and crowded with scholars, no less than 12,000 pupils attending them. In mathematics and astronomy there were no schools in Europe that could compete with those at Toledo. Aben Ezra, a Jew, was the inventor of the method of dividing the celestial sphere equatorily; and it is said that in some of the philosophical treatises by the Jews of that period, allusion is made to that important principle in the Newtonian system—the attraction of the heavenly bodies.

What was true of the Jews in Spain, was likewise true of their brethren in Portugal, Germany, Italy, France, and elsewhere; everywhere during the ages of darkness and general ignorance, the dispersed





THIRD SYNAGOGUE, PHILADELPHIA.

Israelites were the zealous cultivators and successful teachers of the important sciences.

They were also distinguished for their knowledge of medicine; and notwithstanding the bitterest persecutions with which they were everywhere visited, they supplied physicians to most of the kings of Europe, and even to some of the Popes of Rome.

Thus were the Israelites the cultivators and transmitters of learning through the entire period of darkness and gloom which enveloped the minds of men during successive centuries. As they had been the faithful depositories of those sacred books so invaluable to men, thus were they also, under Providence, not only the depositories, but, from their peculiar condition and dispersion, the propagators of human science and knowledge in all the kingdoms of Europe.

These facts, most of which we have derived from an interesting article on "Learning among the Jews," in a recent number of the Jewish Chronicle, are deeply interesting if not new, and are suggestive



of the debt of gratitude which the Christian world owes to the still dispersed and despised descendants of Abraham.

It is believed that the first emigration of Jews to this country was about the year 1660, when a number of members of this body from Spain and Portugal arrived in New York and enjoyed the protection of the Dutch government, who saved them from persecution even unto death which threatened them in Europe. For a long period their increase was very slow, so that only one synagogue was needed by them in New York till the year 1827, when a new one was established. We believe that the city of New York has now six crowded synagogues and ten thousand Jews. In 1770 a colony of Jews was settled in Newport, Rhode Island, which was scattered after the Revolution. In 1780 the first congregation of Jews in the city of Philadelphia was formed, and they have been largely increasing, by immigration and otherwise, ever since. They are now to be found, more or less, in almost every part of the Union.

The government of the Jews, so far as this country is concerned, is vested in each separate congregation, which appoints its own minister, who discharges his duties without ordination. They sustain their own poor, and are remarkably free from criminals. They have several admirable schools in different parts of the country, and Sabbath-schools are attached to all their principal congregations. They have one or two periodicals, and are rapidly increasing in the land. They are supposed to have about 100 ministers, and 75,000 members. The census of 1850 gives them the number of 31 church edifices, which are capable of accommodating 16,575 persons, and are of the value of \$371,600. Intelligent men among them, however, have maintained that they have not less than *sixty* houses of religious worship, and that their number in this country, is not less than one hundred thousand persons.





CITY OF NAUVOO.

## LATTER DAY SAINTS, OR MORMONS.



JOSEPH SMITH and his wife, a poor couple, residing at Palmyra, in the State of New York, in the year 1805, had an accession to their family of a babe, who afterwards became the founder of a sect which has already made a considerable noise in the world—The Latter Day Saints, or Mormons. At about eighteen, the younger Joseph, though of very small talents and of less education, became very thoughtful, and soon after began to whisper that he held communion with angels, who had informed him that God had raised him up as a very eminent reformer, and that in ■ certain place ■ number of golden plates would be found, which contained the records of the old prophets who resided on this continent. These records profess to be the history of this country, and when, by the help of a man named Rigdon, Smith had printed them, they were declared by several persons to be the altered chapters of a novel written a few years before by a gentleman in the State of Ohio. Multitudes, however, soon began to believe them, and Smith found himself at the head of a body numbered by thousands, for whom he constructed a singular theory of Religion, and organized a church different from all others. Missionaries were dispatched to the different quarters of the globe, and the number of converts has probably reached to half a million. But we have gone on rather too fast, and must return.

It was on the 6th of April, 1830, that he organized his church, and by January, 1831, he already had a thousand members. His views began now to enlarge. No longer satisfied with establishing a church, he aspired to found a theocratic community. A provisional settlement had been undertaken at Kirtland, Ohio. But desiring a wider scope for his authority, Smith published a revelation, commanding him that the elders should go forth, two and two, in imitation of the disciples whom Christ had sent out with staff and scrip; and that, at an ap-

pointed time, these elders should convene on the borders of Missouri, there to select a spot on which to build a temple, and found the New Jerusalem. The plan was carried into execution. A place was fixed upon in the vicinity of Independence. Twelve hundred Mormons immediately collected around the elders; laid the corner-stone of the sacred edifice; began to build houses, to break the soil, to sow seed. The first commencement of a theocratic commonwealth was made, by the leaders issuing a decree that all property was held in trust for the Lord, and that a tenth part should be paid immediately to the prophet and his colleagues. Soon after, the settlement at Kirtland was abandoned, chiefly through the financial difficulties of the leaders. This circumstance gave new impetus to the colony in Missouri. The place speedily became a nucleus, not only for honest converts sincerely endeavoring to lead a godly life, but for careless professors, and worse than all, for hypocrites who secretly made Mormonism a cloak for every description of vice. Falsehood, theft, profane swearing, profligacy with women, became, we are told, the distinguishing marks of the settlement. To these vices on the part of the dishonest, was added the haughty spiritual pride of the sincere, which was almost as irritating to the surrounding population as theft and licentiousness itself. Naturally the colony became an object of suspicion, misrepresentation, and finally inveterate dislike. Its vices were exaggerated by prejudice, by secret rancor, by attributing to it all the villany perpetrated in the neighborhood. On the frontier, law is not always respected. A mob collected and assailed the colony. But the Mormons beat off the rioters. At this the population of the contiguous counties rose in rage; the state authorities took up the quarrel; troops were called out. Against such overwhelming numbers the Mormons vainly essayed to resist. The colony was broken forcibly up; the leaders were arrested on a charge of high treason: sentence of banishment from the State was pronounced on the inhabitants; and in the last days of November, a terrified crowd of fugitives, driven forth upon the bleak prairie, began a toilsome march, they scarcely knew whither, in search of another home.

However unwise the conduct of the Mormons might have been, they now redeemed themselves by the sufferings they endured. They bent their steps toward the Mississippi, intending to seek a refuge in Illinois. But the difficulties of the way were almost incredible. The snow often impeded their progress; the rivers were without bridges and choked with ice; many of the exiles were feeble, all were famishing. In the terror of the expulsion, wives had been separated from husbands, parents from children. A number of persons were known to



have been killed, and it was feared that all the absent had met this fate. To add to the horrors of that wintry journey, disease broke out in the ranks. Death ravaged old and young alike. No one could tell to-day who would be alive to-morrow. The oxen began to perish from cold and starvation; and oxen were the only teams the colonists had. Yet the wayfarers struggled on. The delicate mother carried her infant. Parents denied themselves to give a morsel of food to their children. The dead were hastily thrust into rude bark coffins, and committed to the swollen stream, perchance to be wafted to some quiet nook, perhaps to reach shore only to be devoured by wolves. At last twelve hundred emaciated persons arrived on the banks of the Mississippi, and succeeded in crossing over to Illinois, where they were compassionately allowed to settle. Here their leaders, having eventually escaped, finally rejoined them. These latter had suffered in turn. They had been paraded from one jail to another, the mark of popular opprobrium. They had been kept in uncertainty as to the fate of their families. They had been tormented by a refinement of malice, with tales of the treatment their brethren had received—tales that even now freeze the stranger's blood with horror, and which must have kept the captives in hourly fear of death. Nor were the narratives, it seems, exaggerated. At How's Mills, twenty prisoners had been thrust into a log building, and when the door was locked, had been shot through the crevices, amid mocking laughter. A lad of nine years, who had escaped the massacre, was discovered secreted under a forge; was dragged forth, and his skull blown to pieces by one of the miscreants, while the others danced around in exultation. That such atrocities could happen, even on that then wild frontier, is a disgrace to the age, to the nation, to humanity itself. The leaders had only escaped, it is said, by their guard becoming intoxicated. But, more probably, it was through the connivance of the authorities, who grew sick at horrors perpetrated by lawless men, whom they found it impossible to control.

The fugitives selected a picturesque bend of the river, where they began immediately to build a town, which they called Nauvoo, or "The City of Beauty." In a period of time, almost incredibly short, a large surrounding district was brought under cultivation. The city itself grew rapidly. New converts poured in continually from every quarter of the Union, from Great Britain, and even from countries more remote. The prophet organized this increasing population, and developed their resources, with an ability which amazed those who had known him in earlier years. Nauvoo soon became a thriving city. On the brow of a bluff overlooking the lower town, a site was chosen for

a temple, which was destined to surpass, it was declared, any edifice erected in honor of Jehovah, since the great temple of Solomon. The traveller, as he beheld the crowded quay at Nauvoo, the broad avenues, and the neat dwellings, where, but a year before, he had seen a comparative waste, acknowledged to himself that the Mormons were a wonderful people, in many respects at least. But when he passed beyond the town, and observed the settlements springing up in every direction; when he looked, as far as the eye could range, over fields of grain and hills dotted with cattle; when every farm-house he passed and every face he met bore evidence of thrift, contentment and plenty; and when, returning to the town, the shining walls of the great temple rose before him, on its elevated site, the first object to catch the believer's eye at sunrise, the last to reflect the beams of departing day, he could not but confess that the Mormons were not merely a wonderful people, but one to admire also. If their doctrines were strange, and often repulsive even, they were themselves practically meek and laborious. Transient visitors almost invariably returned from Nauvoo enthusiastic in the belief that the Mormons were misunderstood, if not purposely belied.

But such was not the opinion of those who inhabited the neighborhood. The peculiar tenets of the Mormons rendered them objects of suspicion and prejudice to the great body of the people of Illinois; nor were there wanting facts, industriously circulated, to substantiate, as it was thought, the most grave accusations.

Smith now boasted openly that a day was coming when the saints should go in and possess the land; vague language, but deriving significance, it was believed, from his accompanying conduct. He repudiated both the great candidates for the presidency, put himself in nomination for that office, and began to drill soldiers, to collect arms, to wear a sword in public. Meantime counterfeits, robbers, house-breakers, in short, villains and scoundrels of every hue, thronged to Nauvoo, and professing Mormonism began to prey on the honest inhabitants of the State. Nauvoo was their head-quarters, and some persons said that the Prophet did not ferret out and bring them to punishment, as he easily might. But it is doubtful whether his guilt exceeded this, for his character, as is usual in a career like his, appears to have risen with success; and besides, his tithes and other sources of revenue afforded him a large income. The Mormons made no effort to conceal their design to monopolize the lands around Nauvoo, even to the expulsion of those who originally had welcomed them with generous pity. If they wished for any improvement, they offered, indeed, what they considered a fair price; but, if the bargain was declined, they proceed

ed to drive the owner into their terms by various annoyances. One of these was called "Whittle off." Three men were selected to take jack-knives and sticks, and placing themselves opposite the house of the obnoxious owner, begin to whittle. When the proprietor appeared, they rose up, surrounded him, and prepared to attend him wherever he might go, still whittling. If his errand was to market, to a place of business, to the post-office, or to church, they accompanied, whittling as they went. If he expostulated, they made no reply, but continued to whittle. If he became angry, if he swore, or if he threatened, they answered only by whittling. Idle boys would join the procession, laughing and jeering at the victim, while his annoyers whittled more demurely at every shout. When he returned home the whittlers took their posts again opposite his house, and there continued their work. Before day-break they were whittling, and they kept guard till late at night. The irritated owner could not gaze out of his window without meeting his annoyers' stare, as they looked insolently up, still whittling. Generally, a single day brought the victim to terms. Sometimes he held out forty-eight hours. But never, it is said, was human nature known to endure beyond three days this ludicrous, yet insufferable martyrdom.

In many cases the ejected proprietors were speculators, who had purchased for a rise, and who demanded exorbitant prices. But, in other instances, there was not even this palliation for such conduct. A disposition to have their own way, in spite even of the state authorities, began finally to develop itself among the Mormons. The office of a newspaper at Nauvoo, which had fallen under the prophet's displeasure, having been sacked by a mob, writs were issued against the leading rioters. But Smith prevented their execution. What had already happened in Missouri, now happened in Illinois. But in Missouri the people had been the first aggressors—in Illinois it was the Mormons. The civil power called out the *posse comitatus* to enforce the writs. The prophet replied by summoning his militia. At last, the governor of the State himself repaired to Nauvoo, and succeeded in arresting Smith and three others, whom he threw into jail and caused to be indicted for treason. Smith, whether desirous of courting martyrdom, or alarmed at the lengths to which he had gone, seems to have felt a presentiment that he would never return to Nauvoo. On his way to Carthage, where he was to be imprisoned, he said—"I am going like a lamb to the slaughter; but I have a conscience void of offense toward God and toward all men." His forebodings proved but too correct. He had raised a popular storm, which even the authorities could not control. A mob of disguised persons, nearly two hundred in

number, broke open the prison in broad day, assassinating him and his brother Hiram, who was confined with him. Hiram was shot first. He fell, exclaiming—"I am a dead man!" The prophet endeavored to escape by a window, but was shot in the attempt; and died with the words—"O Lord, my God!" This brutal tragedy happened on the 27th of June, 1844—a day ever since held memorable in Mormon annals.

But Mormonism, instead of perishing with him as his murderers had supposed, received new vitality from his martyrdom. His followers now regarded him as a saint. His words on going to Carthage were quoted as a fresh proof of his prophetic character, and a thousand stories were circulated respecting the meekness with which it was said he had welcomed death. In another respect his fall was an advantage to Mormonism. Though a man peculiarly fitted to originate and even organize such a movement, he was not so capable of controlling it. The disturbances which brought on his martyrdom are believed by many to have led him further than he had intended. An adept in insinuating himself into men's esteem, and even in managing single individuals, he was deficient in that far-seeing policy which guides a community through complicated perils. By dying at the crisis he did, and thus making way for the elevation of Brigham Young, the present leader of the Mormons, he probably saved his people from many dangers, if not from total dispersion. Impetuosity, and even recklessness, may assist the founder of a sect; but prudence, even to extreme caution, best befits the successor. In these last qualities, it is said, the present head of Mormonism eminently excels.

It was owing to Brigham Young that vengeance was not sought, by force of arms, for the death of Smith. The new chief counselled forbearance—pointed out the folly of the unequal contest, and suggested that a new home should be sought elsewhere before fresh disasters arose. It was hard to abandon the fields, brought to perfection with so much care—it was harder to leave the hearths, made sacred by so many memories—it was harder still to give up the beautiful temple, now advancing to completion, and which had so long been the pride, almost the adoration of every believer. For a time, indeed, the Mormons could not bring themselves to leave Nauvoo. Though an exploring party set forth in the Autumn, in search of a suitable spot for the colony somewhere in the vast western wilderness, the great body of the community left behind cherished the hope that removal might yet be avoided, and so still clung to their homes. But the hostility of the people of Illinois was not to be allayed. Nothing but the emigration of the entire sect, it was declared, would be accepted as satisfactory.



The exasperation increased, in fact, rather than diminished. At last the Mormons were notified that, if they removed before a certain day, no hindrance would be offered to their departure, while aggressions on them meantime should cease. To the terms thus imperiously dictated, it was thought wisest to accede. But the departure was still made reluctantly. The period of grace was suffered to pass, and new threats were required before all of the exiles would consent to go. At last, in February, 1846, a large proportion of the Mormons crossed the Mississippi from Nauvoo, and formed a temporary rendezvous at Montrose, in Iowa.

The sufferings they now endured were an exaggerated repetition of those that had attended their banishment from Missouri. What agony is to simple pain, what starving to privation, that the horrors of this second exile were to those of the first. Until late in March the intense cold and deep snows prevented the further prosecution of the journey. When finally the route was resumed, and the fugitives, following the direct road, entered the northern part of Missouri, the people there rose on their track, and drove them, with threats, back into Iowa. After many hardships the advanced guard of the emigration reached the banks of the Missouri beyond the limits of the state. Here an officer of the United States presented himself, with a requisition for five hundred men to serve in the war with Mexico. The order was complied with, though the result was to break up the expedition, at least for that year. The colonists who remained, consisting chiefly of old men, women and children, hastily prepared habitations for the winter. Some constructed log huts, some had to content themselves with mud-cabins, and many could aspire only to a cave rudely dug out of the earth. The season set in with great severity. The hardships of the summer had brought fever and cholera in their train, decimating the fugitives by death, and weakening those who survived, so that the physical capacity of endurance was reduced to its lowest standard. The fuel was scanty. The bleak prairie was swept incessantly by piercing winds. Food became scarce. The ague, the rheumatism, and the scurvy, followed each other in quick succession. New graves were continually opened. Yet amid it all the spirits of the emigrants never failed. Their misfortunes had sobered down their arrogance, and they now accepted their sufferings as sent from heaven. They looked death daily in the face, with a faith that recalled the times of the early Christians. They even displayed an exuberant gayety, that found vent in music and dancing, during the very saddest hours of that sad winter. For the sagacity of the Mormon leader had early divined the power of music over masses of men, had invested



dancing with something of a religious character, and had provided bands of excellent instrumental performers. But no unworthy levity attended these amusements. When the first stars of night began to twinkle in the frosty sky, the music, the laughter, and the loud talking ceased; the various groups broke up; the hymn was sung; and then "The thousand-voiced murmur of prayer," to use the metaphor of one who, though not of their faith, accompanied them, "was heard like bubbling water falling down the hills." At last the long winter came to an end. In April the people were again organized for their journey. A pioneer party of one hundred and forty-three men was sent ahead to locate a home for the colony. The rest followed more at leisure, divided into parties of tens, of fifties, and of hundreds, so as to maintain discipline, and guard against the thievish savages who hovered continually on their flank. On the 21st of July, 1847, a day only less memorable in Mormon annals than that on which the prophet was murdered, the advanced guard reached the valley of the Great Salt Lake, and here, midway between the frontier settlements and the Pacific, a thousand miles from the then utmost verge of civilization, it was determined to establish the colony.

But prior to finally abandoning Nauvoo, a scene had occurred, the recollection of which still kindles the cheek of the Mormon with enthusiasm, and which a stranger even cannot hear recounted without gleams of sympathetic emotion. In spite of impending exile, the work on the great temple had never ceased. When, at last, the edifice was completed, the elders resolved to consecrate it, although emigration had already begun, and many principal persons had to be summoned from the prairies. A day was fixed for the august ceremony, and secretly announced to the believers. At the appointed time crowds flocked to Nauvoo. At high noon the consecrating mysteries commenced. Elders, priests and bishops shone in all the imposing pomp of hieratic robes. The great altar was festooned with flowers and hung with wreaths. The walls blazed with lights. The baptistic laver, resting on its twelve gigantic oxen, was decorated all over with mystic symbols. The chant rose majestically through the court, the prayer ascended, the dedication was completed. Then, in silence, but not, it is said, without tears, the ornaments were removed and the great temple dismantled. When the sun rose, on the morrow, scarcely a sign of the late event remained. The gorgeous pageant had come and gone like a dream. The priestly crowd had vanished, the chant was heard no longer in the sanctuary, the great laver stood empty, the festive flowers and festoons had departed forever. Years have passed since that day, and another sacred edifice has risen in the wilds of Utah, but the

great temple at Nauvoo has never again echoed to the tread of worshippers, never again witnessed the solemn ceremonies of its faith.

As we have given a view of the city of Nauvoo, and the facts already stated, it may reasonably be expected we should add a general description of it. This we shall extract from an account given several years since by one of our own travellers, simply omitting his views of the character of the system, to give which would not accord with the design of our work.

"Nauvoo is on the Illinois side of the Mississippi river. It is situated on what is called in this country, a bluff; but is distinguished from every thing on the river bearing that name by an easy, graceful slope, of very great extent, rising to an unusual altitude, and containing a smooth, regular surface, which, with the plain at its summit, is sufficient for the erection of an immense city. Such a city as would occupy the slope of the hill only with the usual variety of public and private buildings, would present a more beautiful appearance than any other in the world. When viewed from the table lands on the Iowa side, it appears, even now, like an extensive, well built town, while its far famed temple, rising high above every other object, and displaying its beautiful proportions to the greatest advantage, secures the fixed gaze and admiration of every beholder, and excites his earnest desire to examine in nearer proximity all that has given it renown

"A walk of fifteen minutes brought us in front of the temple. It is built of compact, polished limestone, obtained on the spot. The architecture is of a mixed order, the fundamental and prevailing feature of which is Doric. Its description in detail has been often printed, and I will, therefore, only repeat that its dimensions are represented as one hundred and twenty-eight feet long, eighty-eight feet wide, sixty-five feet high to the top of the cornice, and one hundred and sixty-three feet to the top of the cupola. It has but one room for public worship entirely finished. This is on the main or first story. It will accommodate comfortably a congregation of three thousand persons. It has no pulpit formed after the ordinary patterns, but at each end of the room are four seats, each containing three chairs, and elevated regularly above each other, where the officers are seated according to their respective grades, and who address the people as they are called up by their principal. Above the seats at the east end, is the following inscription in large painted letters—'THE LORD HAS BEHELD OUR SACRIFICE; COME AFTER US.'

"In the two stories above are rooms of the same dimensions with the one described, but entirely unfinished, as are all others shown us in the building. That in the second story was also intended for pub-

lic worship, and that in the third story was designed for a school room. —“The baptistery is in the basement—a dark, gloomy room of nearly the same dimensions as the others. It is a large oval reservoir, hewn out of a solid block of limestone, and apparently resting on the backs of twelve oxen, sculptured in the same material—the heads and shoulders of the animals, however, only appear. It is in an unfinished state and has never been used. All these rooms are surrounded with smaller ones intended for various purposes connected with the government, the ecclesiastical or educational interests of the community.

“From the cupola is obtained the finest prospect in this country. Woodlands and prairies of immense extent, with all the variety of undulations peculiar to this great valley, to the extent of twenty miles or more in every direction, threaded by the noble Mississippi which is interrupted in its course by a hundred islands, all lie closely within the line of vision, and invite, with increasing interest, the straining look of the observer. It is a lovely and captivating scene, from which few can retire without reluctance.

“Since the death of their founder, the Mormons have become very much divided, and have formed parties under different leaders, while yielding to the pressure of external circumstances, they have been compelled to abandon the city of their hope and the temple of their solemnities. Thousands have gone to regions beyond the Rocky Mountains, others are progressing thither, and others are preparing to follow as soon as circumstances will permit. When on the west side of the Mississippi, I saw several wagon loads of them, with the usual proportion of playful, happy looking children, having commenced their wearisome and perilous journey, many of them, doubtless, destined to a premature grave by the way.

“About two or three thousand, chiefly poor people, still remain at Nauvoo, waiting for the sale of the public property and a proper season to follow their friends; but on every countenance is depicted the marks of depression, melancholy, and even despair. Indeed, every thing at Nauvoo presents the saddest aspect of desolation and ruin. Here stands the noble temple in solitary though unfinished grandeur, lifting its proud pinnacles upwards towards the sky, but with its courts deserted, save by a few intimidated, trembling votaries, who enter them to weep over their disappointment, their loneliness, and the lowering darkness of the future. Around it are numerous dilapidated cottages, some with but a single tenantable room, occupied by a miserable group waiting to be conveyed to a more desolate shelter among their brethren in the far west; others without windows, doors, or even

roofs, with no enclosures or fences of any sort, such things having been disposed of, or converted into fuel previous to the emigration of their late occupants, and in many instances nothing more remains than the foundations, or the base chimneys of the dwellings where hope and cheerfulness but recently gladdened the hearts of all the inmates."

The locality chosen for the new city, Salt Lake was in every respect admirable. The soil was found to be almost unprecedentedly rich. At first, indeed, the colonists had privations still to endure, for food was scarce, nor could supplies be expected until the crops matured. There being but little game, many were compelled to live partially on roots, while others subsisted on the hides with which their huts had been at first roofed. The harvest, however, brought golden days; for the wheat had yielded sixty bushels to the acre. A grist-mill was put up. Saw-mills followed. New settlements were made at suitable locations in the vicinity as fresh companies of emigrants arrived. In less than eighteen months the space occupied by the farms of the colonists stretched for nearly one hundred miles north and south; while the original city had already become the capital of a new federal territory. In five years the population of the town has risen to thirty thousand. Travellers, on reaching this spot, after a weary and often painful journey across the prairies, are enchanted with its spacious streets, white dwellings, and seas of verdure. Its sight refreshes the most dispirited. Yet it scarcely needs this contrast to perpetuate its memory. Nestled at the foot of the Wahsatch Mountains, washed by the waters of the Jordan on the west, and commanding a view southward for twenty-five miles, over a luxuriant plain silvered by fertilizing streams, it is, perhaps, as beautifully located as any city in the world. A river, that never fails, flows through the town, and is artificially conducted along one side of each street. The house lots are uniform in size, an acre and a quarter apiece. The dwellings stand twenty feet back from the front line of the lot, the intervening space being filled with shrubbery and trees. As each garden is irrigated, from the artificial river conducted by its door, the vegetation is always blooming; even in the driest seasons. So picturesque is the city, especially when seen in the fresh glory of spring, that the stranger almost pardons the enthusiasm with which the inhabitants compare it to the New Jerusalem, such as the seer of the Apocalypse beheld it, surrounded with green pastures and living fountains of waters.

The pursuits of the Mormons are mostly confined to agriculture. Separated by a vast desert from the Atlantic states, and with no water communication even with the Pacific, this singular people necessarily live principally within themselves. Like all communities thus situa-



ted, they are plain, prosperous and contented. But two persons, in the whole territory were, in 1852, so poor as to require charity. In their dealings with visitors or temporary residents, they are honest even to conscientiousness. Generally they are distinguished by enthusiastic rather than logical minds, and are more credulous and simple-hearted than learned or even intelligent. Their manner of worship is not dissimilar from that of Protestant sects who use no ritual: they have singing, praying, and a sermon or exhortation from a pulpit. A band of music is, however, always stationed behind the choir of singers, and not only aids in the devotional exercises, but plays while the audience assembles and disperses. Mormonism is not ascetic. Balls, parties and merry-makings are described by Stansbury as a prominent feature of social life in Utah. Polygamy is legalized. They live, in this respect, in open violation of the constitution and laws of the United States. Consequently Utah cannot be admitted into the Union until this custom has been abolished. It has been urged, indeed, that as each state is sovereign judge of its own affairs, the Federal Government has no option but to admit the Mormon commonwealth whenever its population shall be sufficient. But the discussion on the admission of Missouri, and at subsequent periods, prove that the United States has the right to impose terms of admission, and even to refuse it altogether.

This question must not be tried on narrow and merely technical grounds, but in a comprehensive and statesman-like spirit. It will not suffice to say that as Mormon polygamy is not punishable at common law in the Federal courts, therefore it cannot be in hostility to the constitution and laws. The federal government, it must be remembered, is not a commonwealth in the full meaning of that term, but merely a quasi commonwealth, made up of a league of commonwealths. It possesses only such powers as were delegated to it by the independent States joining in the compact. It was instituted for the better management of our foreign relations, for the prevention and adjustment of differences between the States, rather than for purposes of internal police, social order, or moral discipline. Its range of action is consequently limited. But within that range it is sovereign. The neglect to keep this distinction in view often betrays our own writers into latent absurdities, and always bewilders, if it does not mislead, European authors, when discussing American politics, or questions of American social economy. It is the duty of the United States to pass laws against breaches of federal rights, and to punish offences against federal privileges. But the correction of other crimes, and the guardianship of morals generally, is the pro-



vince of the several States. This is the doctrine which all our great statesmen have held, from the first institution of the Federal Government; which every eminent jurist has ratified; which the Supreme Court has solemnly asserted again and again. It was never doubted, for example, that the common law of England, under which murder, highway robbery, bigamy, and other principal crimes, were felonies, was in force in all the original States of the Union. But in the very first case which came before the federal courts, in which it was sought to convict a criminal under the common law, the judges determined that they had no jurisdiction. Their powers, they said, were limited to the cognizance of such crimes as Congress had invested them with, and they could not go beyond that boundary. In a later case it was asserted that they might resort to the common law in certain emergencies. If Congress, for example, should bestow on them authority to try cases of murder, it would be proper to seek in the common law for the definition of murder. Yet even this relaxation of the strict rule has never been endorsed by the Supreme Court, but rests for its authority only on the high character of the judge who suggested it. The rule seems to be that the Federal courts have no jurisdiction over crimes committed in the territories of the United States, until Congress has vested them with that jurisdiction, because, as they do not possess it at common law, they must wait until it is explicitly conferred upon them.

It has been asserted that this whole subject of polygamy is not a civil, but a religious question, and that the United States, which is pledged to tolerate all creeds, is bound to protect the Mormons in the exercise of polygamy, because it is a tenet of the Mormon faith. But, if this opinion were correct, a Brahminical colony might erect a Jugger-naut here, and immolate victims, without power in Congress to prevent it. They might hold a suttee in the very grounds of the capitol, and burn their shrieking victims within sight of the senators and representatives. They might expose the aged to be carried off by the tide of the Potomac, as they do to be washed down by the Ganges. The priests of Baal used to sacrifice children, by casting them alive into red hot furnaces. If this doctrine were correct, men would have but to call themselves priests of Baal, and they might roast innocent babes to-morrow with impunity. Or to put a more possible, indeed, a not unlikely case. Already there are thousands of Buddhists in California, who burn their tapers, and go through their genuflections, before their hideous deities, as undisturbed as if still in China. The day may come when these idolators, by natural increase and by fresh emigrations, may attain to the numbers necessary to found a state; may choose to se-

gregate themselves, as would be natural, from the rest of the Pacific population; may settle on some of the unoccupied lands of that wild region, and may apply for admission into the American Union. There can be no question that, if they submitted in other things, their adherence to their idolatry would be no excuse for their exclusion. But there can be as little question, that, if they insisted on retaining child-murder, or preserved any of their grossly immoral religious practices, on the pretence that their faith authorized them, their petition would be rejected. For the constitution, though it tolerates all religions, tolerates them only in their religious aspects. No sect, or members of a sect, Christian or otherwise, can make their creed the excuse for unbridled license. The Moslems believe that he who dies fighting against the infidel goes straight to heaven. Would it be persecution to prevent fanatic Turks from slaughtering, right and left, like mad Malays, in our streets? There are some things too preposterous to discuss at length, and the assumption that Mormon polygamy must be permitted because it is a part of the Mormon creed, is one of the most ridiculous of these preposterous things. It is always important to remember that freedom requires us to guard the rights of others, as well as our own; and that we cannot be rightfully at liberty to injure society.

Besides all this, the Mormons have the less cause to complain, because polygamy, though legalized among them, is not a cardinal point of their faith. It is nowhere recommended in the Golden Book. It has never been made the subject of a general revelation. Its very existence was concealed at first by the writers of the body. It is not a duty enjoined, but only a license permitted. It could be excised, therefore, from their social system, without compromising the scruples of the most devout. No Mormon, for example, would consider that he sinned by confining himself to one wife.

The Mormon settlements, for there are now several of them between the spot at which they planted their first stake, and the little Lake Utah, about forty miles further down the valley, are chiefly distinguished by the air of comfort which pervades them. If cleanliness really be akin to godliness, the Saints may be considered saints indeed; for, so far as the laws of the community bear upon the physical condition of the people, they must certainly be considered in the highest degree wise and beneficial in their operation. It is, no doubt, a much more easy thing to begin well in such matters—to establish a settlement on a spot where there is every facility for encouraging cleanliness, than it is to operate, by any enactment whatever, upon a community huddled together in the streets of an old city. But the wonder is, that

the Mormons have been converted to a fastidiously cleanly people. The plan of their first City of Deseret, or Jerusalem, as the more mystical among them call it, provided expressly for the preservation of that freshness and natural purity which its founders procured when the site was chosen. The houses are all built at some little distance from each other; and the water of the river, which flows through the valley, has been conveyed into the city for sanitary as well as agricultural purposes. One could scarcely, of course expect to meet with squalor and filth in a community not yet settled for more than six years in their new abode; but you do not even meet with a single indication of poverty. Among other wise measures originally adopted for the regulation of the social state, a pauper fund was collected shortly after the city had been founded, but with one or two exceptions, and these of a very doubtful character, there were no claimants upon it. Industry is steadily pursued; and there is a general desire felt to extend the boundaries of their settlement, by the reclamation of land which only requires preparation in order to prove highly productive. Intemperance is little known among them, a circumstance which may seem strange when it is borne in mind that the converts have chiefly been from among the lower orders.

The Mormon Bible affirms the Trinity, the Atonement, the Lord's Supper, Baptism, Repentance, Faith, the Gift of Prophecy, and the Laying on of Hands. It acknowledges the inspiration of the Christian Scriptures; but it claims that the days of miracles and revelation are not yet over; that it is itself a proof of the last; that other revelations may be expected, and are, indeed, continually occurring among the saints, its believers. Honesty, chastity, temperance, benevolence, and every ordinary virtue is inculcated; while vice of all kinds is emphatically denounced.

It should here be remembered that a very large part of the Latter Day Saints, or Mormons, are those who have emigrated from foreign lands, all of whom, to say the least, have found a good home.

## THE MENNONITES.



VERY reformer must be estimated by the nobleness and purity of his principles—those which he holds in common with others, as well as those which he holds in distinction from them—by the freedom of mind with which he examined and embraced them, as well as the firmness of spirit with which he avowed and maintained them; by the consistency with which he carried them out in his own practice, and the zeal with which he sought to spread them through society; by the nature and degree of the resistance he encountered, and by the measure and means of his success. These principles being self-

evident, we have only to request our readers to bear them steadily in mind while we trace the following sketch of the great Dutch Reformer.

To be a Baptist in the United States, in the present day, it is true, may cost little and prove little. To become one, after being bred otherwise, and bound by ties of endearing association to a different communion, costs more, and proves more; as the mental agony of a Judson, and many others, may testify. But to become a Baptist in Europe, in 1536, was more than this. To pass, like the other great reformers, from the bosom of Rome to the banners of reform, even though men of letters, magistrates, and princes were gathering there, cost, *much*, but to be compelled by conviction, clear and irresistible, founded on the word of God, to go still farther and beyond them—beyond Luther, beyond Zuingle, beyond Calvin himself; to stand alone, as none of them ever did; or worse still, to be identified with a “Plebian sect,” scattered and peeled and calumniated as no other ever was, the scorn and horror of all living Christendom, condemned and persecuted unto death by both Catholics and Protestants, without exception; to wear out a whole life in labors and perils and privations of all sorts, with the absolute certainty of no earthly recompense; to thirst for sympathy with the whole evangelical body of the reformed, and to be repelled from

all approach and consolation—because “In this century,” says Dr. Mosheim, the denial of infant baptism, and consequent baptism of all on believing, “were looked upon as flagitious and intolerable heresies:” this was the case of Menno—this was his sore agony—his severe but sublime probation. Yet for Christ’s sake he bore it, and bore it meekly. He was faithful unto death. The facts we shall present, will speak for themselves. They are well authenticated. This thing was not done in a corner. Northern Continental Europe, from the German Ocean to the Gulph of Finland, was the broad theatre of his apostolic life and labors. Their holy fruits were sealed by the blood of innumerable, joyful martyrs. And to this day much of that fruit remains, though not in all its early purity. Not less than one thousand churches of professed saints in Europe and America, at this moment, bear his name. Though in some points degenerate, they are still sound in fundamentals. They belong to Christ.

Friesland, the native soil of Menno, is the most northerly province of the Netherlands. It was the original seat of the eldest and bravest tribe of Germans mentioned by Cæsar—a tribe of the pure Saxon blood—the first in freedom, industry, patience, economy, and commercial enterprise—the true fountain of our English and American civilization. Then, the country was the poorest on earth—an immense morass, inundated daily by the sea; now it is the garden of Europe—the noblest triumph of men over nature. By ages of persevering toil it has been won from the waves of the ocean—diked, drained, defended, cultivated, enriched, and beautified;—the finest type of what the moral world will yet be under the reclaiming power of Christianity, perseveringly applied. Here Menno was born, in the village of Witmarsum, near Bolswert, in 1505.

Of his parentage and education we know nothing. No University then existed in the Netherlands. But his subsequent reputation as a learned Romish preacher and disputant, suggests the possibility that he was a graduate of Heidelberg, or Freiburg. Leipsic might have been shut against him in consequence of the struggles between the house of Saxony and Friesland, whose citizens guarded their ancient liberties with hereditary valor. Even their subsequent submission to Charles V., was with the reservation of these. They gloried in the name of *freemen*. Romanism was established legally among them in the ninth century; but they never yielded, like others, *fully* to the power of Rome. They did not pay tithes. They forced their priests to marry; saying, “that the man who had no wife, necessarily sought the wife of another.” They acknowledged no ecclesiastical decree, if secular judges *double the number of the priests*, did not concur in



its origin. Great numbers of the persecuted Waldensian Baptists had found refuge among them, for four centuries before the birth of Menno, and were among their most valuable and industrious citizens. These had hailed with joy the labors of Wesselus, Faber, Erasmus, Reuchlin, and other learned men, in exposing the corruptions of Rome; and were emboldened to exert themselves in diffusing "A still purer religious knowledge," years "before the name of Luther was heard of as a reformer." Had they possessed adequate learning, says a recent high authority in Holland, "*From their communion* would have arisen, and that much earlier than it did, all the light that now beams on Europe."

Menno was but twelve years old when Luther first roused the Universities and provinces of Europe by the trumpet blast of Reformation. No country responded more readily to that call than the Netherlands. Philip Burgundy, bishop of Utrecht and natural brother of the Emperor Charles V., favored the movement. The celebrated Edzard, count of East Friesland, openly adopted it. The Baptists blessed God for raising up Luther and others—brethren with whom they could hold spiritual communion in things most essential to salvation. But they had a guide of still higher authority than man. The Bible had been in circulation more than four hundred years in their vernacular tongue. Copies *printed* as early as 1475, are now in existence. Still the great majority of the people were Romanists. In West Friesland especially, the home of Menno, "The light shone in darkness, but the darkness comprehended it not." Though he had acquired "Learning enough to be regarded by many as an oracle," as Mosheim observes; yet, like many other learned men of that age, he was wholly ignorant of the Scriptures, except in the Church Lessons, when he was ordained a Romish priest in 1528, at the age of twenty-three. He was even disposed to scoff at them; "So stupid a priest was I," he says, "for two years."

He was first settled in a village called Pingium. He was a sort of vicar there; having a superior, whom he calls his "Pastor," and an inferior priest as a curate, or chaplain. Both of these associates had some knowledge of the Bible; but Menno says he had hitherto refused to read it, for fear of the contagion of heresy. All three were mere formalists in religion; vain and worldly in life, like others around them. Mosheim says, that by his own confession, Menno was at this time "A notorious profligate;" but this is straining the language of humble Christian penitence. One thing is certain, that as early as 1530, (the year of the Confession of Augsburg,) he began to feel doubts about the mass. To satisfy himself, he read the New Testament for the first

time. The result was a conviction that Transubstantiation was a fable. He continued to read, and gained such a degree of light, as to be esteemed by many "An evangelical preacher." Still, he says, "The world loved me, and I the world." The transforming power of the cross had not reached his heart.

Of the Baptists, he as yet personally knew nothing; but one day his curiosity was raised by hearing that a certain man, named Seecke Snyder, "A devout, innocent hero," had been beheaded at Leuwarden, the capital of the province, for being "Re-baptized." It is fit that the effect of this should be told in his own words:

"It sounded very strange in my ears to speak of a person being re-baptized. I examined the Scriptures with diligence, and meditated on them earnestly; but could find in them no authority for infant baptism. As I remarked this, I spoke of it to my pastor; and after several conversations he acknowledged that infant baptism had no ground in the Scriptures. Yet I dared not trust so much to my understanding. I consulted some ancient authors, who taught me that children must by baptism be washed from their original sin. This I compared with the Scriptures, and perceived that it set at nought the blood of Christ. Afterwards I went to Luther, and would gladly have known from him the ground; and he taught me that we must baptize children on their own faith, because they are holy. This also I saw was not according to God's word. In the third place, I went to Bucer, who taught me that we should baptize children in order to be able the more diligently to take care of them, and bring them up in the ways of the Lord. But this, too, I saw was a groundless representation. In the fourth place, I had recourse to Bullinger, who pointed me to the covenant of circumcision; but I found as before that, according to Scripture, the practice could not stand. As I now on every side observed that the writers stood on grounds so very different, and each followed his own reason, I saw clearly that we were deceived with infant baptism."

How truly "The blood of the martyrs is the seed of the church!" The "Devout, innocent hero" of Leuwarden, did not die in vain. The conviction of Menno—a conviction founded upon the most free and full inquiry—was a consequence. The inquiry itself is worthy of remark for its thoroughness; and gives us the genuine type of Menno's clear, inquisitive, and penetrating mind. He begins with the Scriptures; he then consults his superior in office; next he examines the ancients; and then in succession interrogates the reformers of his time. He compares each with the Scriptures, and all with one another; and thus makes up his own calm, comprehensive, independent judgment. Nor did he fail

to ask the enlightening aid of the holy Spirit. Could he have pursued a wiser course to find the truth?

Still the conviction of his intellect and conscience was not fully obeyed. He was yet, he says, "Without spirit and love." But he justly and humbly ascribes his "Enlightening" to "the holy Spirit," in the use of the appropriate means. "By the gracious favor of God," says he, "I have acquired my knowledge, as well of baptism as of the Lord's Supper, through the enlightening of the holy Spirit, attendant on my much reading and contemplating the Scriptures; and not through the efforts and means of seducing sects, as I am accused." In this state of mind, he removed from Pingium to Witmarsum, the village of his father, in 1530.

There, in 1532, appeared some of the "Munster Sect," and, as he says, "Deceived many pious hearts in that region." Menno set himself to oppose them. Reference or appeal was made to him, from all sorts of their antagonists. It was said that he could stop their mouths. But, in so doing, he soon saw that he was "The champion of the impenitent, the worldly opposers of the Reformation." This struck him to the heart. He began to pray to God that he might not be chargeable with the sins of others that he might not, for the sake of gaining the applause of the world, lose his own soul.

The "Munster Sect" was a "Handful" of men, who claimed new revelations, not the Scriptures, as their guide in setting up their "New Zion." Their leaders were the successors of the "Prophets of Zwicau," in 1522. They had nothing in common with the Baptists, except the denial of infant baptism—for they held to a *worldly*, not a *spiritual* kingdom. At first, however, they were simple *enthusiasts*, persecution made them *fanatics*. "Against the spirit and word and example of Christ," says Menno, "they drew *in their own defense* the sword, which Peter was commanded by his Lord to sheath." We italicise the words, "*in their own defense*," because the fact is commonly represented otherwise; and Menno's impartial testimony shows how much of the guilt and horror of the subsequent Munster tragedy is really chargeable on the measures of their persecutors, who had long inflicted on them the most "Cruel immolations, butcherings, and murders."

The fanatical proceedings at Munster, in 1534, under John Bockhold, the prophet, polygamist, and bloody tyrant, shocked all men of common sense and decency; but none more than Menno. He saw the deluded multitude hurried on to their own destruction by a few bold, but base impostors; and that there was no man to throw himself in the breach to save him. His conscience was now thoroughly awakened. He felt that with all his better knowledge of the truth, he was

more guilty in the sight of God than those deluded men, while from love of the world and the fear of man, he did not follow out his own scriptural convictions. The example of others he saw clearly was no excuse for him. His agony of spirit became intolerable. To use his own expressive words, "My heart within my bosom trembled. I besought my God with sighing and tears, that to me, a troubled sinner, he would grant the gift of his grace; that he would make in me a clean heart; that he would graciously forgive my impure conduct and loose, vain life, through the merit of the blood of Christ; that he would endue me with wisdom, spirit, frankness, and manly fortitude, so that I might preach his worthy name and holy word unadulterated, and proclaim his truth to his praise."

His prayer was heard. But the effects of his conversion are best described in his own words: "I began, in the name of the Lord, to teach publicly from the pulpit the doctrine of true repentance; to guide the people in the narrow path; to testify concerning sins and unchristian behaviour, and all idolatry and false worship; as also concerning baptism and the supper, according to the sense and fundamental principles of Christ, as far as I at the time had received grace from my God. Also, I warned every man against the Munster abominations in regard to a king, to polygamy, to a worldly kingdom, to the sword, most faithfully. Until the great and gracious Lord, perhaps after the course of nine months, extended to me his fatherly spirit, help and mighty hand, so that I freely abandoned at once my character, honor, and fame among men, as also my Antichristian abominations, mass, infant baptism, loose and careless life, and all; and put myself willingly, in all trouble and poverty, under the pressing cross of Christ my Lord. In my weakness I feared God. I sought pious people, and of these I found some, though few, in good zeal and doctrine. I disputed with the perverted; and some I gained through God's help and power, but the stiff-necked and obdurate I commended to the Lord. \* \* \* \* \*

Thus has the gracious Lord drawn me through the free favor of his great grace. He first stirred in my heart. He has given me ■ new mind. He has humbled me in his fear. He has led me from the way of death, and through mere mercy has called me upon the narrow path of life into the company of his saints. To Him be praise for ever. Amen."

This great change took place in 1535. It endued Menno with a martyr spirit. Now with ■ penitent heart, he was "Buried with Christ by baptism," and joined the martyr church of the New Testament—that church more ancient than Rome—persecuted in every age, because so pure. It is now too late in the day to confound this primi-



tive people with the "Munster Sect," because both were called, by their enemies, "Anabaptists." This is proof of pitiable ignorance. Learned Romanists knew better. "If the truth of religion," said Cardinal Hosius, President of the Council of Trent in 1555, "were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists (Baptists); since there have been none, for these twelve hundred years past, that have been more grievously punished." Yet Pope Pius II., confessed, in 1460 "Neither the decrees of Popes, nor armies of Christians, could extirpate them." "All sorts of people," said Seisselius, Archbishop of Turin in 1470, "have repeatedly endeavored, but in vain, to root them out; for even yet, contrary to the opinion of all men, they still remain conquerors, or at least wholly invincible." Such are the concessions of illustrious Romanists to the long, unbroken line of our meek martyr witnesses. But never, perhaps, in the whole history of the church, had they been in so low a state as at the very time when they were joined by Menno. Popular ignorance and learned prejudice had then confounded them with the "Munster Sect," in one overwhelming torrent of odium, proscription, and massacre. Their pure and faithful testimony, sealed with their own innocent blood, for more than a thousand years, seemed silenced for ever. But God's ways are not as our ways, nor his thoughts as our thoughts. At the very moment when that meek, heroic band seemed wholly scattered and extinct—when the voice of power that had sounded for so many ages, like thunder, in the ear of corrupt and crimson Rome, seemed completely drowned in despair—then was the faithful Head of the church preparing for its revival in all its original purity, clearness and glory—not in the halls of universities, nor in the palaces of princes—not at Wittenburg—not at Geneva—but in the humble village of Witmarsum. And yet the "Israelites indeed" of that age and of ours have doubted of the fact, and said with unfeigned surprise, "Can any good thing come out of Nazareth?" There is but one answer to the question—"Come and see." Compare the Confessions of Augsburg, 1530, and Geneva, 1537, with the Waldensian Confessions of 1120, 1508, and 1544, or the Mennonite Confessions of 1550, 1626, and 1632, and mark the immense superiority of the latter. How manifestly, in all that relates to the constitution of the church, "The wisdom of this world is foolishness with God."

Menno was now thirty years old. With a heart subdued and simple as a child at the feet of his Saviour, he had a manly understanding, enriched by study, and ripened by reflection. His knowledge of lan-



guages, ancient and modern, was considerable. He was in the full vigor of his faculties. His mind, indeed, had been greatly expanded, strengthened, disciplined, and purified by the struggles through which it had passed for five years in the pursuit of truth—and, more recently, of the transforming Spirit of truth. That truth he had now found. That Spirit he now felt; and had given himself up, to its transforming power. With the yoke of sin, he had renounced the yoke of human authority in religion; and the liberty which he claimed for himself in the name of Christ, he as freely conceded to others. This generous spirit was not exclusively his; but with no other great man of his age was it, as with him, the fundamental principle of a consistent system of action—a principle drawn in all its transparent purity from the word of Christ, and controlling all the decisions of his judgment, all the feelings of his heart. Affectionately attached to the great life-principles of the Reformation, he differed from the other reformers chiefly in this: that he would not, and in conscience could not, in any circumstances whatever, justify the use of *force* to defend, support, or spread them. This was his grand distinction; and it should be distinctly understood.

Menno was younger than Luther by twenty-two years; he gratefully owns the benefit he had received from the writings of the German Reformer on some points; while on others he had advanced beyond him, under the same divine teaching because unentangled by any alliance with the princes of this world, and unfettered by that spirit of self-exaggeration which all the piety of Luther had been insufficient to subdue. The star of Calvin had just risen above the horizon. Bullinger, but one year older than Menno, had succeeded Zuingle in Zurich four years before Bucer was then at Strasburg. He was fourteen years older than Menno; was highly esteemed by him; and was more closely allied to him in spirit and views, than any other reformer of the age. Melancthon, eight years older than Menno, was at Wittemburg, with Luther and others, diligently engaged in carrying on the reformation, by all the aids of admiring universities, magistrates, and princes but with all their checks and unconscious adulterations too.

The mind of Menno could not but sympathize with the great intellectual and religious movements around him. But while he profited by the spirit of the age, he subjected it to the scrutiny of God's word more closely than any of his contemporaries.

“His mind was like a star, and dwelt apart.”

For a long time after his baptism, he declined all public engagements, and devoted himself to the study of the Scriptures, reflection, and

prayer. From that retirement, where his days flowed on in serene communion with God, he looked out on the busy world, with a calm eye, and a melting heart. He saw an immense work to be accomplished; but it seemed beyond his power. He saw many able men attempting to lay anew the foundations of the church; but he saw one fatal error—the fruitful source of many more—laid in the very cornerstone of the new foundations. This error was the union of the Church with the State—the incorporation of one with the other, by means of infant baptism and adult confirmation—the supremacy of the State over the Church, conceded by the reformers, and exercised in the legal establishment of creeds and liturgies, stipends and church rates—and uniformity enforced by pains and penalties and persecution. He saw that all this was as really foreign to the true idea of the Christian Church, as the fanaticism of Munster—that the latter error indeed was but the natural reaction from the other. He saw that *both errors grew from one and the same root*—the false notion that the kingdom of Christ is *a worldly kingdom*—to be propagated by schemes of civil policy, and supported by the sword of civil power. These dragon's teeth were sown in the reformation of the sixteenth century, to spring up in hosts of armed men, and drench the battle fields of Europe, for three centuries, in blood. There was an alternative. Menno saw it; and why not others? The primitive church employed it, and triumphed. Jesus Christ, their acknowledged Lord, enjoined it, and gave it the irrevocable seal of his own great example.

The principles of Menno, derived from the New Testament, equally forbade him to exercise his ministry without a lawful call; or to regard the call of a Pope or a Protestant prince as of lawful authority. He waited, therefore, the indications of the divine will in a more scriptural form. Dead with Christ to all worldly ambition, the shade of devout retirement was sweet to his soul. His entrance into the ministry, therefore, among the persecuted Baptists, was not a work of vain glory, or hot haste, or zeal without knowledge. It was a step on which hung weighty consequences, reaching far beyond himself, or his own times. The destinies of myriads of immortal souls were involved in it—as the event has shown. The whole matter was with him a concern of deep consciousness; and furnishes a most remarkable and edifying example. The account is too characteristic to be given in any other than his own words:

“Perhaps a year afterwards, as I was silently employing myself upon the word of the Lord, in reading and writing, there came to me six or eight persons, who were of one heart and soul with me; in their faith and life (so far as man can judge) irreproachable; separated from the

world, according to the direction of the Scriptures; subjected to the cross of Christ; and bearing a hearty abhorrence, not only of the Munster, but also of all worldly sects, anathematizings and corruptions. With much kind entreaty they urged me, in the name of the pious who were agreed with them and me in one spirit and sentiment, that I would yet lay a little to heart the severe distress and great necessities of the poor oppressed souls, for the hunger was great, and very few were the faithful stewards, and employ the talent, which, unworthy as I am, I had received from the Lord.

"As I heard this I was very much troubled; anguish and fearfulness surrounded me. For on the one hand, I saw my small gift; my want of erudition; my weak and bashful nature; the extremely great wickedness, wilfulness, perverse conduct, and tyranny of the world; the powerful large sects; the craftiness of many spirits; and the heavy cross, which, should I begin, would not a little press me. On the other side, I saw the pitiable extreme hunger, want, and necessity of the devout pious children; for I perceived clearly enough that they wandered, as the simple, forsaken sheep when they have no shepherd.

"At length, after much prayer, I resigned myself to the Lord and his people with this condition. They were to unite with me in praying to him fervently, that should it be his holy pleasure to employ me in his service to his praise, his fatherly kindness would then give me such a heart and mind, as would testify to me with Paul, "Woe is me if I preach not the Gospel! but should his will be otherwise, that he would order such means as to permit the matter to rest where it was. "For if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 19, 20.

As their entreaty continued, and his own conscience at last became satisfied of his duty, he gave himself entirely to the work, body and soul; determined by divine grace to conform all his ministry to the word of God, and commit himself to the divine protection amidst the deadly perils that environed him on every side. For at that time every Baptist was an outlaw, *as such*, in every State in Europe. Nowhere could they claim civil protection. Everywhere they were called "Anabaptists," and that name was then identified with the outrageous conduct of the men of Munster. It was the very year when that city was retaken by its military Bishop, and the bodies of the miserable leaders in the insurrection there were hung up in iron cages on the tower of the cathedral. It was, as Mosheim himself observes, "While the terrors of death in the most dreadful forms were presented to the

views of this miserable sect, and numbers of them were executed every day, without any proper distinction being made between the innocent and guilty." If the courage of Luther is celebrated for appearing at the Diet of Worms, supported by so many powerful friends, and under the safe conduct of the Emperor, what shall we say of the public appearance of Menno as a Baptist minister, under circumstances as desperate and appalling? Does all history present a more glorious example of moral courage?

The name of MENNO, appears for the first time in the Dutch Martyrology, in connection with that of his friend KEYNERTS, the martyr, who died in 1539. He had taken refuge in the house of this friend and brother, Tieart Keynerts, who lived near Harlingen in Friesland, and although he himself escaped the vengeance of his pursuers who had tracked him there, yet this simple act of Christian hospitality cost this good Keynerts his life. For by the laws of the times, to shelter, aid, or comfort a so-called *heretic*, especially a Baptist, was a capital offence. This kind host was admitted by his adversaries to have been a very pious man. Notwithstanding, he was apprehended, and carried to Leuwarden, where he was cruelly tortured to make him disclose the place where Menno was concealed. But he chose to sacrifice his own life to save that of his friend; thus literally fulfilling the words of the beloved disciple, "We ought to lay down our lives for the brethren." Menno, in his reply to Gellius Faber, gratefully mentions this touching death of his friend.

The persecutors of those times not only set a price upon the heads of the most distinguished Baptist ministers, but got their likenesses taken, and the pictures posted up, with the promise of as large sums of money to those who would arrest them and place them in the hands of the executioners.

In 1543, a severe decree was issued throughout all West Friesland expressly against Menno. This bloody edict contained an offer of a general pardon, the favor of the Emperor, the freedom of the country, and a hundred carl gulden (gold crowns,) to any malefactors and murderers who would deliver Menno Simon into the hands of the criminal judge.

Mr. Braght relates the following incident in the life of Menno, illustrative of the power of conscience, and the preserving care of Providence:

"A traitor had agreed, for a specified sum of money, to deliver him into the hands of his enemies. He first sought to apprehend him at a meeting; in which, however, he failed of success, and Menno escaped in a wonderful manner. Soon after this, the traitor, in company with an officer, passed him in a small boat on the canal. But the trai-



tor kept quiet till Menno had passed them to some distance, and had leaped ashore in order to escape with less danger. Then the traitor cried out, 'Behold the bird has escaped us!' The officer chastised him—called him a villain—and demanded why he did not tell of it in time; to which the traitor replied, 'I could not speak; for my tongue was bound.' The lords were so displeased at this that they punished the traitor severely—a warning and lesson to all blood-thirsty traitors."

From this period to the end of his days, that is, for the space of twenty-five years, Menno travelled from one country to another, under every conceivable difficulty, danger and hardship, preaching the kingdom of God, and winning souls to Christ. At what time he married we know not; but he speaks of his anxieties being increased by the sufferings of his "Feeble wife and little children." What a picture for the imagination is presented in these few words! If ever a man's whole ministry was a living martyrdom, it was his. Yet it had glorious fruits. Even the "stately Mosheim" condescends to something almost like praise, one-sided as he is, in narrating the acts. "East and West Friesland," he says, "together with the province of Groningen, were first visited by this zealous apostle of the Anabaptists; thence he directed his course into Holland, Guilderland, Brabant, and Westphalia; continued it through the German provinces, on the coast of the Baltic Sea, and penetrated as far as Livonia. In all these places, his ministerial labors were attended with remarkable success, and added to his sect a prodigious number of proselytes. The success of this missionary will not appear surprising to those who are acquainted with his character, spirit, and talents, and who have a just notion of the state of the Anabaptists at the period now under consideration. The nature of the doctrines considered by themselves, the eloquence of Menno, which set them off to such advantage, and the circumstances of the times, gave a high degree of credit to the system of this famous teacher. And thus it was in consequence of the ministry of Menno, that the different sects of Anabaptists agreed together in excluding from their communion the fanatics who had dishonored it; in renouncing all tenets that were detrimental to the authority of civil government; and, by an unexpected coalition, formed themselves into one community."

To this great success, Menno himself alludes in what he calls his "Forced apology," from which we have so often quoted. It was published in answer to the calumnies of Gellius Faber, in 1554. His modest words are peculiarly valuable; not only as characteristic of the man, but as revealing the real inmost character of the work accomplished, which the learned Lutheran does not seem to comprehend



“And through our feeble service, teaching, and simple writing, with the careful deportment, labor, and help of our faithful brethren, the great and mighty God has made so known and public in many cities and lands the word of true repentance, the word of his grace and power, together with the wholesome use of his holy sacraments; and has given such growth to his churches, and endowed them with such invincible strength, that not only have many proud hearts become humble, the impure chaste, the drunken temperate, the covetous liberal, the cruel kind, the godless godly; but also for the testimony which they bear, they faithfully give up their property to confiscation, and their bodies to torture and death—as has occurred again and again to the present hour. These are no marks or fruits of false doctrine (with *that* God does not co-operate); nor under such oppression and misery could anything have stood so long, were it not the power and word of the Almighty. Whether all the prophets, apostles, and true servants of God, did not, through their service, produce the like fruits, we would gladly let all the pious judge.”

All the peculiarities which distinguish the Mennonites from other Evangelical Christians in Europe, Mosheim remarks, flow from their views of the *Nature of the Christian Church*. Holding fast the great scriptural principle, that the true Church is a body of visible saints—they of course deny the baptism of infants; the use of *force* in religion; the authority of magistrates in the church; capital punishments for heresy; the necessity of oaths and wars; the necessity of university learning for the ministry of the Gospel, and the support of ministers by the State. Though offered such support by the present government of Holland, they have politely but firmly declined it. From first to last, they adhere to the voluntary principle—or, in other words, to the pure and noble sentiments of religious liberty, taught by Christ and his apostles.

The life and labors of Menno closed seven years after the date of the pamphlet above quoted. His ashes rest near the beautiful town of Oldesloe, on the river Trave, in the Dutchy of Holstein—a German Dutchy, now belonging to the Kingdom of Denmark. He died in peace, in 1561, at the age of fifty-five, at the house of a nobleman, who, moved with compassion at the sight of the snares daily laid for his life, generously took him, and several of his brethren, under his protection.

In 1830, the number of Mennonites in Holland amounted to 115,000. This government return, we presume, includes the whole Mennonite population. The members of the churches in 1821, nine years before, were reckoned at 30,000. Their total number in other

parts of Europe is greater than in Holland. They are described by two distinguished writers of the Dutch Reformed Church, in 1819, as "Certainly the most pious Christians the Church ever saw, and the worthiest citizens the State ever had." This testimony was published on the spot where they are most numerous and best known, and should outweigh all injurious insinuations to the contrary.

Mennonites are found in various parts of Germany, especially on the banks of the Rhine, in East Prussia, Switzerland, Alsace and Lorraine. There are a few feeble churches in Hessa, near Hesse Cassel. In Holland there are about 130 churches and 180 ministers. In Amsterdam they have a seminary for ministerial education.

Fifty or sixty years ago, while most of Western Europe was agitated with wars and rumors of wars, several colonies of these men of peace sought and found a quiet retreat in the south of Russia, on the banks of the Dnieper and of the Moloschun, about a hundred miles north of the Black Sea. After an expensive and persevering application at St. Petersburg, they obtained a charter from the Emperor Paul, granting them *freedom from military service forever*.

In our own country the first settlement of Mennonites was made in and about Germantown, in Pennsylvania, as early as A. D., 1683. Amidst many changes they have continued to exist; and though, as we have already seen, they have more than once been divided, the original body is, probably, as large at at any former period.

In 1632, the Mennonites drew up at Dort, a confession of Faith, an English translation of which, published by the Mennonites of this country, in 1727, as expressive of their own views, we here place before the reader.

1. *Of God, of the Creation of all things and of Man.*—Since it is testified, that without faith it is impossible to please God, and that whosoever would come to God, must believe that God is, and that he is a rewarder of all those who seek him; we therefore confess and believe, according to the Scriptures, with all the pious, in one eternal, omnipotent, and incomprehensible God: the Father, Son, and Holy Ghost; and in no more, or none other; before whom there was no God, nor shall there be any after him; for from him, by him, and in him, are all things; to whom be praise, honor, and glory for ever and ever: Amen. (Heb. xi. 6; Deut. vi. 4; Gen. xvii. 1. Isa. xlv. 8; Job. v. 7; Rom. xi. 36.)

We believe in this one God, who works all in all; and confess that he is the Creator of all things, visible and invisible; who; in six days, created heaven and earth, the sea and all that is therein; and that

he governs and upholds all his works by his wisdom, and by the word of his power. (1 Cor. xii. 6; Gen. 1, 11. 28; Acts. xiv. 14.)

Now, as he had finished his work, and had ordained and prepared every thing good and perfect in its nature and properties, according to his good pleasure, so at last he created the first man, Adam, the father of us all; gave him a body, formed of the dust of the earth, and breathed into his nostrils the breath of life, so that he became a living soul, created by God after his own image and likeness, in righteousness and true holiness, unto eternal life. He esteemed him above all creatures, and endowed him with many and great gifts; placed him in a delightful garden or Paradise, and gave him a command and a prohibition; afterwards he took a rib from Adam, made a woman, and brought her to Adam for a helpmate, consort and wife. The consequence is, that from this first and only man, Adam, all men that dwell upon the earth have descended. (Gen. i. 27; ii. 7; v. 1; ii. 18; xvii. 22; Acts xvii. 26.)

II. *Of the Fall of Man.*—We believe and confess, according to the tenor of the Scriptures, that our first parents, Adam and Eve, did not remain long in the glorious state in which they were created; but being deceived by the subtlety of the serpent and the envy of the devil, they transgressed the high commandment of God, and disobeyed their Creator; by which disobedience sin entered the world, and death by sin which has thus passed upon all men, in that all have sinned, and hence incurred the wrath of God and condemnation. They were, therefore, driven of God out of paradise, to till the earth, to toil for sustenance, and to eat their bread in the sweat of their face, till they should return from the earth whence they had been taken. And that they, by this one sin, fell so far as to be separated and estranged from God, that neither they themselves, or any of their posterity, nor angel, nor man, nor any other creature in heaven or on earth, could help them, redeem them, or reconcile them to God; but they must have been eternally lost, had not God, in compassion for his creatures, made provision for them, interposing with love and mercy. (Gen. iii. 6; Rom. v. 12; Gen. iii. 23; Psalm xlix. 8, 9; Rev. v. 1, 5; John iii. 16.)

III. *Of the Restoration of Man by the promise of Christ's coming.*—Concerning the restoration of the first man and his posterity, we believe and confess, that God, notwithstanding their fall, transgression, sin, and perfect inability, was not willing to cast them off entirely, nor suffer them to be eternally lost; but that he called them again to him, comforted them, and testified that there was yet a means of reconciliation; namely, the Lamb without spot, the Son of God, who

was appointed for this purpose before the foundation of the world, and was promised while they were yet in paradise, for consolation, redemption, and salvation unto them and all their posterity; nay, from that time forth was bestowed upon them by faith; afterwards all the pious forefathers, to whom this promise was frequently renewed, longed for, desired, saw by faith, and waited for the fulfilment, that at his coming he would redeem, liberate, and release fallen man from sin, guilt and unrighteousness. (John i. 29; 1 Pet. i. 19; Gen. iii. 15; John iii. 8; ii. 1; Heb. xi. 13, 39; Gal. iv. 4.)

IV. *Of the Coming of Christ, and the Cause of his Coming.*—

We further believe and confess, that when the time of his promise, which all the forefathers anxiously expected, was fulfilled, the promised Messiah, Redeemer, and Saviour, proceeded from God, was sent, and according to the predictions of the prophets, and the testimony of the evangelists, came into the world, nay, was made manifest in the flesh, and thus the Word was made flesh and man; that he was conceived by the virgin Mary, who was espoused to Joseph, of the House of David; and that she brought forth her first born Son at Bethlehem, wrapped him in swaddling clothes, and laid him in a manger. (John iv. 25; xvi. 28; 1 Tim. iii. 15; John i. 14; Matt. i. 22; Luke ii. 7.)

We confess and believe, that this is he whose going forth is from everlasting to everlasting, without beginning of days, or end of life; of whom it is testified that he is Alpha and Omega, the beginning and the end, the first and the last; that he is the same, and no other, who was provided, promised, sent, and came into the world, and who is God's first and only Son, and who was before John the Baptist, Abraham, and prior to the formation of the world; nay, who was the Lord of David, and the God of the universe, the first born of all creatures, who was sent into the world, and yielded up the body which was prepared for him, a sacrifice and offering, for a sweet savor to God; nay, for the consolation, redemption, and salvation of the whole world. (Micah v. 1; Heb. vii. 3; Rev. i. 8, 18; John iii. 16; Heb. i. 6; Rom. viii. 32; John i. 30; Matt. xx. 11, 41; Col. i. 15.)

But as to how and in what manner this worthy body was prepared, and how the Word became flesh, we are satisfied with the statement given by the evangelists; agreeably to which, we confess, with all the saints, that he is the Son of the living God, in whom alone consist all our hope, consolation, redemption, and salvation. (Luke i. 30, 31; John xx. 30, 31; Matt. xvi. 16.)

We further believe and confess with the Scriptures, that when he had fulfilled his course, and finished the work for which he had been sent into the world, he was according to the providence of God, deliv-

ered into the hands of wicked men; that he suffered under Pontius Pilate; was crucified, dead, and buried; rose again from the dead on the third day; ascended to heaven, and sits on the right hand of the majesty of God on high; whence he will come again to judge the living and the dead. (Luke xxii. 53; xxiii. 1; xxiv. 5, 6, 51.)

And also that the Son of God died, tasted death, and shed his precious blood, for all men; and that thereby he bruised the serpent's head, destroyed the works of the devil, abolished the hand-writing, and obtained the remission of sins for the whole human family; that he became the means (author) of eternal salvation to all those who, from Adam to the end of the world, believe in and obey him. (Gen. iii. 15; John iii. 8; Col. ii. 14; Rom. v. 18.)

V. *Of the Law of Christ—the Gospel or the New Testament.*—We believe and confess, that previous to his ascension, he made, instituted, and left his *New Testament*, and gave it to his disciples, that it should remain an everlasting testament, which he confirmed and sealed with his blood, and commended it so highly to them; that it is not to be altered, neither by angels nor men, neither to be added thereto, nor taken therefrom. And that, inasmuch as it contains the whole will and counsel of his heavenly Father, as far as is necessary for salvation, he has caused it to be promulgated by his apostles, missionaries, and ministers, whom he called and chose for that purpose, and sent into all the world, to preach in his name among all people, and nations, and tongues, testifying repentance and the forgiveness of sins; and that consequently he has therein declared all men, without exception, as his children and lawful heirs, so far as they follow and live up to the contents of the same by faith, as obedient children; and thus he has not excluded any from the glorious inheritance of everlasting life, except the unbelieving, the disobedient, the obstinate, and the perverse, who despise it, and by their continual sinning render themselves unworthy of eternal life. (Jer. xxxi. 18; Heb. ix. 15; xvi. 17; Matt. xxvi. 27; Gal. i. 8; 1 Tim. vi. 3; John xv. 15; Matt. xviii. 19; Mark xvi. 13; Luke xxiv. 4, 5; Rom. viii. 17; Acts xiii. 46.)

VI. *Of Repentance and Reformation.*—We believe and confess, since the thoughts of the heart are evil from youth, and prone to unrighteousness, sin, and wickedness, that the first lesson of the New Testament of the Son of God, is repentance and reformation. Men therefore, who have ears to hear, and hearts to understand, must bring forth fruits meet for repentance, reform their lives, believe the gospel, eschew evil and do good, desist from sin and forsake unrighteousness, put off the old man with all his works, and put on the new man, created after God in righteousness and true holiness; for neither baptism, supper,



church nor any other outward ceremony, can without faith, regeneration, change or reformation of life enable us to please God, or obtain from him any consolation, or promise of salvation. But we must go to God with sincere hearts and true and perfect faith, and believe on Jesus Christ, according to the testimony of the Scriptures; by this living faith we obtain remission or forgiveness of sins, are justified, sanctified, nay, made children of God, partakers of his image, nature, and mind: being born again of God from above, through the incorruptible seed. (Gen. viii. 21; Mark i. 15; Ezekiel xii. 1; 1 Col. iii. 9, 10; Eph. iv. 21, 22; Heb. x. 21, 22; John vii. 38.)

VII. *Of Baptism.*—As regards baptism, we confess that all penitent believers, who, by faith, regeneration, and renewing of the Holy Ghost, are made one with God and written in heaven, must upon their scriptural confession of faith, and reformation of life, be baptised with water,\* in the name of the Father, and of the Son, and of the Holy Ghost, agreeably to the doctrine and command of Christ, and the usage of his apostles, to the burying of their sins; and thus be received into fellowship with the saints; whereupon they must learn to observe all things which the Son of God taught, left to, and commanded his disciples. (Matt. xviii. 19, 20; Rom. vi. 4; Mark xvi. 15; Matt. iii. 15; Acts. ii. 28; viii. 11; ix. 18; x. 47; xvi. 33; Col. ii. 11, 12.)

VIII. *Of the Church of Christ.*—We believe and confess there is a visible Church of God; namely, those who, as aforementioned, do works meet for repentance, have true faith, and received a true baptism, are made one with God in heaven, and received into fellowship of the saints here on earth: those we profess are the chosen generation, the royal priesthood, the holy nation, who have the witness that they are the spouse and bride of Christ; nay, the children and heirs of everlasting life; ■ habitation, a tabernacle, a dwelling place of God in the Spirit, built upon the foundation of the apostles and the prophets, Christ being the chief corner-stone (upon which this church is built)—*this church of the living God*, which he bought, purchased, and redeemed with his own precious blood, with which *church*, according to his promise, he will always remain to the end of the world, as protector and comforter of *believers*, nay, will dwell with them, walk among them, and so protect them, that neither floods, nor tempests, nor the gates of hell shall prevail against or overthrow them. This church is to be distinguished by Scriptural faith, doctrine, love, godly walk or deportment, as also by a profitable or fruitful conversation, use and observances of the true ordinances of Christ, which he strictly enjoined

\* The Mennonites baptise by pouring water on the head of the person baptised.—Ed.

upon his followers. (1 Cor. xii. 1; 1 Pet. ii. 9; John iii. 29; Rev. xix. 7; Tit. ii. 6, 7; Eph. ii. 19, 20, 21; Matt. xvi. 18; 1. Pet. i. 18, 19; 2 Cor. vi. 16; Matt. vii. 35.)

IX. *Of the Election and Office of Teachers, Deacons, and Deaconesses in the Church.*—As regards offices and elections in the church, we believe and confess, since the church cannot subsist in her growth, nor remain an edifice without officers and discipline, that therefore, the Lord Jesus Christ himself instituted and ordained offices and ordinances, and gave commands and directions, how every one ought to walk therein, take heed to his work and vocation, and do that which is right and necessary; for he, as the true, great, and chief Shepherd and Bishop of our souls, was sent and came into the world, not to wound or destroy the souls of men, but to heal and restore them; to seek the lost; to break down the middle wall of partition; of two to make one; to gather together out of Jews, Gentiles, and all nations, a fold to have fellowship in his name; for which, in order that none might err or go astray, he laid down his own life, and thus made a way for their salvation, redeeming and releasing them, when there was no one to help or assist. (1 Pet. ii. 29; Matt. xii. 19; xviii. 11; Eph. ii. 13; Gal. iii. 28; John x. 9; xi. 15; Psalm xlix. 8.)

And further, that he provided his church, before his departure, with faithful ministers, evangelists, pastors, and teachers, whom he had chosen by the Holy Ghost, with prayers and supplications, in order that they might govern the church, feed his flock, watch over them, defend and provide for them; nay, do in all things as he did, going before them, as he taught, acted and commanded, teaching them to do all things whatsoever he commanded them. (Eph. iv. 11; Luke x. 1; vi. 12, 13; John ii. 15; Matt. xxviii 20.)

That the apostles, likewise, as true followers of Christ, and leaders of the church, were diligent with prayers and supplication to God, in electing brethren, providing every city, place or church, with bishops, pastors, and leaders, and ordaining such persons as took heed to themselves, and to the doctrine and flock; who were sound in the faith, virtuous in life and conversation, and were of good report, both in and out of the church, in order that they might be an example, light, and pattern, in all godliness, with good works, worthily administering the Lord's ordinances, baptism and supper, and that they might appoint in all places, faithful men as elders, capable of teaching others, ordaining them by the imposition of hands, in the name of the Lord; further, to have the care, according to their ability, for all things necessary in the church; so that as faithful servants, they might husband well their Lord's talent, gain by it, and consequently save

themselves and those who hear them. (1 Tim. iii.; Acts i. 23, 24; Tit. i. 5; 1 Tim. iv. 14, 16; Tit. ii. 1, 2; 2 Tim. ii. 2; 1 Tim. v. 2.)

That they should also have a care for every one, of whom they have the oversight; to provide in all places deacons, who may receive contributions and alms, in order faithfully to dispense them to the necessitous saints, with all becoming honesty and decorum. (Luke xix. 13, of deacons Act. v. 3, 6; of deaconesses, 1 Tim. v. 9; Rom. xvi. 1; James i. 27.

That honorable and aged widows should be chosen deaconesses, who, with the deacons, may visit, comfort, and provide for poor, weak, infirm, distressed and indigent persons, as also to visit widows and orphans; and further, assist in taking care of the concerns of the church, according to their ability.

And further respecting deacons, that they, particularly when they are capable, being elected and ordained thereto by the church, for the relief and assistance of the elders, may admonish the members of the church, being appointed thereto, and labor in word and doctrine, assisting one another out of love with the gift received of the Lord; by which means, through the mutual service and assistance of every member according to his measure, the body of Christ may be edified, and the vine and church of the Lord may grow up, increase, and be preserved.

*X. Of the Holy Supper.*—We likewise confess and observe a breaking of bread, or supper, which the Lord Jesus Christ instituted with bread and wine before his passion, did eat it with his Apostles, and commanded it to be kept in remembrance of himself; which they consequently taught and observed in the church, and commanded to be kept by believers, in remembrance of the sufferings and death of the Lord, and that his body was broken, and his precious blood was shed for us, and for the whole human family; as also the fruits thereof, namely, redemption and everlasting salvation, which he procured thereby, exhibiting so great love towards sinners, by which we are greatly admonished to love one another, to love our neighbor, forgiving him as he has done unto us, and we are to strive to preserve the unity and fellowship which we have with God, and with one another, which is also represented to us, in the breaking of bread. (Acts. ii. 46.)

*XI. Of Washing the Saints' Feet.*—We also confess the washing of the Saints' feet, which the Lord not only instituted and commanded, but he actually washed his Apostles' feet, although he was their Lord and Master, and gave them an example that they should wash one another's feet, and do as he had done unto them: they, as a matter of course, taught the believers to observe this as a sign of true humility, and particularly as directing the mind by *feet-washing*,

to that right washing, by which we are washed in his blood, and have our souls made pure. (John xiii. 4, 17; 1 Tim. v. 10; Gen. xvii. 4; xix. 2; xxiv. 32; xliii. 24.)

XII. *Of Matrimony or state of Marriage.*—We confess that there is in the church, an honorable marriage between two believers, as God ordained it in the begining in Paradise, and instituted it between Adam and Eve; as also the Lord Jesus Christ opposed and did away the abuses of marriage, which had crept in, and restored it to its primitive institution. (Gen. i. 27; Matt. xi. 4.)

In this manner, the Apostle Paul also taught *marriage* in the Church; and left it free for every one, according to its primitive institution, to be married in the Lord, to any one who may consent; by the phrase, *in the Lord*, we think it ought to be understood, that as the patriarchs had to marry among their own kindred or relatives, so likewise the believers of the New Testament are not at liberty to marry, except among the chosen generation and the spiritual or relatives of Christ; namely such and no others, as have been united to the church, as one heart and soul, having received baptism and stand in the same communion, faith, doctrine, and conversation, before they become united in marriage. Such are then joined together according to the original ordinance of God in his church, and this is called *marrying in the Lord*. (1 Cor. v. 11; ix. 5: Gen. xxiv: xxviii: 1 Cor. vii. 39.)

XIII. *Of the Magistracy.*—We confess and believe, that God instituted and appointed authority and magistracy for the punishing of the evil-doers, and to protect the good, and also to govern the world, and preserve the good order, of cities and countries, hence, we dare not despise, gainsay, or resist the same; but we must acknowledge the magistracy as the minister of God, be subject and obedient thereunto in all good works, especially in all things not repugnant to God's law, will, and commandment; also faithfully pay tribute and tax, and render that which is due, even as the Son of God taught and practised, and commanded his disciples to do; that it is our duty constantly and earnestly to pray to the Lord for the government, its prosperity, and the welfare of the country, that we may live under its protection, gain a livelihood, and lead a quiet peaceable life, in all godliness and sobriety. And further, that the Lord may reward them in time and eternity, for all the favors, benefits, and the liberty we here enjoy under their praiseworthy administration. (Rom. xiii. 1—7; Tit. iii. 1; 1 Pet. ii. 17; Matt. xxii. 21; 1 Tim. ii. 1.)

XIV. *Of Defense or Revenge.*—As regards defense, or revenge, in which men resist their enemies with the sword; we believe and confess, that the Lord Jesus Christ forbade his disciples, his followers, all re-



venge and defense, and commanded them, besides, not to render evil for evil, nor railing for railing, but to sheath their swords, or in the words of the prophet, "To beat them into ploughshares." (Matt. v. 39, 44; Rom. xii. 14; 1 Pet. iii. 9; Isa. ii. 4; Mic. iv. 3; Zech. ix. 8, 9.)

Hence it is evident, according to his example and doctrine, that we should not provoke or do violence to any man, but we are to seek to promote the welfare and happiness of all men, even, when necessary, to flee, for the Lord's sake, from one country to another, and take patiently the spoiling of our goods; but to do violence to no man: when we are smitten on one cheek to turn the other, rather than take revenge or resent evil. And moreover, that we must pray for our enemies, feed and refresh them when they are hungry or thirsty, and thus convince them by kindness, and overcome all ignorance. (Rom. xii. 19, 20.) Finally, that we should do good, and approve ourselves to the consciences of all men; and according to the law of Christ, do unto others as we would wish them to do unto us. (2 Cor. iv. 2; Matt. vii. 12; xii. 7.)

XV. *Of Oaths or Swearing.*—Respecting judicial oaths, we believe and confess, that Christ our Lord did forbid his disciples the use of them, and commanded them that they should not swear at all: but that *yea* should be *yea*; and *nay*, *nay*. Hence we infer, that all oaths, greater or minor, are prohibited; and that we must, instead of oaths, confirm all our promises and assertions, *nay* all our declarations or testimonies, in every case, with the word *yea* in that which is *yea*; and with *nay* in that which is *nay*; hence we should always live up to our word or engagement as fully as if we had confirmed and established it by an oath. And if we do this; we have the confidence that no man, not even the magistrate, will have just reason to lay a more grievous burden on our minds and conscience. (Matt. v. 34, 35; James v. 12; 2 Cor. i. 17.)

XVI. *Of Ecclesiastical Excommunication or Separation from the Church.*—We also believe and profess a ban, excommunication, or separation, and Christian correction in the church, for amendment, and not for destruction, whereby the clean and pure may be separated from the unclean or defiled. Namely, if any one, after having been enlightened, and has attained to the knowledge of the truth, and has been received into the fellowship of the saints, sins either voluntarily or presumptuously against God, or unto death, and falls into the unfruitful works of darkness, by which he separates himself from God, and is debarred his kingdom; such a person, we believe, when the deed is manifest and the church has sufficient evidence, ought not to remain in the congregation of the righteous; but shall and must be separated as an offending member and an open sinner; be excommunicated and reprov-  
ed in



the presence of all, and purged out as leaven; and this is to be done for his own amendment, and an example and terror to others, that the church be kept pure from such foul spots; lest, in default of this, the name of the Lord be blasphemed, the church dishonored, and a stumbling block and cause of offence be given to them that are without; in fine, that the sinner may not be damned with the world, but become convicted, repent and reform. (Isa. lix. 2; 1 Cor. v. 5, 12; 1 Tim. v. 20; 2 Cor. x. 8; xiii. 10; James v. 8, 9.)

Further, regarding brotherly reproof or admonition, as also the instruction of those who err, it is necessary to use all care and diligence to observe, instructing them with all meekness to their own amendment, and reproving the obstinate according as the case may require. In short, that the church must excommunicate him that sins either in doctrine or life, and no other. (Tit. iii. 10; 1 Cor. v. 12.)

XVII. *Of Shunning or Avoiding the Separated or Excommunicated.*—Touching the avoiding of the separated, we believe and confess, that if any one has so far fallen off, either by a wicked life or perverted doctrine, that he is separated from God, and consequently is justly separated from and corrected or punished by the church, such a person must be shunned, according to the doctrines of Christ and his Apostles, and avoided without partiality by all the members of the church, especially by those to whom it is known, whether in eating or drinking, or other similar temporal matters; and they shall have no dealings with him; to the end that they may not be contaminated by intercourse with him, nor made partakers of his sins; but that the sinner may be made ashamed, be convicted, and again led to repentance. (1 Cor. v. 9, 10, 11; 2 Thess. iii. 14; Tit. iii. 10.)

That there be used, as well in the avoidance as in the separation, such moderation and Christian charity, as may have a tendency, not to promote his destruction, but to ensure his reformation. But if he is poor, hungry, thirsty, naked, sick, or in distress, we are in duty bound, according to necessity, and agreeably to love and to the doctrine of Christ and his Apostles, to render him aid and assistance; otherwise, in such cases, the avoidance might tend more to his ruin than his reformation. (2 Thess. v. 14.)

Hence we must not consider excommunicated members as enemies, but admonish them as brethren, in order to bring them to knowledge, repentance, and sorrow for their sins, that they may be reconciled with God and his church; and of course, be received again into the church, and so may continue in love towards him, as his case demands.

XVIII. *Of the Resurrection of the Dead, and the last Judgment.*—Relative to the Resurrection of the Dead, we believe and confess, agreea-

bly to the scriptures, that all men who have died and fallen asleep, shall be awakened, quickened, and raised on the last day, by the incomprehensible power of God; and that these, together with those that are then alive, and who shall be changed in the twinkling of an eye, at the sound of the last trumpet, shall be placed before the judgment seat of Christ, and the good be separated from the wicked; that then every one shall receive in his own body according to his works, whether they be good or evil; and that the good and pious shall be taken up with Christ, as the blessed, enter into eternal life, and obtain that joy, which no eye hath seen, nor ear heard, nor mind conceived, to reign and triumph with Christ from everlasting to everlasting. (Matt. xxii. 30, 31; Dan. xii. 12; Job. xix. 26, 27; John v. 28; 2 Cor. v. 10; 1 Cor. xv.; Rev. xxi. 11; 1 Thess. iv. 13.)

And that, on the contrary, the wicked or impious shall be driven away as accursed, and thrust down into outer darkness; nay, into everlasting pains of hell, where the worm dieth not, and the fire is not quenched; and that they shall never have any prospect of hope, comfort, or redemption. (Mark ix. 44.)

May the Lord grant that none of us may meet the fate of the wicked; but that we may take heed and be diligent, so that we may be found before him in peace, without spot and blameless. Amen.

Done and finished in our United Churches, in the city of Dortrecht, 21st April, A. D., 1632.

The Mennonites in the United States are remarkable for their plainness of dress, and for the industry and frugality which mark their habits, and are equally distinguished for their hospitality. As the natural result of these things, they are universally esteemed by their fellow citizens.

To give exact statistics of this body would not be possible, as they keep no records. It has, however, been estimated that they now have in the State of Pennsylvania, about 100 ministers, and 180 places of worship; in Virginia, 30 or 40 ministers, and about as many places of worship; in Maryland, Ohio, Indiana, and New York, 80 or 90 ministers, and 130 places of worship; in all America, according to the census of 1850, 250 ministers, about 410 places of public worship, affording accommodation for 29,900 persons, and of the value of \$94,245, and about 50,000 communicants.

It would be unjust to close this article without saying, that we are principally indebted for it to a work lately published by the Rev. J Newton Brown, M. A.,—“*The Life and Times of Menno Simon*,” small in size, but condensing a mass of valuable facts, and written in a very elegant manner.



MISSIONARY PREACHING TO THE INDIANS.

## THE MORAVIANS.



**A L L E D** usually by the name of Moravians are the class of Christians of whom we have now to write, because they first arose as a distinct church in Moravia, and in Europe they are frequently styled *Hernhutters*, from one of their first settlements in Hernhut; they however, describe themselves, *Unitas Fratrem*, that is *United Brethren*.

In their **HISTORY**, as given by Crantz, their Historian, they are distinguished into ancient and modern. The former refers to them before their settlement in Upper Lusatia, in 1772; the latter after it.

In an address on their behalf to the English Privy Council in 1715, they are called "The Reformed Episcopal Churches, first settled in Bohemia, and since forced by the persecutions of their enemies to retire into the greater Poland and Polish Russia." In an address also from themselves to the Church of England, in the time of Charles II., they claim to have been free for about 700 years from the encroachments of the "Romish See;" and speak of Huss and Jerome of Prague, as their famous martyrs, by whose blood the church of Bohemia had been watered and enriched. By the Bohemian church, however, can only be meant the Christians who resided in that country; for Mr. Crantz places the beginning of "The Church of the United Brethren," in the year 1457, and represents it as rising out of the scattered remains of the followers of Huss. This people, in order to free themselves from the tyranny

of Rome, had applied in 1450 for a re-union with the Greek Church, of which they had been anciently a part, and their request was cheerfully granted; but on the taking of Constantinople by the Turks, about two years after, which put an end to the Greek empire, this proposed junction came to nothing. After this they resolved to establish a community among themselves, and to edify one another from the Word of God. But as this would expose them in their own country to persecution, they obtained permission to withdraw to a part of the king's domain, on the boundary between Siberia and Moravia, to settle there, and regulate their worship according to their own judgment and conscience.

In the year 1457, they assumed the denomination of *United Brethren*, and bound themselves to a stricter church discipline, resolving to suffer all things for conscience sake; and instead of defending themselves, as some had done, by force of arms, to oppose nothing but prayer and reasonable remonstrances to the rage of their enemies.

From this period to the Reformation they were severely persecuted, but still preserved their unity. A connection was also formed between them and the Waldenses, who had for many centuries borne witness to the truth. They had several conferences with Luther, Calvin, and other Reformers, and some attempts were made for an union. They approved of the Augsburg confession; but not agreeing in discipline, they still continued a distinct body.

After various persecutions, distresses, and discouragements, during the seventeenth century, they became in a measure extinct: but about the year 1720, a remarkable awakening took place among the posterity of the brethren in Bohemia: and as no free toleration could be obtained for them in that country, they agreed to emigrate. Christian David, who had been very useful among them, applied on their behalf to Nicholas Lewis, Count Zinzendorf, who granted them permission to settle on his estates in Upper Lusatia. Hither in 1722, a company of them repaired, and formed the settlement of *Hernhut*. Within the first four or five years they had well nigh been broken up by religious dissensions, occasioned, it is said, by parties from among the Lutherans and the Reformed coming to settle with them. At length, by the exertions of Count Zinzendorf the unity was renewed, and in 1727 rules agreed to, by which divisions might in future be avoided. The Count; who from the first was friendly, now became united to them, and, in 1735, was chosen to be their bishop; having been the preceding year received into clerical orders by the Theological Faculty of Nubingen.

With respect to their *doctrinal* sentiments, they, as before observed, avow the Augsburg confession: and, in 1784, they published an expo-



sition of Christian doctrine in harmony with it. In a Summary of the doctrine of Jesus Christ: published in 1797, for the instruction of their youth, they say nothing on the Trinity; but merely quote passages of scripture which relate to it. Under the article of the Holy Spirit, however, they say. "He is very God with the Father and Son." They appear to avoid the doctrine of unconditional election, and believe, according to Crantz, that "Jesus Christ died for all men, and hath purchased salvation for all." Yet, they say, "We do not become holy by our own power; but it is the work of the Father, Son, and Holy Spirit:" There is no doctrine on which they seem to dwell with such delight as that of the cross,—the love of Christ in laying down his life for sinners. This, they say, has been the preaching which the Lord has mostly blessed to the conversion of the heathen.

Perhaps there is no denomination in whom a meek, quiet, and child-like spirit has been more cultivated. In some instances, however, it has been thought by other Christians to degenerate too much into puerility; and the manner in which they have formerly spoken, and written on some subjects has been far from consistent with the rules of propriety. This has been partly attributed to the weakness of their leaders in yielding too much to the indiscretion of some of the brethren, whose truth was by no means equal to their zeal. But the times of these indiscretions are over, and these censures by no means apply to the brethren of the present day.

The church of the "United Brethren" is *Episcopal*; and the order of succession in their bishops is traced with great exactness in their history; yet, they allow to them no elevation of rank or pre-eminent authority; their church, having from its first establishment been governed by synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *conferences*. The synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole unity. In the first sitting, a president is chosen, and these elders lay down their office, but they do not withdraw from the assembly; for they, together with the bishops, lay elders, and those ministers who have the general care or inspection of several congregations in the province, have seats allowed in the synod. The other members are one or more deputies sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women approved by the congregations are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labor among their own sex; but they have no vote in the synod.

In questions of importance, or of which the consequences cannot



be foreseen, neither the majority of votes, nor the unanimous consent of all present can decide; but recourse is had to the *lot*. For this practice the brethren allege the example of the ancient Jews and of the apostles, Acts i. 26, the insufficiency of the human understanding, amidst the best and purest intentions, to decide for itself in what concerns the administration of Christ's kingdom; and their own confident reliance on the promise of the Lord Jesus, that he will approve himself the Head and Ruler of his church. The lot is never made use of but after mature deliberation and fervent prayer; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

In every synod, the inward and the outward state of the unity, and the concerns of the congregations and missions are taken into consideration. If errors in doctrine or deviations in practice have crept in, the synod endeavours to remove them, and by salutary regulations to prevent them for the future. It considers how many bishops are to be consecrated to fill up the vacancies occasioned by death; and every member of the synod gives a vote for such of the clergy as he thinks best qualified. Those who have the majority of the votes are taken into the *lot*, and they who are approved are consecrated accordingly.

Towards the close of every synod a kind of executive board is chosen and called, "The Elders' Conference of the Unity," divided into committees or departments.

1. The *missions* department, which superintends all the concerns of the missions into heathen countries.

2. The *helpers* department, which watches over the purity of doctrine, and the moral conduct of the different congregations.

3. The *servants* department, to which the economical concerns of the Unity are committed.

4. The *overseers* department, of which the business is to see that the constitution and discipline of the brethren be every where maintained. No resolution, however, of any of these departments, has the smallest force, till it be laid before the assembly of the Elders' conference, and have the approbation of that body.

Besides this general conference of elders, there is a Conference of elders, belonging to each Congregation, which directs its affairs, and to which the bishops and all other ministers, as well as the lay members of the congregation are subject. This body, which is called, "The Elder's Conference of the Congregation," consists,

1. Of the *minister*, as president, to whom the ordinary care of the congregation is committed.

2. The *warden*, whose office it is to superintend all outward concerns of the congregation.

3. A *married pair*, who care particularly for the spiritual welfare of the married people.

4. A *single clergyman*, to whose care the young men are more particularly committed, and

5. Those *women* who assist in caring for the temporal and spiritual welfare of their own sex, and who in this conference have equal votes.

Episcopal consecration does not, in the opinion of the brethren, confer any power to preside over one or more congregations; and a bishop can discharge no office but by the appointment of a synod, or of the elder's conference of the unity. Presbyters amongst them can perform every function of the bishop, except ordination. Deacons are assistants to the Presbyters, much in the same way as in the church of England; and Deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness: but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the ordinances.

They have likewise *seniores civiles*, or lay elders, in contradistinction from spiritual elders, or bishops; who are appointed to watch over the constitution and discipline of the United Brethren; over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the brethren by the government under which they live.

They have *Econimies*, or choir-houses, where they live together in communities; the single men, and single women, widows, and widowers apart, each under the superintendence of elderly persons of their own class. In these houses every person who is able, and has not an independent support, labors in his or her own occupation, and contributes a stipulated sum for their maintenance. Their children are educated with peculiar care. In marriage they may only form a connection with those of their own communion: the brother who marries out of the congregation is immediately dismissed from church-fellowship. Sometimes, however, a sister is by express license from the Elder's Conference permitted to marry a person of approved piety in another communion, yet still to join in their church ordinances as before. As all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found; and they usually refer their choice to the church rather than decide for themselves. And as the *lot* must be cast to sanction their union, each receives his partner as a divine appointment. They do not consider a literary course of education as at all necessary to the ministry, provided there

be a thorough knowledge of the word of God, a solid christian experience, and a well regulated zeal to serve God, and their neighbors. They consider the church of Christ as not confined to any particular denomination: and themselves, though united in one body or visible church, as spiritually joined in the bond of christian love to all who are taught of God, and belong to the Universal church of Christ, however much they may differ in forms, which they deem non-essentials.

Their public *worship* is very simple; their singing is accompanied by an organ, played very soft and solemn. On a Sunday morning they read a Liturgy of their own church, after which a sermon is preached, and an exhortation given to the children. In the afternoon, they have private meetings, and public worship in the evening. Previous to the holy communion which is administered once a month, and on Maunday Thursday, every person intending to communicate converses with one of the elders on the state of his soul. The celebration of the communion is preceded by a love-feast; and on Maunday Thursday by a solemn washing of each others' feet; after which the kiss of charity is bestowed: all of which ceremonies they consider as obligatory, and authorized in all ages of the church; quoting John xiii. 14; 1 Peter, v. 14; Rom. xvi. 16. On Easter Sunday they attend the Chapel, or in some places the burial ground, where they read a peculiar liturgy, and call over the names of all their members who died in the preceding year. And every morning in Easter week they meet at seven o'clock to read the Harmonies of the Gospel on the Crucifixion, etc.

It may be readily supposed that such persons as these would command the esteem of their fellow Christians, whatever opinion might be entertained of their peculiarities. The fact has corresponded with the supposition; and every where, especially in England, they have met with many proofs of Christian kindness. Their Missions have been liberally sustained by men of every class, and in no instances have sufferings been continued where it was possible to relieve them.

We proceed now with much pleasure to trace their introduction into this country, and their history here to the present hour. For all this we have abundant materials.

About the year 1728 General James Oglethorpe was appointed to visit the jails of England, and ascertain their condition, and his heart bled at the sights he saw in them. A great many prisoners had been put in for debt, and while locked up there, of course there was no opportunity of earning any money to pay their debts; and so, many a poor man had been kept in, year after year, until his head was gray, and people without had almost forgotten that he ever lived; and then, if released, he came out friendless and penniless. Poverty was consid

ered a crime. Oglethorpe pitied the poor debtors with all his heart ; but he did more than to pity, he determined to befriend them ; and he started the plan of a colony for them somewhere in America, where poverty was no reproach. More than this, he determined to make it also an asylum for poor persecuted Christians, driven from their homes in Europe by wicked rulers.

Among those who suffered cruel treatment on account of their religion, were the pious Moravians. General Oglethorpe soon interested a great many benevolent people in behalf of his plan. George II., gave him a tract of land between the Savannah and Altamaha rivers, which received the name of Georgia, in honor of the king. The colony was placed under the care of trustees, who held it in "Trust for the poor."

The general himself came over with the emigrants, one hundred and twenty in number ; and while they were landing, he went up the river to look out a site for the new settlement. He selected the high bluff upon which Savannah now stands, and under four beautiful pines pitched his tent. This was in 1733. Near by was a small Indian village, whose chief soon paid Oglethorpe a visit. "Here is a little present," said the red man, offering a buffalo-skin painted on the inside with the head and feathers of an eagle : "The eagle's feathers are soft, and signify love ; the buffalo-skin is warm, and is the emblem of protection ; therefore love and protect our little families." The General proved a kind friend to the Indians, and sent ministers of the gospel to tell them of their God and Saviour ; and as friendliness begets friendship, the Indians were always true and kind to him and his little colony.

The next reinforcement was a company of pious Moravians, who though poor in this world's goods, came well supplied with Bibles and hymn-books, and what is better, they had a treasure laid up in heaven. Oglethorpe received them gladly. They made a little settlement, and called it, "EBENEZER ;" and they raised a column of stone, in token of their gratitude to God, who had brought them safely to these ends of the earth. "General Oglethorpe bears a great love to the servants and children of God," wrote the pastor of Ebenezer to his friends. Good men from England visited this peaceful little colony, and loved its interests. Wesley came over, and for two years lived and labored here ; and it was the head-quarters of many a band of missionaries, who went forth to the savage tribes, and told the story of the Saviour's love in the wigwams of the forest. It was also blessed by the preaching and labors of Whitefield ; and here he founded an asylum for poor orphans, in whose welfare good people both in England and America took



GENL. JAMES OGLESBY.







SAVANNAH IN 1773.

a deep interest, and helped it with their money. Whitefield loved his orphans, and perhaps among all his homes there was no spot dearer to him than Savannah.

Such was the origin of Georgia, and such was the manner of the introduction of the Moravians or United Brethren into this country.

We may add to this statement, that in no instance can the connexion between religion and true policy be more distinctly traced than in the origin of the State of Georgia. We borrow on this subject two or three short paragraphs from a beautiful address by the Rev. J. P. Tustin, M. A., of Savannah. He thus addressed a large assembly in that State, in November, 1853:

“It is well known that the original design of forming a colony on this territory, involved the threefold purpose of making a home for the poor and worthy sons of misfortune; of offering an asylum for those who were persecuted for conscience’ sake; and of making a barrier against Spanish aggression, by raising a strong frontier on their bordering posts to the southward. The first of the objects here indicated was taken in hand by the original Trustees of the Colony in England, comprising among them some of the highest nobility, and even royalty itself, and their agent in executing their worthy design was the noble and valiant Oglethorpe. The children of poverty taken from the over-

grown agricultural population, already a tax upon parish bounty at home, were to be transferred, in large numbers to the silk and indigo plantations which were thus, and then, established on the savannas and river bottoms to the south and west of the river which thence derived its name from the peculiar conformation of the adjoining plains.

“The second feature of the Colonial policy was to open an asylum, at once for the persecuted Salzburgers of Germany ; while these sturdy Protestants joined hands with the expatriated Roman Catholic population, driven by British injustice from their homes in Canada, and the contiguous provinces, and by ■ process of inhuman extortion seldom surpassed in any age or country, many of those French refugees found a resting place beneath these genial and sunny skies. At the same time, these frontier settlements were designed as a barrier against the Spaniards of Florida and the West Indies, whose buccaneers infested the coasts, and against the Indians whose powerful tribes stretched out in the regions of the unknown wilderness.

“Combined with these leading purposes, it was a cherished principle with the early patrons of this colony, that it should become the source for the diffusion of the gospel among the natives, while charitable foundations were also laid for the secular and religious instruction of all who would take advantage of such provisions. Every view and principle cherished by the movers of this colonial enterprise illustrated in an eminent degree the common sense, the experimental philosophy, and the beneficent religious faith which so greatly distinguished the most of our English forefathers.”

Here is a beautiful illustration of the influence of practical Christianity in connection with these worthy christians :—

A large body of Indians had been converted by the Moravian missionaries, and settled in the West, where their simplicity and harmlessness seemed a renewal of the better days of Christianity, During the Revolutionary war, these settlements, named Dichtenau and Gnadenhutzen, being located in the seat of the former Indian contests, were exposed to outrage from both parties. Being, however, under the tuition and influence of the whites, and having adopted their religion and the virtuous portion of their habits, they naturally apprehended that the hostile Indians, sweeping down upon the American frontier, would take advantage of their helplessness, and destroy them as allies of the whites. A party of two hundred Hurons fiercely approached the Moravian Indian town. The Christian Indians conducted themselves, in this trying extremity, with meekness and firmness. They sent a deputation with refreshments to their approaching foes, and told them that, by the word of God, they were taught to be at peace with all men,

and entreated for themselves and their white teachers, peace and protection.

And what replied the savage, fresh from the wilds, and panting for blood? Did he laugh to scorn the meek and Christian appeal? Did he answer with the war-whoop, and lead on his men to the easy slaughter of his foes? What else could be expected from an Indian? Yet such was *not* the response of the red warrior. He said he was on a war party, and his heart had been evil, and his aim had been blood; but the words of his brethren had opened his eyes. He would do them no harm. "Obey your teachers," said he, "Worship your God, and be not afraid. No creature shall harm you."

The United Brethren have now, as during the whole of their history, what may be called a passion for Missions. The fact need not be concealed that for many years past, thousands of Christians in England, differing in other matters from this body, have nevertheless taken a special interest in their Missions, and have freely contributed their sympathy and money for their support. Public meetings in their aid are often held, and no small zeal is thus excited. At one of these assemblies, held a very short time since in Sheffield, the residence of that distinguished Moravian, the late excellent poet, James Montgomery, the following statement was made:

The Moravians on the Continent of Europe and America did not number above twenty thousand souls, yet they had gathered, through their missionaries, not less than seventy thousand persons into Christian congregations in foreign lands. At Labrador, nearly the whole of the natives had been christianized; and at Surinam, out of thirteen missionaries, eleven had died of the yellow fever. Yet there was no lack of laborers for God. During the last eleven years, the congregations at Surinam had risen from ten thousand to seventeen thousand persons. It might be estimated that one-fourth were communicants. In the West Indies, the congregations numbered about forty thousand persons, principally negroes, and there were upwards of two thousand children in their schools. Two training schools had been established for the education of native teachers. It was seldom that one taught in their schools left the path of rectitude. The Moravians have seventy missionary stations and two hundred and eighty-eight missionaries in the world, and these are sustained for the trifling annual expense of about sixty thousand dollars.

A beautiful illustration of the pious zeal of this body of amiable followers of Christ may be seen in the facts we have now to state of the origin of their Missionary labors.

In 1731 the whole body of Christians of whom we are now speak-

ing was in number less than six hundred persons. In that year a negro, called Anthony, who had formed an acquaintance with the servants of Count Zinzendorf, the founder of that body, informed them that he had a sister in the Island of St. Thomas, in the British West Indies, who earnestly desired to be instructed in the principles of religion; but as she had neither time nor opportunity for it, she often besought the great God to send some person to show her the way of salvation. Anthony having soon after obtained liberty from his master to visit Hernhut, again declared, in the presence of many in the congregation, the desire of his countrymen, and especially of his sister, for Christian instruction; but he added, that the negroes, in consequence of their accumulated labors, could have no opportunity of religious improvement, unless their teacher was himself a slave, that so he might instruct them while they were engaged in their daily employments. This representation, and what the brethren who had been to Copenhagen related concerning the state of Greenland, made a deep impression on the minds of many of the congregation, and several of them declared their willingness to go and labor among the poor heathen.

Among these were especially two who manifested peculiar zeal in the object; these were Leonard Dober, and Tobias Leopold, one of his most intimate friends. These men felt so strong a desire to proceed to St. Thomas, that they not only offered to go to that island, but with a philanthropy which has, perhaps, scarcely a parallel in the annals of history, to sell themselves as slaves, that so they might make known the Redeemer to the negroes, especially to the poor woman who so ardently longed for Christian instruction, should they find no other way of accomplishing this purpose.

At the same time some of the brethren expressed a similar desire to proceed to Greenland, and shortly after Missions were undertaken to both these countries.

A few additional facts in connection with the Missions sustained by this body of Christians will afford interest to the reader:—

In the year 1754 the Moravian settlement of New Hernhut, in Greenland, was visited with a contagious distemper which caused great mortality among the Christian converts. Amidst the ravages, and disease, and death, many infants were deprived of a mother's tenderness and care. Here, however, it may truly be affirmed, the power of "Christ crucified" supplied the place of the maternal relation. There is nothing, perhaps, to which the Greenland females have so rooted an aversion as suckling the children of another, lest their own child should have a rival in their affections. Hence, among the savages, when a woman dies, and leaves an infant behind her, the unfortunate father has no



other resource but to bury it alive immediately, that so he may not behold his little babe lingering to death before his eyes. In such cases Greenland women have no feeling of compassion; yet the Gospel, by its transforming influence, overcame the barbarous prejudice. The bereaved children were placed by the brethren under the care of some of the Greenland sisters; and if they were only infants at the breast, such of the women as were then nursing suckled them each in her turn. Surely we have here an interesting proof of the power of religion on their hearts.

In the year 1742, a veteran warrior of the Lenape nation and Monsey tribe, renowned among his friends for his bravery, and dreaded by his enemies, joined the Christian Indians at Bethlehem, Pa. He was now at an advanced age, full of scars, and all over tattooed with the scenes of the actions in which he had been engaged. All who heard his history thought that it could never be surpassed. This man was brought under the influence of religion; and when he was afterwards questioned respecting his warlike feats, he modestly replied, "That being now taken captive by Jesus Christ, it did not become him to relate the deeds done while in the service of the evil spirit; but that he was willing to give an account of the manner in which he had been conquered."

The Rev. David Zeisburger, a truly excellent servant of Christ, was a missionary among the North American Indians sixty-two years, under the patronage of the Moravians, or United Brethren. He died at the advanced age of eighty-seven. After a life eminently devoted to God, and to the spiritual instruction of the Indians, the following was his dying testimony to the efficacy of the Saviour's blood, and his own character as a sinner:

"I have pondered on the whole of my past life before him, and found abundant reason to crave his forgiveness. I rely upon His blood to cleanse me from all sin; I know that I am *His*, and that He, with all his merits, is *mine*. Some brethren and sisters leave this world in triumph, but that is not my case. I go home with the feelings of a *poor sinner*."

An Indian, named Johannes, and who afterwards became a missionary in connection with the United Brethren in this country, gives the following account of an excellent minister, and suggests the most effectual mode of getting at the human heart:—

Brethren, I have been a heathen, and have grown old among them therefore I have known very well how it is with the heathen, and how they think. A preacher once came to us, desiring to instruct us, and began by proving to us that there was a God. On which we said to

him, "Well, and dost thou think we are ignorant of that? Now go back again to the place from whence thou camest."

Then again, another preacher came, and began to instruct us, saying, "You must not steal, nor drink too much, nor lie, nor lead wicked lives." We answered him, "Fool, that thou art, dost thou think that we do not know that? Go, and learn it first thyself, and teach the people whom thou belondest to, not to do these things. For who are greater drunkards, or thieves, or liars, than thine own people?" Thus we sent him away also. Some time after this, Christian Henry, one of the Brethren, came to me into my hut, and sat down by me. The contents of his discourse to me were nearly these: "I come to thee in the name of the Lord of heaven and earth. He sends me to acquaint thee, that he would gladly save thee, and make thee happy, and deliver thee from the miserable state in which thou liest at present. To this end he became a man, gave his life a ransom for man, and he shed his blood for man. All that believe in the name of this Jesus, obtain the forgiveness of sin. To all those that receive him by faith, he giveth power to become the sons of God. The Holy Spirit dwelleth in their hearts, and they are made free, through the blood of Christ, from the slavery and dominion of sin. And though thou art the chief of sinners, yet if thou prayest to the Father in his name, and believest in him as a sacrifice for thy sins, thou shalt be heard and saved, and he will give thee a crown of life, and thou shalt live with him in heaven for ever."

When he had finished his discourse, he lay down upon a board in my hut, fatigued by his journey, and fell into a sound sleep. I thought: within myself, what manner of man is this? There he lies, and sleeps so sweetly; I might kill him, and throw him into the forest, and who would regard it? But he is unconcerned. This cannot be a bad man; he fears no evil, not even from us, who are so savage; but sleeps comfortably, and places his life in our hands.

However, I could not forget his words; they constantly recurred to my mind; even though I went to sleep, I dreamed of the blood which Christ had shed for us. I thought, This is very strange, and quite different from what I have ever heard. So I went, and interpreted, Christian Henry's words to the other Indians. Thus through the grace of God, an awakening took place among us. I tell you therefore, brethren, preach to the heathen Christ, and his blood, and his sufferings, and his death, if you would have your words to gain entrance among them—if you wish to confer a blessing upon them.

The Moravian Brethren, have always been more remarkable for their anxiety to diffuse their general spirit and practices among the various classes of Christians than to build up a sect; yet they have, in

many parts of our country flourished as a distinct denomination. According to the latest information we have obtained, they have in the United States, about 1,800 churches, 250 ministers, and 67,000 members. The census of 1850 represents them as having 331 church edifices, capable of accommodating 112,185 persons, and which are of the aggregate value of \$443,347.

We will close this article by saying that, Dr. Paley, in his "Evidences of Christianity," pays the following compliment to the religious practices of the Moravians; speaking of the first Christians, he says:—"After men became Christians, much of their time was spent in prayer and devotion, in religious meetings, in celebrating the eucharist, in conferences, in exhortations, in preaching, in an affectionate intercourse with one another, and correspondence with other societies, perhaps their mode of life, in its form and habit, was not very unlike that of the *Unitas Fratrum*, or modern Methodists." Be it, however, the desire of every body of Christians not only thus to imitate the primitive disciples in their outward conduct, but to aspire after the liberality of their dispositions, the peaceableness of their tempers, and the purity of their lives!



HON. EMANUEL SWEDENBORG.

## THE NEW JERUSALEM CHURCH, OR SWEDENBORGIANS.



**B**ARON SWEDENBORG, son of Jasper, a Lutheran Bishop, of West Gothia, was the founder of this Society. He was born at Stockholm in the year 1689, and died in London in 1772. He early enjoyed all the advantages of a liberal education having studied with great attention in the Academy of Upsal, and in the Universities of England, Holland, France and Germany.

His progress in the sciences was rapid and extensive; and at an early period in life he distinguished himself by various publications in Latin on philosophical subjects.

As whatever relates to such a man as Swedenborg must be interesting to many persons, we shall here transcribe from an elegantly printed pamphlet published in London, some passages descriptive of his house and study, which will also illustrate the engravings we have copied from that work.





RESIDENCE OF BARON SWEDENBORG.

Whenever Swedenborg took up his residence in Stockholm, he dwelt in his own house, situated in the southern part of the City, having no other attendants than the gardener and the gardener's wife. He had an extensive garden with flowers and shrubbery in abundance, together with a handsome greenhouse, in both of which he delighted much. The proceeds of the garden were given to his gardener.

In a letter from the Danish general, or as he is elsewhere called the Dutch ambassador, at the Court of Sweden, who married the widow of M. Von Marteville; he says, "My wife felt a desire to see the famous Baron Swedenborg, who at that time was her neighbour in Stockholm. Several ladies of her acquaintance partook of her curiosity to have a nearer view of so strange a person. Accordingly the ladies went to his house, and were admitted together. Swedenborg received them in a very beautiful garden, where they found him in an elegant summer-house, having an arched roof for ceiling."

Carl Robsahm, director of the Bank in Sweden, in 1783, in his *Memoir of Swedenborg*, as given in Hobart's Life, says,

"Adjoining Swedenborg's house was a garden, in the form of a square, about the length of a stone's throw. His own room, or study, was also small, and contained nothing elegant. It was all he wanted, but would have satisfied few other men. Many persons visited his house out of curiosity to see so remarkable a man. For their entertainment, in the year 1767, he had a handsome summer house erected,





SUMMER HOUSE OF BARON SWEDENBORG.

with two wings. In one of these wings he had his valuable library placed, and in the other the gardening tools were arranged. He afterwards had two other summer-houses erected, one of these in the middle of his garden, was built after the model of one he had seen at a nobleman's seat in England. The other was outwardly in the form of a square, but could be turned into an octagonal by folding back the doors across the corners. To add to the amusement of his visitors and their children, he also had a labyrinth constructed in a corner of his garden, and a secret door, which on being opened, discovered another door with a window in it. This door and a window appeared to open to a beautiful garden beyond, containing a shady green arcade with a rich cage hanging under it; but the window was a mirror, and presented to the eye only a reflection of the objects around.

"In front of his house he had a small garden, which gave him great pleasure. It was ornamented with figures of animals and other

things, cut in box, after the Dutch fashion. It cost a considerable sum annually, to keep this garden in repair; but in the last years of his life he neglected it; and it went to decay. He always gave the whole income of his place to the gardener.

“From winter to spring he kept a fire constantly in his study. His sleeping room was always cold, and in the depth of winter he had three or four English blankets on his bed. But I recollect one winter when he was so cold that he was obliged to have his bed moved into his study. “As soon as he woke he went into his study;—he kindled his own fire, and immediately sat down to write.”

The studies of Swedenborg led him to refer natural phenomena to spiritual agency, and to suppose that there was a close connexion between the two worlds of matter and spirit. Hence his system teaches us to consider all the visible universe, with every thing that it contains, as a theatre and representation of the invisible world from which it first derived its existence, and by connexion with which it continually subsists.

Baron Swedenborg's great genius and learning, accompanied with the purity of his character, attracted the public notice. Hence he received various literary and political honors. All these, however, he considered of small importance, compared with the distinguished privilege of having, as he supposed, his spiritual sight opened, to converse with spirits and angels in the spiritual world. He first began to receive his revelations in London. He asserts that on a certain night a man appeared to him in the midst of a strong shining light, and said, “I am God the Lord, the Creator, and Redeemer; I have chosen thee to explain to men the interior and spiritual sense of the sacred writings. I will dictate to thee what thou oughtest to write.” He affirms that after this period his spiritual sight was so opened that he could see in the most clear and distinct manner what passed in the spiritual world, and converse with angels and with spirits in the same manner as with men. Accordingly, in his treatises concerning heaven and hell, he relates the wonders which he saw in the invisible worlds; and gives an account of various, and heretofore unknown particulars, relating to the peace, the happiness, the light, the order of heaven; together with the forms, the functions, the habitations, and even the governments of the heavenly inhabitants. He relates his conversation with angels, and describes the condition of Jews, Mohammedans, and Christians of every denomination, in the other world.

In the treatise on heaven and hell, to which we have just referred, he says:—“As often as I conversed with angels face to face, it was in their habitations, which are like to our houses on earth, but far more

beautiful and magnificent, having rooms, chambers, and apartments in great variety, as also spacious courts belonging to them, together with gardens, parterres of flowers, fields, etc., where the angels are formed into societies. They dwell in contiguous habitations, disposed after the manner of our cities, in streets, walks, and squares. I have had the privilege to walk through them, to examine all around about me, and to enter their houses, and this when I was fully awake, having my inward eyes opened !”

Baron Swedenborg called the principles which he delivered “The Heavenly Doctrines of the New Jerusalem ;” for, according to his system, the New Jerusalem signifies the new church upon earth, which is now about to be established by the Lord, and which is particularly described, as to its glory and excellency, in Rev. xxi., and many other parts of the sacred word. The holy city, or New Jerusalem, he interprets as descriptive of a new dispensation of heavenly truth, breaking through and dissipating the darkness which at this day prevails on the earth.

The following extract contains the general outlines of the Baron’s theological system :

1. That the sacred Scripture contains three distinct senses, called *celestial*, *spiritual*, and *natural* ; and that in each sense it is divine truth accommodated respectively to the angels of three heavens, and also to men on earth.

2. That there is a correspondence, or analogy, between all things in heaven and all things in man ; and that this science of correspondence is a key to the spiritual or internal sense of the sacred Scriptures, every page of which is written by correspondences ; that is, by such things in the natural world as correspond unto, and signify things in the spiritual world.

3. That there is a divine Trinity of Father, Son, and Holy Ghost or in other words, of the all begetting divinity, the divine human, and the divine proceeding, or operation ; but that this trinity consisteth not of three distinct persons, but is united as body, soul, and operation in man, in the one person of the Lord Jesus Christ, who therefore is the God of heaven, and alone to be worshipped ; being Creator from eternity, Redeemer in time, and Regenerator to eternity.

4. That redemption consisteth not in the vicarious sacrifice of the Redeemer, and an atonement to appease the divine wrath ; but in a real subjugation of the powers of darkness ; in the restoration of order and good government in the spiritual world ; in checking the overgrown influences of wicked spirits on the hearts of men, and opening a clearer and nearer communication with the heavenly and angelic pow-

ers; in making salvation, which is regeneration, possible for all who believe on the incarnate God and keep his commandments.

5. That there is an universal *influx* from God into the souls of men. The soul upon receiving this influx from God, transmits through the perceptive faculties of the mind to the body. The Lord with all his divine wisdom, consequently with all the essence of faith and charity, enters by influx into every man, but is received by every man according to his state and form. Hence it is that good *influxes* from God are changed by the evil nature of their recipients into their opposites, good into evil, and truth into falsehood.

6. That we are placed in this world, subject to the influences of two most opposite principles, of good from the Lord and his holy angels, of evil from hell or evil spirits. While we live in this world our spirits have their abode in the spiritual world, where we are kept in a kind of spiritual equilibrium by the continual action of these contrary powers; in consequence of which we are at perfect liberty to turn to either as we please: but without this *freewill* in spiritual things regeneration cannot be effected. If we submit to God we receive real life from him; if not, we receive that life from hell which is called in Scripture *spiritual death*.

7. That heaven and hell are not arbitrary appointments of God. Heaven is a state arising from the good affections of the heart, and a correspondence of the words and actions grounded on sincere love to God and man: and hell is the necessary consequence of an evil and thoughtless life, enslaved by the vile affections of self-love, and the love of the world, without being brought under the regulations of heavenly love, by a right submission of the will, the understanding, and actions, to the truth and spirit of heaven.

8. That there is an intermediate state for departed souls, which is called the *world of spirits*; and that very few pass directly either, to heaven or hell. This is a state of purification to the good; but to bad spirits it is a state of separation of all the extraneous good from the radical evil which constitutes the essence of their natures.

9. That throughout heaven, such as are of like dispositions and qualities are consociated into particular fellowship, and such as differ in these respects are separated; so that every society in heaven consists of similar members.

10. That man immediately on his decease rises again in a spiritual body, which was enclosed in his material body; and that in this spiritual body he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life.

11. That those passages in the sacred Scripture, generally sup-



posed to signify the destruction of the world by fire, etc., commonly called *the last judgment*, must be understood, according to the above mentioned science of correspondence, which teaches that by the end of the world, or consummation of the age, is not signified the destruction of the world, but the end, or consummation, of the present Christian church, both among Roman Catholics and Protestants of every description and denomination: that this consummation, which consists in the total falsification of the divine truth, and adulteration of the divine good of the word, has actually taken place, and together with the establishment of a new church in place of the former, is described in the Revelations, in the internal sense of that book, in which the new church is meant, as to its internals, by the new earth; also by the "New Jerusalem descending from God out of heaven."

We may add to this account, that in 1852 the Royal Academy of Sciences, of Stockholm, of which body Linneus and Berzelius were *Alumni*, paid a high tribute of respect to the memory of Swedenborg. The following is an extract from the official account of the Festival of that year:—

"1852. The Academy has this year caused the *Annual medal* to be struck to the memory of the celebrated Swedenborg. It represents his likeness on the obverse; over it, his name; under it, *Nat. 1688; Den. 1772*. On the reverse a man in a dress reaching to the feet, with eyes unbandaged, standing before the temple of Isis, at whose base the goddess is seen. Above it, *TANTOQUE EXULTAT ALUMNO*; beneath, *MIRO NATURÆ INVESTIGATORI SOCIO QUOND. ÆSTIMATISS ACAD. REG. SCIENT SVEC. MDCCCLII.*"



It is a leading doctrine of Baron Swedenborg in his explanation of the other books of Scripture, that one of the principal uses for which the word is given is, that it might be a medium of communication between God and man; also that earth might thereby be conjoined with heaven, or human minds with angelic minds; which is effected by the



correspondences of natural things with spiritual, according to which the word is written ; and that in order to its being divine, it could not be written otherwise, that hence, in many parts of the letter, the word is clothed with the appearance of truths accommodated to the apprehensions of the simple and unlearned ; as when evil passions are attributed to the Lord, and where it is said that he withholdeth his mercy from man, forsakes him, casts him into hell, doeth evil etc. : whereas such things do not all belong to the Lord, but are so said in the same manner as we speak of the sun's rising and setting, and other natural phenomena, according to the appearance of things, or as they appear to the outward senses. To the taking up such appearances of truth from the letter of Scripture, and making this or that point of faith derived from them the essential of the church, instead of explaining them by doctrines drawn from the general truths, which in other parts of the word are left naked, Baron Swedenborg ascribes the various dissensions and heresies that have arisen in the church, and which, he says, could not be prevented consistently with the preservation of man's free agency, both with respect to the exertion of his will, and of his understanding. But yet, he says, every one, in whatever heresy he may be with respect to the understanding, may still be reformed and saved, provided *he shuns evils as sins*, and does not confirm heretical falses in himself ; for by *shunning evils as sins* the will is reformed ; and by the will the understanding, which then first emerges out of darkness into light ; that the word, in its lowest sense, is thus made the medium of salvation to those who are obedient to its precepts while this sense serves to guard its internal sanctities from being violated by the wicked and profane, and is represented by the cherubim placed at the gates of Eden, and the flaming sword turning every way to guard the tree of life.

His doctrine respecting differences of opinion in the church is summed up in these words. "There are three essentials of the church ; an acknowledgement of the Lord's divinity, an acknowledgement of the holiness of the word, and the life which is charity. Conformable to his life, that is, to his charity, is every man's *real faith*. From the word he hath the knowledge of what his life ought to be, and from the Lord he hath reformation and salvation. If these three had been held as essentials of the church, intellectual dissensions would not have divided it, but would only have varied it, as the light varieth colors in beautiful objects, and as various jewels constitutes the beauty of a kingly crown."

The moral doctrines of the New Jerusalem church are comprised under general heads, collected from Swedenborg's writings, and pre

fixed to some proposals published in England, for the organization and establishment of a society. Under these general heads it is proposed to promote marriages on the principles of the new church; which are, that true conjugal love consists in the most perfect and intimate union of minds, which constitutes one life, as the will and the understanding are united in one; that this love exists only with those who are in a state of regeneration; that after the decease of conjugal partners of this description they meet, and all the mere natural loves being separated, the mental union is perfected, and they are exalted into the wisdom and happiness of the angelic life.

Baron Swedenborg founded his doctrines on the spiritual sense of the word of God, which he declared was revealed to him immediately from the Lord out of heaven. As his language is peculiar, his reasoning cannot be abridged so as to be rendered intelligible to the generality of readers. Those who are desirous of further information are referred to the numerous volumes of his works, which are kept in print by his followers.

Those who embrace the tenets of Baron Swedenborg are numerous in England, Germany, Sweden, and other countries. Societies are also formed in different parts of Europe for spreading his doctrines; and where societies have not been formed, there are individuals who admire his writings and embrace his sentiments. In England they have several chapels, in which is used a liturgy formed on the model of that of the Church of England; but many of this denomination adhere strictly to the establishment, some of whose ministers are converts to the Baron's testimony.

The first introduction of the doctrines of Swedenborg into the United States occurred, we believe, in 1784, when a Mr. Glenn delivered lectures on the subject in Philadelphia and several other places. More successful were the efforts of the Rev. William Hill, an English clergyman, who visited this country in 1794, and again in 1804, preaching with acceptance in Massachusetts and elsewhere. The first American minister was ordained in 1798, since which time the numbers of the body have slowly increased, till they amount to probably from eight to nine thousand members. They have now societies in most of the largest cities, which include some men eminent for science and literature.

The GOVERNMENT of the New Jerusalem Church is scarcely yet fixed, at least so far as this country is concerned. In many instances, as they lie widely apart from each other, each little company of adherents are compelled to act pretty much on the congregational plan of managing their own concerns; but where they can, they prefer to have

three orders of clergy, ministers, pastors, and ordaining ministers. The second, in addition to the duties of the first, performs others usually indicated by his title, and also administers the Lord's Supper. The peculiar duties of the third are to institute societies, ordain other ministers, and preside at the meetings of the representative bodies of the church. Within a smaller district this is called an Association, and within a larger a Convention. The clergy sit in the same bodies with lay-delegates from societies or individuals, but purely ecclesiastical matters are usually referred to them alone. We believe that in this country there are at present three of these Conventions.

Their worship is usually conducted by the use of a liturgy, to which, however, their ministers are not absolutely confined. They use both vocal and instrumental music. In dress and manners they have nothing peculiar, except that, probably, they are more favorable to dancing and similar recreations than are some other classes of religionists. They have, for the number of their members a rather extensive literature, several periodicals, published monthly or otherwise, being under their control. They have also a society expressly for the publication of the works of their Founder. They have recently established a college at Urbana, in the State of Ohio, which has already about a hundred students in attendance.

The census of 1850 states that they have 15 church edifices, capable of accommodating 5,070 persons, and of the aggregate value of \$108,100. We suppose that besides these, they must occupy public halls or school-rooms, as we believe they have about 65 societies, including, as we have already said, nearly 9,000 members, who have the labors of 48 ministers, nine of whom have the authority to ordain pastors and other ministers.

## OMISH, OR HOOKER MENNONITES.



**I**T is a remarkable fact, that even the smallest denominations of professing Christians in our land, who might be expected to cherish unity of feeling and action, that they might secure their visibility, are nevertheless greatly prone to divisions. Even so is it with the Mennonites,

who have among them not less than four sects differing from each other, though generally but in very small matters. Thus with the Omish, Amish, or Hooker Mennonites.

This small sect may be described as a branch of the parent Mennonite Society in Holland and Germany. In the latter part of the seventeenth century, a distinguished Swiss divine of the name of Jacob Amen, began preaching the doctrines of the Mennonites in different parts of Switzerland and Germany. Although not properly the originator of the sect of which we are now writing, he took such a prominent part in their proceedings, that the body has often been called by his name, though it has been publicly disavowed by its ministers, who claim to be the descendants of the old Waldenses.

It is probable that the Hooker Mennonites introduced their peculiar principles by the agency of some of the immigrants belonging to the Mennonite society at the beginning of the eighteenth century; since which period they have maintained a separate though feeble existence in the districts where the other Mennonites flourish.

The general doctrines of the Hooker Mennonites accord with the other sections of the body, excepting that they are more simple in their dress and manners, and much more strict in their discipline. The name of *Hooker Mennonites*, was originally a term of reproach, and was given them on account of their having discarded the use of buttons in their clothing, and substituted the use of hooks; while for an opposite reason the main branch of the Mennonite Society is sometimes

known as *Button* Mennonites, or *Buttonites*. Their mode of living, manners of worship, form of church government, opposition to war, offensive and defensive, and determination not to hold offices, or take judicial oaths, are all in harmony with the chief body of the Mennonites.

We have no means of ascertaining the STATISTICS of this body; but it is believed that their number in the United States does not exceed five thousand.



## THE RESTORATIONISTS.



**RESTORATIONISTS** are a body of professing Christians, to a very great extent identical with the Unitarians on the one hand, and the Universalists on the other, though sometimes found apart from either, and indeed, not a few holding their peculiar sentiment are to be found among the most evangelical denominations. The peculiar doctrine is, that all men will ultimately become holy and happy. They maintain that God created only to bless; and that in pursuance of this purpose, he sent his Son to "Be for salvation to the ends of the earth;" that Christ's law is moral in its nature, and

extends to moral beings in every state or mode of existence; that the probation of man is not confined to the present life, but extends throughout the mediatorial reign of Christ, and that as he died for all, so, before he shall have delivered up the kingdom to the Father, all shall have been brought to the knowledge and enjoyment of that truth which makes free from the bondage of sin and death. Punishment is regarded by them as the work of Christ as mediator, and is intended to effect the conversion of the sinner.

Though the Restorationists, as a separate body, have arisen within a few years, their sentiments are by no means new. Clemens Alexandrinus, Origen, Didymas, of Alexandria, Gregory Nyssen, and several others, among the christian fathers of the first four centuries, it is said, believed and advocated the restoration of all fallen intelligences. A branch of the German Baptists, before the Reformation, held this doctrine, and propagated it in that country. Since the Reformation this doctrine has had numerous advocates; and some of them have been among the most eminent men of the church. Among the Europeans, we may mention the names of Jeremy White, of Trinity College, Dr. Burnett, Dr. Cheyne, Chevalier Ramsay, Dr. Hartley, Bishop Newton, W. Stonehouse, W. Petitpierce, Dr. Cogan, W. Lindsay, Dr. Priestley, Dr. Jebb, W. Kelly, W. Kenrick, W. Belsham, Dr. Southwood, Smi

and many others. In fact, the restoration is the commonly received doctrine among the Unitarians of the present day. In Germany many of the Orthodox have espoused this doctrine. The restoration was introduced into America about the middle of the eighteenth century; though it was not propagated; much until about 1775 or 1780, when John Murray and Elhanan Wilschester became public advocates of this doctrine, and by their untiring labors extended it in every direction. From that time to the present, many have been found in all parts of our country, who have rejoiced in this belief. This doctrine found an able advocate in the learned Dr. Chauncey, of Boston. Dr. Rush, of Philadelphia, Dr. Smith, of New York, Mr. Foster of New Hampshire, may also be mentioned as advocates of the restoration.

Most of the writers whose names have been given did not belong to a sect which took the distinctive name of Restorationists. They were found in the ranks of the various sects into which the Christian world has been divided. And those who formed a distinct sect were more frequently denominated Universalists than Restorationists. In 1785, a convention was organized at Oxford, Massachusetts, under the auspices of Messrs. Winchester and Murray. And as all who had embraced universal salvation believed that the effects of sin and the means of grace extended into a future life, the terms *Restorationist* and *Universalist* were then used as synonymous, and those who formed that convention adopted the latter as their distinctive name.

During the first twenty-five years, the members of the Universalist Convention were believers in a future retribution. But about the year 1818, the late Rev. Hosea Ballou of Boston, advanced the doctrine, that all retribution is confined to this world. That sentiment at first was founded upon the old Gnostic notion, that all sin originates in the flesh, and that death frees the soul from all impurity. Subsequently some of the advocates of the no-future punishment scheme adopted the doctrine of materialism, and hence maintained that the soul was mortal; that the whole man died a temporal death, and that the resurrection was the grand event which would introduce all men into heavenly felicity.

Those who have since taken to themselves the name of Restorationists, viewed these innovations as corruptions of the gospel, and raised their voices against them. But a majority of the Convention having espoused these sentiments, no reformation could be effected. The Restorationists, believing these errors to be increasing, and finding in the connexion what appeared to them to be a want of engagedness in the cause of true piety, and in some instances an open opposition to the organization of churches; and finding that a spirit of levity and

bitterness characterized the public labors of their brethren, and that practices were springing up totally repugnant to the principles of Congregationalism, resolved to obey the apostolic injunction, by coming out from among them, and forming an independent association. Accordingly a convention, consisting of Rev. Paul Dean, Rev. David Pickering, Rev. Charles Hudson, Rev. Adin Ballou, Rev. Lyman Maynard, Rev. Nathaniel Wright, Rev. Philemon R. Russell, and Rev. Seth Chandler, and several laymen, met at Mendon, Massachusetts, August 17, 1831, and formed themselves into a distinct sect, and took the name of *Universal Restorationists*.

The difference between the Restorationists and the Universalists, we are told by the Rev. Paul Dean, of Boston, who wrote on this subject a few years ago, relates principally to the subject of a future retribution. The Universalist believes that a full and perfect retribution takes place in this world, that our conduct here cannot affect our future condition, and that the moment man passes from the present life, he will be as pure and as happy as the angels. From these views the Restorationists dissent. They maintain that a just retribution does not take place in time; that the conscience of the sinner becomes callous, and does not increase in the severity of its reproachings with the increase of guilt; that men are invited to act with reference to a future life; that if all are made perfectly happy at the commencement of the next state of existence, they are not rewarded according to their deeds; that if death introduces them into heaven, they are saved by death and not by Christ; and if they are made happy by being raised from the dead, they are saved by physical and not by moral means, and made happy without their agency or consent; that such a sentiment weakens the motives to virtue, and gives force to the temptations to vice; that it is unreasonable in itself, and opposed to many passages of Scripture.

The Restorationists have never been numerous, probably they have always been far less than the founders of the denomination expected. A few, and but few of their old friends the Universalists have united with them. Though their general theological views are in accordance with the body just named, the Restorationists are said to be more vigilant in their church government, and more rigid in their morals. They very generally maintain the necessity of conversion, and holiness of heart and life, and their ministers are described as men of fidelity and fervent zeal.

The Restorationists are most numerous in the State of Massachusetts, though they have a few societies in other States. They publish a weekly newspaper, and have from twenty to thirty ministers, and from two to three thousand members.

## THE RIVER BRETHREN.



**T**HIS class of professing Christians had their origin with the Mennonites, from whom, indeed they can scarcely be considered a separate denomination. We imagine their beginning must be traced to a revival of religion in Lancaster County, Pennsylvania, somewhat more than eighty years ago. Many Germans

were then converted and met together for worship from house to house; some of them became associated with the United Brethren in Christ, and others were organized into a body called, *The River Brethren*, partly from the locality in which they were first found, near the Susquehanna, and Conestoga, and chiefly from their baptisms being celebrated only in rivers.

We are not able to say much of the progress they have made, principally because they keep no records. Their first ministers were Jacob Engel, Hans Engle, and C. Rupp. At a later period, German ministers from other bodies united with them, and they extended their increase to Ohio, Canada, and elsewhere, so that they have at this time, probably, some fifty or sixty ministers, and from two to three thousand members.

In **DOCTRINES**, it is believed, they differ comparatively little from the Mennonite Baptists, but we cannot speak with certainty, because, while they appeal to the sacred oracles as their only guide in matters of faith, they have published no compendium of doctrines showing in what way they understand the sacred volume.

In their **ECCLESIASTICAL ORGANIZATION**, they recognize three orders of clergy,—Bishops, Elders, and Deacons. Their ministers are chosen by votes, and when those votes are equally divided, they have recourse to the lot. None of their ministers are, in the common use of the term, educated, nor does any one of them receive a salary. They are strongly opposed to war in every form, and observe the ordinances of baptism, feet-washing, the Lord's supper, and the Agapæ, or love-feast.

Their preaching is generally, but not always, in the German language; they hold annual Conferences in Pennsylvania, and Canada, at which bishops, elders, deacons, and laymen unitedly transact the business they have to do. Their meetings are usually held in private houses, and if the season admits, on extraordinary occasions they assemble in barns fitted up for the convenience of the worshippers.



## THE SCHWENKFELDERS.



**C**ASPER SCHWENKFELD VON OSSING, a Silesian knight, Counsellor to the Duke of Lignitz, and founder of this small denomination of Christians, was born in Lower Silesia, in the year 1490. seven years later than the birth of Martin Luther. His studies were pursued at Cologne and other Universities, where he made great and rapid progress in the Latin and Greek classics, as well as in the Fathers. Somewhat late in life he devoted himself with much ardor to the study of Theology, and became a very active agent in the Reformation with Luther and Melancthon. Generally agreeing with those eminent men, he nevertheless on some points of minor importance considered they had not sufficiently abandoned the errors of Rome. For instance, in reference to the eucharist, Schwenkfeld read the much controverted text, Matt. xxi. 26, "My body is this," that is, such as is this bread which is broken and consumed; a true and real food, which nourishes, satisfies, and delights the soul. "My blood is this," that is, such in its effects as the wine, which strengthens and refreshes the heart. Further, he differed from Luther relative to the efficacy of the divine word. He denied that the external word which is committed to writing in the Scriptures, is endowed with the power of illuminating and renewing the mind, but ascribed this power to the Eternal Word, or Christ himself. And, once more, he differed from Luther respecting the human nature of Christ. He would not allow this to be spoken of as "A creature, or a created substance;" as so speaking of it appeared to him infinitely below the majestic dignity of Messiah, united as it was in that glorious state, with the Divine essence.

The life of this eminent man, especially its latter portion, was distinguished by incessant and laborious zeal. He is said to have written, in German and Latin, about ninety treatises, most of which were printed, and exerted no small influence on the controversies of that age. Besides this, he carried on a very extensive correspondence with very eminent men; and though the publication of his works was prohibited by authority, and several editions were confiscated, whatever he wrote

had a large circulation. He was the subject of much persecution, and nobly endured great trials, till death released him from his labors at the mature age of seventy-two. This event occurred in the city of Ulm, in 1552.

His usefulness did not die with him. His works appear to have been now more extensively read than during his life. He had never desired to be at the head of a separate party, but his followers were called Schwenkfelders, and were persecuted almost as much as he had been; still, however, his views exist, and those who embrace them gratefully cherish his memory. Persecution, chiefly from the Lutheran church, followed these humble disciples, and threw many into prisons and dungeons, where they perished.

In 1719 the Jesuits began very earnestly to seek the conversion of these people; but failing in their object, they obtained an edict reducing them to slavery. The persecuted implored toleration from the government; and as this was refused they fled into Lusatia, and other parts of Saxony, enjoying the protection of the Senate of Gorlitz, and of Count Zinzendorf, freely sacrificing all their property for the full enjoyment of religious freedom. Even this protection, at the end of eight years was withdrawn, and in 1734 a number of them emigrated to Altona, a considerable city of Denmark, and many others, by permission of the English government, to Pennsylvania; and though in 1742, they were all invited back to Silesia, with the promise of the return of their estates and the full enjoyment of toleration, none could ever be induced to return.

On their first arrival in Pennsylvania, they held a "Festival in grateful memory of all mercies and divine favors manifested to them by the Father of mercies." Such an anniversary has ever since been celebrated.

In DOCTRINE, this body are one in faith with the great unity of Christians, in reference to all the fundamental truths of the New Testament. In their GOVERNMENT, they are congregational, and annually elect ministers, trustees, and other officers of their church. They have a peculiar custom connected with the birth of their children. When a birth has taken place, a minister is immediately called to pray for the child, and present it to the Lord; and the service is repeated in public when the mother becomes able to attend public worship. They choose their pastors by lot, who then, if previously uneducated, receive all necessary instruction in whatever pertains to the ministry.

This body at present numbers about three hundred families, and these furnish about one thousand communicants. They have about five ministers, as many church edifices, and a sufficient number of schools

They form a very respectable portion of the German population of Pennsylvania, but have never extended themselves beyond the bounds of their original settlement. They are engaged in agriculture, manufactures, and commerce, and very few of them rank with the class called *poor*. By their rigid discipline they maintain a high standard of morality among their people, and many of the younger branches of their families are well educated. Every family is said to possess, as a part of their necessary furniture, a well-selected and useful library of books; almost entirely of German publications, in which language they maintain their social intercourse and public worship.

## UNITED BRETHREN IN CHRIST, OR GERMAN METHODISTS



IN the year 1752, the Rev. William Otterbein, a distinguished German divine, emigrated to America, as a minister of the German Reformed Church. Not long after his arrival, he became deeply convinced of the necessity of a more powerful religion of the heart than he had ever felt, and obtained no rest for his soul till he found at the cross of the Redeemer a joyful hope of the pardon of his sins. When he had himself felt the power of religion, he began to preach it with much energetic zeal, though he was greatly persecuted by not a few of his former connexions. Not very long after this he became associated with two German ministering brethren of "Like precious faith," named Boehm and Geeting and with Messrs. Asbury and Wright, two Methodist brethren, who had been sent over from England by the Rev. John Wesley. From this latter circumstance Mr. Otterbein and his friends were called German Methodists, a name which in some parts of the country they still retain. In 1784 Mr. Otterbein, at the request of Mr. Asbury, assisted Dr. Coke in the ordination of that gentleman as the first Methodist bishop in this country.

As the number of the German brethren rapidly increased, and numerous societies were formed in Maryland, Pennsylvania, and Virginia, it became very important to consider the best means of perpetuating and extending their usefulness, conferences, were therefore annually held for this purpose, beginning at Baltimore, in the year 1789. In 1800 they united, became one body under the name of *the United Brethren in Christ*, and elected Mr. Otterbein and Martin Boehm their superintendents or bishops. At that period there was little uniformity among them as to doctrine; for some of the members were Presbyterian or German Reformed, others were Mennonites, or Lutherans, and a few were Methodists. In reference to the mode of baptism, probably to meet the wishes of the Mennonites, they argued that each man should act on his own convictions.

But as the number of ministers and members increased, it was resolved to hold a special conference to agree on a system of discipline, the members of which were elected from among the preachers by the

vote of the people throughout the whole society. This conference was held in 1815, at Mount Pleasant, Pennsylvania, when they adopted a system of discipline on which they still act; and their increase, though not rapid, has been continuous and steady.

The eminently Christian character of Mr. Otterbein, and his usefulness in founding this denomination, claim that a few sentences more should be written of him. He was born in Nassau Dillingburg, Germany, March 6, 1726, and resided in Germany twenty-six years, and sixty-one years in this country, dying on November 17, 1813, in the 88th year of his age, continuing his ministry till the close of his long life. He was an eminent scholar in classical attainments, and in philosophy and divinity. Bishop Asbury said of him while living, "He is one of the best scholars and greatest divines in America. Why then," alluding to his having been persecuted and driven out of his first church, "is he not where he began? Alas, for us, the zealous are necessarily so, those are popular whose cry has been, 'Put me into the priests' office, that I may eat a morsel of bread.' Ostervald has said, 'Hell is full of the skulls of unfaithful ministers;' such is not Otterbein; and now his sun of life is setting in brightness; behold the saint of God leaning upon his staff waiting for the chariots of Israel." After his death the same excellent man said, "Is father Otterbein dead? Great and good man of God! An honor to his church, and country; one of the greatest scholars and divines that ever came to America, or who was born in it."

In reference to the DOCTRINES, of the United Brethren in Christ, little need be said, as they substantially agree with those of the Methodist body in general, except that they leave the questions of baptism, the Lord's supper, and washing of the saints' feet to the judgment of each individual member.

The plan of church GOVERNMENT, adopted by this body in 1815, provides for a General Conference every four years, of these conferences the bishops are to be presiding officers, who are elected at each session of this body. They have likewise Annual Conferences, of which the local preachers form a part, and Quarterly Conferences, as also societies and classes similar to the Methodists generally; and moreover, their officers correspond with those of that body. The delegates to the General Conference are elected by the laity, as are also the ministers who compose the Annual Conferences. Stewards are elected by the Quarterly Conferences, and class Leaders by their respective classes. It will be thus seen that their government is a moderate or congregational episcopacy, or a system which combines two different kinds of government, the Episcopal and the Congrega-



tional. No alteration can take place in their Confession of Faith, or in their plan of itinerancy; free masonry and other secret societies, slavery, drunkenness, and the manufacture and trading in ardent spirits, are entirely prohibited on pain of excommunication. Their mode of worship is similar to that of the Methodists, and till within the last few years was entirely conducted in the German language. They sustain several societies of a Home Missionary character, and one for foreign Missionary efforts; and they have two periodicals, one in the German language and the other in English. They have, we believe, three bishops, about 1,900 churches, 550 ministers, and nearly 70,000 members.

## THE UNITED SOCIETY OF BELIEVERS, OR SHAKERS.



**A**BOUT the year 1747 James Wardley, a tailor in the neighborhood of Manchester, in England, and Jane his wife, professed to become so decidedly and eminently pious as to have no will or wish of their own, but to give up their hearts wholly to the influence of the Spirit of God. James Wardley had considerable fluency of speech, and this, together with the great professed meekness and humility of himself and wife, had considerable influence in collecting a party who exulted in frequent visions, and in what they supposed to be extraordinary new truths being revealed to them. While sitting in silent meditation, they would often be seized with great agitations, and would suddenly engage in violent exercise; from this fact they obtained the name of *Shakers*. In spite of great opposition the numbers of this people very greatly increased.

In 1736 was born Ann Lee, the daughter of a poor blacksmith who resided in Manchester. She grew up unable either to read or write, but amassed a considerable degree of general information. In due time she married Abraham Stanley, a blacksmith like her father, and became the mother of four children, all of whom died in very early life. She became acquainted with the Wardleys, and soon received their views of religion. She united with the body in 1758, in the twenty-third year of her age. In 1770 she professed to receive an extraordinary revelation from heaven, while confined in prison for the violation of the Sabbath. She made known this fact to her friends on her release, and was soon recognized as their leader, being called *Mother*, and *Mother Ann*. She met with very great opposition from her neighbors, some of whom even attempted to take away her life, but she was considered by others invincible, as being guarded immediately by Omnipotence.

In 1774, Mother Ann and eight of her adherents sailed for New York, and so much did they displease the captain on their voyage by their songs and dances that he threatened to throw them overboard; but they declared themselves led by divine influence, and refused to cease what they professed to consider divine worship. After storms and trials they safely landed, and soon after settled, the larger portion of

them in the neighborhood of Albany, but Ann and her husband in New York, both laboring hard for a livelihood. A separation between her and her husband soon after took place, and Watervliet, about seven miles north-west of Albany, became the abode of Mother Ann and her immediate followers. Revivals of religion, as they considered them, often took place and converts were greatly multiplied. Here she was soon accused of witchcraft, and was imprisoned in Albany for treason.

Mother Ann, as she is called by her adherents, taught her followers that in her person the Divinity dwelt as truly as in Jesus Christ, and even more gloriously; that in her was verified the second coming of Christ to judge the world, in order to qualify her for which she declared herself endowed with the gifts of miracles and tongues, and the power of discerning spirits, and of searching hearts; and even of bestowing the same gifts on others.

July 21, 1784, Ann died, but the system did not die with her. As many of her followers believed her to be immortal, her death did somewhat to check the onward progress of the cause, but several men of talent having joined them before her decease, they contributed much to continue the faith and to advance the settlement. These persons drew up what they published as the fundamental principles of the system in seven articles.

1. That the first resurrection is already come, and is a new dispensation, in which the people of God are not to be guided by the written word, but by the influences of the Holy Ghost.

2. That they have power to heal the sick, to raise the dead, and to cast out devils. This, they say, is performed mystically by the preaching of the word of God.

3. That they have a correspondence with angels, the spirits of the saints, and their departed friends.

4. That they speak with divers kinds of tongues in their public assemblies, by the Divine power and influence of the Holy Spirit.

5. That it is lawful to practice vocal music with dancing in the christian churches, if it be in praising the Lord.

6. That they, being the children of the resurrection, must neither marry nor be given in marriage; and that those who have wives or husbands must put them away, and be as though they had none.

7. That the word '*everlasting*,' when applied to the punishment of the wicked, refers only to a limited space of time, except in the case of apostates.

In addition to these things, the persons composing this denomination maintain that it is unlawful to take oaths, to play at games of hazard, or to use compliments to each other; they consider that water

baptism and the Lord's supper are become obsolete; they deny the imputation of Adam's sin to his posterity, and the doctrines of the Trinity, atonement, predestination, and the future resurrection of the body.

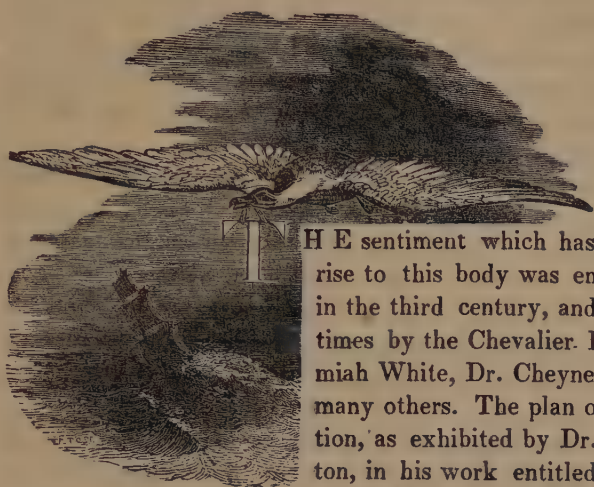
The discipline of this society is founded on the supposed perfection of their leader. The Mother, it is said, obeyed God through Christ, and the elders obeyed her. They practice auricular confession and are taught that their prophetess and elders can discern spirits, and look into the invisible world. In dancing during their public worship they resemble the jumpers of Wales, and mingle their joy with cries and singing. In addition to jumping, they have a singular art of turning round on their heels with surprising rapidity, and for a considerable time. Their gesticulations, it is now said, however, have subsided into something like regular sacred dances. In addition to their dancing, they frequently engage during their worship in a race round the room, with a sweeping motion of their hands and arms, intended to represent the act of sweeping the devil out of the room. They frequently receive a word of exhortation from the more elderly worshippers, have regular morning and evening devotions, and before meals they reverently kneel around the table and crave a blessing on the repast.

Those who unite with this body must do it freely, and not as the result of persuasion on the part of those previously belonging to it; they must have also a clear view of all the obligations of taking such a step. Married persons must entirely separate themselves from their companions; all debts and obligations must be discharged before the establishment can be entered; all are required to engage in labor for the benefit of the whole. The whole affairs are managed by a body called the Ministry, and by Trustees appointed to hold the property. No corporeal punishment is permitted, no creed is imposed, and a good common education is given to the young members of the society. Persons may unite with them in faith and worship who do not reside with the society, but with their own families or friends. Finally, they abstain from all wars, party politics, and intemperance; and have a high reputation for chastity, cleanliness, honesty, industry, and benevolence. They employ their time in farming, and various mechanical employments, such as the manufacture of wooden ware, brooms, etc. The Shaker garden seeds are celebrated for their excellence throughout the United States. The profits arising from their business transactions are devoted to a common fund for the support of the whole community. In dress the members of this body resemble the Friends or Quakers, to whom many of them originally belonged, except that the materials of their clothing are much coarser and cheaper.

The Shakers are said at present to have in the United States sixteen communities or societies, and about six thousand members and probationers. They are found in the largest numbers in the States of Ohio, Kentucky, and Indiana. The largest single society is at New Lebanon, about twenty-five miles south-east of Albany, in the State of New York.



## THE UNIVERSALISTS.



THE sentiment which has principally given rise to this body was embraced by Origen in the third century, and in more modern times by the Chevalier Ramsey, Mr. Jeremiah White, Dr. Cheyne, Dr. Hartley, and many others. The plan of Universal Salvation, as exhibited by Dr. Chauncy of Boston, in his work entitled, "*The Salvation of all Men*," is as follows:

That the scheme of revelation has the happiness of all mankind lying at bottom, as its great and ultimate end: that it gradually tends to this end, and will not fail of its accomplishment when fully completed. Some, in consequence of its operation, as conducted by the Son of God, will be disposed and enabled in this present state to make such improvements in virtue, the only rational preparative for happiness, as that they shall enter upon the enjoyment of it in the next state: others, who have proved incurable under the means which have been used with them in this state, instead of being happy in the next, will be awfully miserable; not to continue so finally, but that they may be convinced of their folly, and recovered to a virtuous state of mind, and this will be the effect of future torment upon many, the consequence whereof will be their salvation, after being thus fitted for it. And there may yet be other states before the scheme of God shall be perfected, and mankind universally cured of their moral disorders: and in this way qualified for, and finally instated in eternal happiness. But however many states some individuals of the human race may pass through, and of however long continuance they may be, the whole is intended to subserve the grand design of universal happiness, and will finally terminate in it; insomuch that the Son of God and Saviour of men will not deliver up his trust into the hands of the Father, who

committed it to him, till he has finally fixed all men in heaven, when God shall be all in all. 1 Cor. xv. 28.

A few of the arguments used in defence of this system of universal salvation, are as follow :

1. Christ died not for a select number of men only, but for men *universally*. 1 Thess. v. 10; 1 Cor. xv. 3; Rom. v. 6—8; 1 Peter iii. 18; John i. 29; iii. 16, 17; 1 John ii. 2; Heb. ii. 9, etc. If Christ died for all, it is far more reasonable to believe that the whole human kind, in consequence of his death, will finally be saved, than that the greatest part of them should perish.

2. It is the purpose of God, that mankind universally, in consequence of the death of his Son, shall certainly, and finally be saved; Rom. v. 12, to the end. There Adam is considered as the source of damage to mankind universally; and Jesus Christ, on the other hand, as a like source of advantage to the same mankind; but with this observable difference, that the advantage on the side of Christ, exceeds, overflows, abounds, beyond the damage on the side of Adam; and this to all mankind. Rom. viii. 19—24. On the one hand it is here affirmed of the creature, that is, mankind in general, that they are subjected to vanity: that is, the imperfections and infelicities of a vain, mortal life, here on earth. On the other hand, it is positively affirmed of the creature, or mankind in general, that they were not subjected to this vanity finally, and for ever, but in consequence of hope; not only that they should be delivered from the unhappy subjection, but instated in immortal glory. See also Col. i. 19—20; ii. 9. Ephes. i. 9—10, iv. 10. 1 Tim. ii. 4, etc.

3. As a mean in order to men being made meet for salvation, God will, sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government. John i. 29; Psalm viii. 5-6, compared with Heb. ii. 6-9; Phil. ii. 9-11; 1 John iii. 8; 1 Cor. xv. 24-29. The two periods, when the mediatorial kingdom is in the hands of Jesus Christ, and when God, as King, will be immediately *all in all*, are certainly distinct from each other; and the reign of Christ in his mediatorial kingdom may be divided into two general periods. The one takes in this present state of existence, in which Christ reigns as the head of God's kingdom of grace. The other period of Christ's reign is that which intervenes between the general resurrection and judgment, and the time when God shall be *all in all*. This state may contain a duration of so long continuance, as to answer to the Scripture phrase for *ever and ever*; or, as it might more properly be rendered, *for ages and ages*.

4 That Scripture language concerning the reduced, or restored,

in consequence of the mediatorial interposition of Jesus Christ, is such as leads us to conclude, that it is comprehensive of mankind universally. See Rev. v. 13; "And every creature which is in heaven, and on the earth, and under the earth," etc.

Some others of this denomination build their scheme upon the following foundation; That Christ, as Mediator, was so united to mankind, that his actions were theirs, his obedience and sufferings theirs; and consequently he has fully restored the whole human race to the divine favour, as if all had obeyed and suffered in their own persons. The divine law now has no demands upon them, nor condemning power over them. Their salvation solely depends upon their union with Christ, which God constituted and established before the world began; and by virtue of this union they will all be admitted to heaven at the last day.

They allege that the union of Christ and his church, is a necessary consideration for the right explanation of the following Scriptures: Ps. cxxxiv. 16; Ephes. v. 30; 1 Cor. xii. 26; xii. 12. See also, Col. i. 18; Ephes. i. 22, 23; Col. ii. 10; Rom. xii. 5; Ephes. ii. 16; Heb. ii. 11; John xvii. 22, 23.

The Scriptures affirm, that by the offence of one, judgment came upon all men unto condemnation. Rom. v. 8; iii. 25. It is evident hence, that in Adam's offence all have offended; which supposes such a union between Adam and his offspring, that his sin was their sin, and his ruin their ruin: and if this be granted, why should it be thought a thing incredible, that the like union subsisting between Jesus and his seed should render his condition theirs? Especially as the apostle has stated the matter thus: Rom. v. 19.

To prove that the atonement was satisfactory for the whole human race, they allege that it is said, "Christ died for all;" that "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world," etc.

This denomination admit of no punishment of sin but what Christ suffered; but speak of a punishment which is consequent upon sin, as darkness, distress, and misery, which they assert are ever attendant upon transgressions. But as to know the true God and Jesus Christ is life eternal, and as all shall know him from the least to the greatest, that knowledge, or belief, will consequently dispel or save from all the darkness, distress and fear, which is attendant upon guilt and unbelief; and being perfectly holy, we shall consequently be, perfectly and eternally happy.

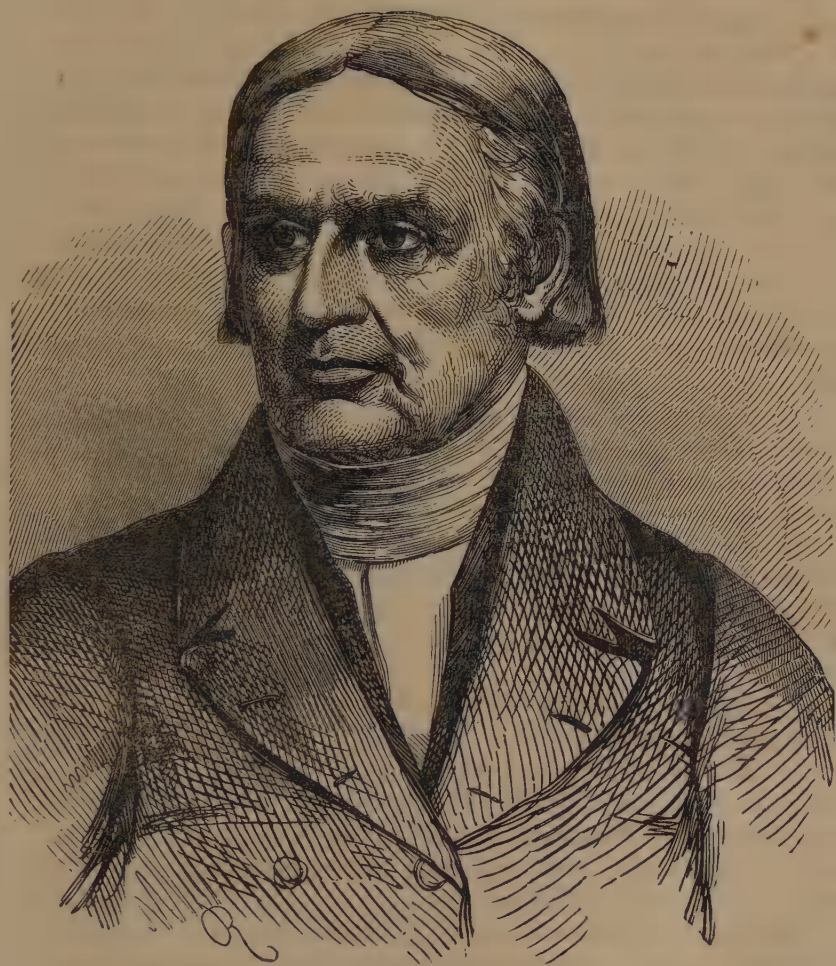
The denomination of which we are now writing seems to have had its origin in England somewhat more than a century ago, when the

Rev. John Kelly collected a congregation in the city of London. As held by Mr. Kelly and his people it was combined with a modified form of the doctrine of the Trinity, and it is probable that many individuals among Trinitarians even at present hold it; but, generally speaking, the system is now maintained in that country only in connexion with Unitarian or Arian views. Apart from them the system has little or no avowed existence in England.

The doctrines of Universalism were preached in this country quite as soon as they became prevalent in England. Dr. George De Benneville, of Germantown, in Pennsylvania; the Rev. Richard Clarke, an Episcopalian, of Charleston, S. C.; and Dr. Jonathan Mayhew, a Congregationalist of Boston, all boldly owned and preached the doctrine. But the chief agent in its extension was the Rev. John Murray, who emigrated from England in 1770; he was a follower of Mr. Kelly, already mentioned, and on his arrival in this country zealously preached these views in New Jersey, Pennsylvania, New York, Rhode Island, and Massachusetts. As he collected his followers together, and organized them into societies, he may be regarded as the founder of the body. The Rev. Elhanan Winchester, a Baptist clergyman of Philadelphia, became a convert to the system, and by 1786 a number of societies to advance it were in existence. It was strongly opposed by previously existing religious bodies, but soon widely extended itself. Its first convention of delegates from about ten societies, met in Oxford, Massachusetts, September 14, 1789, and assumed the name of *the Independent Christian Society, commonly called Universalists*. In 1786, the General Convention of the New England states held its first session in Boston, and for a long series of years met there annually. In 1833 this body was changed into the present "*United States Convention.*" It only possesses *advisory* powers, and its fellowship is constituted by a delegation of four ministers and six lay-men from each State Convention. This important body has done very much to extend the system it professes, especially in Maine, New Hampshire, Vermont, Massachusetts, New York, and Pennsylvania. In the Southern States it has made but slow progress.

It is said that the first preachers of Universalism in this country were almost all converts from other religious denominations; and that, as might be expected under such circumstances, a considerable diversity of opinions, considered apart from the doctrine of universal salvation, were introduced among them. The system, however, allows of full and free toleration. Only let a man take what they consider correct views of their distinguishing doctrine, and he may hold the faith in connexion with whatever other doctrines he may see fit. In refer





REV. HOSEA BALLOU.





ence even to their main doctrine, differences of opinion have sprang up, at more than one period, among themselves, and divisions, to a greater or less extent, have been the result. In Massachusetts and elsewhere, it is believed, societies now exist who, on account of peculiarities of doctrine, have no connexion with the general body; but the large number of those who only partially agree with their theological views are found in peaceful association with the Unitarian or other similar denominations.

Those who are desirous of farther information as to the faith of the Universalist body may be told, that they hold little in common with the churches usually called orthodox. In regard to the being of God they are Unitarians, discarding the doctrine of the Trinity, denying the Godhead of Jesus Christ, and the personality of the Holy Spirit. They reject also the doctrines of the total depravity of man, and the vicarious nature of the atonement.

They believe that all sin is punished in the present life; that there is no escape from the threatened punishment of sin, even by repentance; that there is no forgiveness for the offender; and that the only way to avoid the punishment of sin is to avoid sinning. They believe that with whatever moral character a person may leave this world, yet in death such a natural and moral change will be effected in such person as will prepare the soul for the society of the pure and blessed in heaven, and that all men will be made holy and happy after death. As they deny the existence of a world of punishment hereafter, so also they disbelieve the personality of Satan. Baptism they admit, either by immersion, pouring or sprinkling, and administer it either to adults or infants when requested to do so, but do not require it as a condition of membership, or even as a prerequisite to the ministry. They generally believe also in the ordinance of the Lord's Supper, but make its observance on the part of their membership entirely optional.

One of the most eminent men with whose services the Universalists have ever been favored, was the Rev. Hosea Ballou, who died a year or two ago at more than eighty years of age. He was the son of a Calvinistic Baptist minister, and was born in 1771, at Richmond, New Hampshire. He commenced his ministry among the Universalists in very early life, and from various pulpits, as well as from the press, and indeed in almost every possible way, sought to advance the interests of that body. His person was commanding, his temper exceedingly amiable, and his whole character such as to secure universal esteem. His "*Treatise on the Atonement*," published in 1805, was probably the first book ever issued in this country fully exhibiting the views now held by this body.

The GOVERNMENT of the Universalist body is generally that of the Congregationalists; each society or church declaring its ecclesiastical independence of every other church, and making their own rules and regulations. Still, however, they have local associations, State conventions, and, as we have already said, one General Convention for the whole of the United States and the British provinces. Their worship also resembles that of the Congregationalists, except that they hold no prayer meetings, or any other assemblies apart from public worship. Their ministers are supported by voluntary contributions.

The Rev. E. H. Chapin, perhaps the most eloquent preacher among the Universalists, was born in the State of New York, in 1814. He first studied for the law, but in 1838 was ordained pastor of the Universalist Church at Richmond, Virginia. In 1840 he removed to Charlestown, Massachusetts; in 1846 he became pastor of the School Street Society in Boston; and in 1848 removed to the Murray Street Church, New York city. He is very eloquent as a preacher and lecturer, benevolent in his whole conduct, and exceedingly amiable in his manners. Mr. Chapin has often addressed the public from the press, and always with acceptance. Neither he nor his brethren generally esteem it a duty to abstain from political discussion and action, but frequently make themselves heard and felt in matters which occasion a diversity of opinion and feeling.

According to the census of 1850 the number of church edifices owned by the Universalists is 494, which afford accommodation for 205,462 persons, and which are of the value of \$1,767,015; and from the latest information we have been able to obtain, they have 1,076 organized societies, or churches, 635 ministers, and nearly 100,000 communicants. These bodies are united in 81 associations, 19 state and provincial associations, and 1 General Convention. They also sustain a large number of periodical publications, and devote much attention to education.



REV. E. H. CHAPIN.





## APPENDIX.

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IN preparing this volume for the press, I have been impressed with the fact, that many subjects on which important information might be given, and from which not a few practical lessons might be drawn, could not well be introduced into the account of any one of the separate denominations of Religionists in our country. Some of these I have thrown into this Appendix, being assured that as matters of interest they will be useful now, and of not less value as materials of history. In the perusal of them, it is believed, the reader will see the total absence of partiality for any particular sect, though the author freely confesses his own personal attachment to what he considers the truth as taught by the evangelical bodies. The statement of facts, has been the leading object of the writer, and from these the reader will feel himself at perfect liberty to draw his own inferences.



## INFLUENCE OF RELIGION ON THE COUNTRY.



U R volume would be exceedingly imperfect were it to go forth to the world, without a few remarks, however brief, on the influence which all the mighty moral machinery we have been exhibiting has produced upon our country. That such influence has been very great no man of common sense will deny; and that it has been salutary is equally evident.

The Rev. Dr. Baird, in a pamphlet which he published in London, in 1851, speaking of our country, and the *influence of Religion on its government*, says: "Although there is no union of the Church and the State with us, it is far from being true that Christianity has no influence upon the State. It is true that the number of the actual members, or communicants, in *all* the churches, is hardly a sixth part of the whole population, and that of the evangelical churches scarcely a seventh; yet the influence on the Government has been often felt and seen. It could not prevent the recent war with Mexico, for the nation was precipitated into it without a moment's warning; but it compelled, or induced rather, the Government to carry it on, on principles much more just and humane than those on which wars have usually been carried on in an enemy's country. One of these was that the army should pay for what it received from the enemy in the shape of provisions; so that military requisitions were seldom made. Christians are not willing, with us, to be held responsible for all the acts of our Government; for there are many which they have not had the ability to prevent. Does not the same thing happen in Great Britain, in France, and other countries in Europe, very often?"

"That Christianity exerts a vast influence with us in securing obedience to the law, without the use of the bayonet, is certain. That there are sometimes riots and murders—alas! too often, indeed—is undeniable; but if we look at the newness of the country, its great

facilities for concealment and ultimate escape, and the great influx of ignorant, irreligious, and in many cases depraved people from abroad, we shall see reason to be astonished that there is not more violence and crime. This vast country, with its twenty-four millions of people, could not be governed as it is,—without ■ military force unworthy of mention, excepting, indeed, for its littleness,—but for the wide-spread influence of the Gospel on the minds of men.”

Society is composed of individuals, and it is as with individuals that the religion of the Bible has chiefly to do. Make every individual man right and the world will be so. Let us give one instance among thousands; it is taken from a popular work published not long ago by the Rev. Dr. Hodge.

FRANK EDWARDS, a young married man, employed as a workman in an English manufactory, was converted. His conversion was deep and genuine; it reached both heart and life. The change was complete, and from being notoriously trifling and thoughtless, he became a proverb for cheerful gravity and serious deportment.

Very delightful was the first experience of that young man. A good workman, he enjoyed constant employment, with wages sufficient to procure the comforts of life. He had a thrifty wife, who was led to Jesus by his own influence. The cottage was the house of prayer. Religion, plenty, health, and contentment dwelt with them; probably there was not another home in England more pleasant than that of this young, pious mechanic.

But piety is not an effectual shield to defend from trouble. It supports, gloriously supports, the sufferer; but his path to heaven is appointed to lead through “Much tribulation.” As in nature, the storm-cloud gathers in the horizon while the sun shines with splendour in the heavens; so in the kingdom of grace, while the child of God rejoices in ease and prosperity, and ascends the summit of Pisgah, he may rest assured that events are in preparation which will hurl him down to the vale of Backa—to the place of weeping and lamentation.

It was thus with Frank Edwards and his happy family. In the midst of their prosperity, adversity looked in at their cottage door; poverty sat down at their table. Let us trace the cause of their trouble. One day a lucrative order came, and all hands were set to execute it with the utmost haste. The week was closing, and the work was unfinished. On Saturday evening the overseer entered and said to the men, “You must work all day to-morrow.”

Frank instantly remembered the fourth commandment. He resolved to keep it, because he felt that his duty to God required him

under all circumstances to refrain from labour on the Lord's day. Offering an inward prayer to God, he respectfully addressed the overseer.

"Sir, to-morrow is Sunday."

"I know it, but our order must be executed."

"Will you excuse me, sir, from working on the Lord's day?"

"No, Frank, I can't excuse any one. The company will give you double wages, and you must work."

"I am sorry, sir, but I cannot work to-morrow."

"Why not, Mr. Edwards? you know our necessities, and we offer you a fair remuneration."

"Sir, it will be a sin against God, and no necessity is strong enough, no price high enough, to induce me to offend my Maker."

"I am not here to argue the morality of the question, Frank; you must either work to-morrow or be discharged."

"I cannot hesitate, sir, a moment; I have resolved to please God. Cost what earthly price it may, I will keep his commandments."

"Then, Mr. Edwards, if you will step into the counting-room, I will pay you what the company owes you, and you will then leave our establishment."

To say that Frank's heart did not shrink from this trial would be to deny his humanity: but his faith came to his help. Casting himself upon God, he gathered up his tools and entered the counting-room.

The overseer was extremely unwilling to part with Frank, for he was a superior workman, and since his conversion had been the most trusty man in the employment of the company. He therefore addressed him very kindly, while handing him his wages;—"Mr. Edwards, had you not better re-consider your resolution? Remember, work is scarce, we pay you high wages, and it is not often we require you to labor on Sunday."

"Sir" replied Frank, "my mind is fixed. I will not work on Sundays if I have to starve."

"Very well, sir," was the cool answer of the overseer, who, not being a Christian, could not appreciate the noble heroism of Frank's reply.

On reaching his humble cottage, the mechanic could not forbear a sigh, as the thought flitted across his mind, that possibly he might soon lose his home comforts. But that sigh was momentary. He remembered the promise of God, and grew calmly peaceful. Entering his house, he said to his wife, "Mary, I am discharged!"



Discharged, Frank! What has happened? Oh what will become of us! Tell me why you are discharged!"

"Be calm, Mary! God will provide! I left the shop because I would not break the Lord's day. They wanted me to work to-morrow, and because I refused they discharged me."

Mary was silent. She looked doubtful, as if not quite sure that her husband was right. Her faith was not so strong as Frank's, nor was her character so decided. In her heart she thought, as thousands of fearful disciples would under similar circumstances, that her husband had gone too far. But although she said nothing, Frank read her thoughts, and grieved over her want of faith.

Sweet was the hour of family prayer to Frank that evening, sweeter still was the secret devotion of the closet, and he never closed his eyes with more heavenly calmness of spirit than when he sunk to sleep on that eventful evening.

The following week brought Frank's character to a severer test. All his friends condemned him; even some members of his church said they thought he had gone beyond the strict requirement of duty. "It was well," they said, "to honor the Lord's day; but then a man like Frank Edwards ought to look at the wants of his family, and not strain at a gnat, and perhaps be compelled to go to the workhouse."

This was dastardly language for Christians, but there are always too many of this class of irresolute sight-walking disciples. Frank met them on all sides and felt himself without sympathy. A few noble, enlightened Christians, however, admired and encouraged him. Frank held to his purpose with a spirit worthy of a martyr.

The cloud grew darker. Through the influence of his former employers, who were vexed because he left them, the other companies refused to employ him. Winter came on with its frosts and storms. His little stock of savings gradually disappeared. Poverty stared them in the face. Frank's watch, Mary's silver spoons, their best furniture, went to the auction shop. They had to leave their pleasant cottage, and one small garret held the little afflicted family and the slender remains of their cottage furniture.

Did Frank regret his devotion to God? No! he rejoiced in it. He had obeyed God, he said, and God would take care of him. Light would break out of darkness. All would yet be well. So spoke his unyielding faith; his fixed heart doubted not. The blacker the cloud, the more piercing grew the eye of his triumphant faith. With his Mary the case was different. Her faith was weak, and, pressing her babes to her bosom, she often wept, and bent before the sweeping storm.

The winter passed away, and Frank was still in the fiery furnace, rejoicing, however, amidst the flames. Some friends offered him the means of emigrating to the United States. Here was a gleam of light. He rejoiced in it, and prepared to quit a place which refused him bread because he feared God.

Behold him! that martyr-mechanic, on board the emigrant ship. Her white sails catch the favoring breeze, and with a soul full of hope, Frank looked toward this western world. A short, pleasant passage, brought them to one of the Atlantic cities.

Here he soon found that his faith had not been misplaced. The first week of his arrival saw him not merely employed, but filling the station of foreman in the establishment of some extensive machinists.

Prosperity now smiled on Frank, and Mary once more rejoiced in the possession of home comforts. They lived in a style far better and more comfortable than when in their English cottage. "Mary," Frank would often ask, pointing to their charming little parlour, "is it not best to obey God?"

Mary could only reply to this question with smiles and tears; for everything around them said, "Blessed is that man that maketh the Lord his trust, and respecteth not the proud. Surely he shall not be moved for ever."

But Frank's trials were not over. A similar claim for labor on the Lord's day was made upon him in his new situation. An engine for a railroad or steamboat was broken, and must be repaired. "You will keep your men employed through to-morrow, Mr. Edwards, so that the engine may be finished on Monday morning," said the chief overseer.

"I cannot do it, sir; I cannot break the Lord's day. I will work until midnight on Saturday, and begin directly after midnight on Monday morning. God's holy time I will not touch."

"That won't do, Mr. Edwards. You must work your men through the Sabbath, or the owners will dismiss you,"

"Be it so, sir!" replied Frank. "I crossed the Atlantic because I would not work on Sunday. I will not do it here."

Monday came, and the work was unfinished. Frank expected his discharge. While at work, a gentleman inquired for him. "I wish you to go with me to —, to take charge of my establishment. Will you go?"

"I don't know," replied Frank. "If, as I expect, my present employers dismiss me, I will go. If they do not, I have no wish to leave."

"This is settled. They intend to dismiss you, and I know the reason. I honor you for it, and wish you to enter my establishment."

Here again our mechanic saw the hand of God. This decision had again brought him into trial, and God had come to his aid. The new situation for which he was just engaged was worth much more than the one he had to leave. God had kept his promise.

On this subject of the influence of Religion on the destiny of our country, a living minister has thus forcibly written: Christians, as drops, have in our American Republic, fallen into the great mass, and by the inculcation of principles based on civil and of religious Bible-enlightened liberty, have given coloring to the predominant feeling and sentiment of this whole nation. We must continue to do so, until the principles here planted, and flourishing, and bearing their legitimate fruits, shall sway the souls of all who may tread our soil, and being borne, upon every breeze of heaven, shall fill all lands with the glorious fruits of heaven-born liberty, righteousness and peace. God wills it; the duty of performance is with us. Let it be done.

The teachings of twenty-five thousand ministers of the Gospel scattering these truths weekly to five or six millions of attentive hearers; the impressing of the same truths upon millions of other minds in the Sabbath School, and around the family fireside, with fervency and with love, are swelling the tide of feeling which is flowing over all the world. God is thus preparing this people for the accomplishment of a work which shall end in the overthrow of all the kingdoms of the earth. In consequence of the light shining in upon the eye of the Old World from the sun of our young republic, and in consequence of our proximity now to all the millions of her people, she has been troubled in spirit; she begins to see and feel her spiritual, mental, and bodily bondage. The fetters on the limbs of her children chafe them now. They feel sore, they ask to be healed. And all the struggles of the people, be they great or small, and all their calls for a remedy be they faint or loud, are but the premonitory symptoms of the outburst of that world-feeling which must end in the universal shout of "We will be free."

Another living writer, gives in one of our able *Quarterlies*, a few illustrations which may very properly be added to what we have said. He says that Christianity elevates national character, by imparting energy and activity of mind to the masses. There have been always some in every age and nation, who were endowed with strength, and full zeal, but the bulk of the people have slumbered. Paganism and Catholicism subject the consciences of the people to priestly dictation, frown upon the individual, earnest thought, and denounce inquiry into the why and wherefore of the rights claimed and services imposed, as

the blackest impiety. And experience proves that when men are servile and passive in religious matters, when they give their consciences up to the keeping of others, and consent to follow guides who require blind obedience, the activity of enterprise is nearly impossible.

But Christianity appeals to man's reason, commands him to think, and makes thought necessary to consistent, acceptable obedience to its precepts. Every consideration of life and death, happiness and misery, responsibility to God or man, which is the most inspiring to the mind, is urged upon its attention by Christianity with great force; and no one can bring his mind into contact with its truths without feeling its stimulating effect.

The time was when the English were as perfect tools of priestcraft as any example on record. Darkness was upon the face of the deep, religion was without body or soul, a mere jungle of vagaries, only serviceable to increase ignorance, stifle conscience, and add to the power of the hierarchy of bigots. But a change commenced when Wickliffe disrobed the Bible of its foreign dress, and gave it to the people in their mother tongue. From that time they began to think, and thirst for life and liberty. They saw "Men as trees walking." It is true, for a long time, much mist and darkness hung around their vision, but this was a movement which the priests of darkness found it difficult to suppress.

Afterwards, Tyndal gave a more perfect version of the Scriptures, which increased the activity of the learner, and caused great commotion amidst the "Wood, hay and stubble" which encumbered the truth. Now every effort to stop the independent thought of the people only made them more able, and more earnest to think and act; and though the battle was long, bloody, cruel, yet the open Bible was constantly inspiring its devotees to a higher and better life that would not be enslaved.

When Elizabeth ascended the throne of England, the nation was alive with its new impressions, its new consciousness of freedom to choose its creed and mode of life without let or hindrance from man. The excitement of this new internal force sent adventurers across the seas, opened mines of wealth in the earth, multiplied the force of enterprise without number, produced theories of government that wholly questioned the divine right of kings, and asserted the sovereignty of the people. That same energy burst the fetters of kingly prerogative, hurled monarchs from the throne, and brought into practice the doctrine that rulers are the people's servants and not their taskmasters.

And all these convulsions and revolutions originated in, and were sustained by, the religious element, and were no more nor less than the



results of a contest between the Bible and religious ignorance. A few who had progressed more rapidly than their neighbors, left home, country and friends for the wilds of America, not as politicians, not in pursuit of gold or fame, but to enjoy the liberty of obeying the dictates of Christianity. It is well known that the most persistent, vigorous, hopeful, inspiring faculties of our nature, are the religious. Men will endure more even for a false religion than for most other objects. Need we then be surprised that the Puritans manifested such patience, courage and fortitude for the religion of the Bible, and conquered every difficulty to enjoy it? Need we wonder that they surpassed all other colonists in enterprise, skill and industry? The mind was sustained by the heart, utility and duty went hand in hand, and nothing was too hard to be attempted. Enterprise was a necessity in their case; they could not rest without pressing forward in some great cause, without bearing some great responsibilities.

It was this spirit which enabled Paul to do all things through Christ helping him, that gave them this force, and until this day, makes the name of Yankee the synonym of an energy that explores all seas, trades in all ports, harnesses into service all the powers of nature, sweeps away the wilderness by the flood tide of emigration, moulds in the same image and spirit the congeries of beings who are rushing upon us from the old world and adding to our wealth and power. For this creative energy we are indebted to Christianity; without it, even now, it could not long be sustained. The motives which it presents to the mind, the objects of life, the destiny of man, his relationship to Divinity, his dignity, rights and duties, which it teaches, cannot fail to secure a life of vigor, of noble aims, and brilliant deeds. This has been the case wherever its reception has been hearty and intelligent, and especially so in the case of our ancestry. It is readily seen that their activity increased just in proportion to their practical acquaintance with their Scriptures, and every new religious victory gave new impetus to the spirit of enterprise. This activity was by no means confined to the really pious; but the force that began the movement, and sent the life blood into all circles of society, was germinated by the Christian oracles operating on the human heart. We are proud of our activity and are praised for it the world over; but we should not forget to give due credit to that system of truth which broke the monotony of English character, and planted a colony of their most earnest Bible students on these shores, whose natures had become incarnations of activity and endurance under biblical discipline.

If it were necessary to refer to other countries in illustration of



the principle that "Righteousness exalteth a nation," we might easily find hundreds of facts bearing on the principle. Here is one:—

A most barbarous act of mutiny was committed on board the British ship *BOUNTY*, in 1789, in the neighborhood of the Friendly Islands. Among the mutineers, and indeed, a leader of the band, was a seaman who shipped under the name of Alexander Smith.

After the dreadful deed was done, the mutineers landed at Tahiti; but after a few months they began to fear that the British Government might hear of it and pursue them; and to avoid such a fate, Smith, whose real name was John Adams, accompanied by eight of the mutineers and several natives of Tahiti, made sail for Pitcairn's Island, and landed there in 1790.

A rude village was soon built, but it was not long before the mutineers and savages began to quarrel and destroy each other, until only two of the eight mutineers were alive, and even they feared a violent death. How true is it that the way of transgressors is hard.

Adams soon came to the conclusion that religious principle, of some sort, was indispensable to their safety as well as their prosperity, and he introduced family and social worship. The influence of scriptural teaching in its simplest form was wonderfully illustrated in the progress of the Pitcairn Islanders. Several navigators have visited them at different periods, and the reports of all are highly favorable to the good order, piety, and prosperity of the inhabitants.

Adams lived forty years as the patriarch of Pitcairn's Island; and the history of himself and his comrades illustrates the truth that while God is angry with the wicked every day, the great salvation of the gospel is free to all who will accept it—even though they are the chief of sinners.

The history of all the nations and tribes of men clearly shows that without the fear and favor of God there is no security for life or happiness. The most free and prosperous countries on the globe are Bible countries.

We select as a closing expression of our views on this important subject, the beautiful language of the Hon. Mr. Winthrop:—

"Rarely, indeed, has there been a moment in our history, when it was more important than at this time, that the American people should remember, not merely the rock on which the Pilgrims landed, but the rock on which they trusted, and should cherish and hold fast to the principles which fitted them to become the Fathers and Founders of a great country. We are rushing along the path of national development and extension with the velocity, of which the rapids at this moment, in my view, hardly furnish an exaggerated emblem; and there is

too much cause for apprehension that the roar of the current, and its sparkling spray, and its many colored mist, may deafen and dazzle, and blind us to the dangers which always beset an impulsive and precipitate career. It will be well if we do not forget that the only safe and sure progress is The Pilgrim's Progress, a progress begun, continued and ended in the fear of God, in respect for government, in the love of freedom, and in justice to all mankind."

No thoughtful reader of our volume will hesitate to believe the statements we have made, or wish to object to the arguments we have urged. The unbeliever in Christianity is compelled to admit the happy influence of Christianity on the masses. A few years since, two or three wealthy brothers, themselves despisers of religion, built several large factories in New England, and erected a village for the accommodation of their own work people. They resolved, however, that no religious worship, at least in public, should *disgrace* their colony. Schools, Lyceums, etc., were brought into operation, but no church-spire towered above their factories. It was soon seen that vice and immorality, in all their forms, became rampant, and bade defiance alike to law, to philosophy, and to secular education to abate the evil. Having tried all those means and failed, the brothers came together and *swore they must have a church or go to ruin*; a neat and convenient house was built, a zealous clergyman was engaged, who soon put all the usual moral machinery into motion, and no long time elapsed before a far brighter day dawned, and the village has become as remarkable for piety, as it was formerly for infidelity and vice. If any among us are intent on the destruction of our country, or on the deterioration of property, let them demolish our churches and Sunday Schools, and send our ministers out of the land, and their object will be fully accomplished.

We cherish the confident persuasion that none of our readers will be displeased with us for suggesting a practical personal improvement of this vast subject, by giving an illustration of the sad consequences of unbelief, and the consequent neglect of religion.

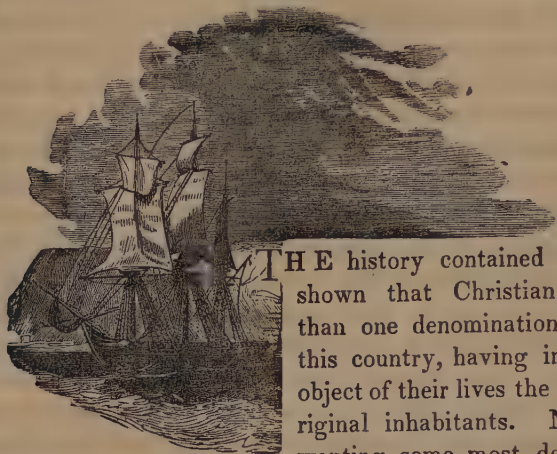
A vessel, named the Thetis, was, a few years since, cruising in the Mediterranean, in search of a shoal, a bank, or something of the kind, said to exist beneath the treacherous waters. The captain after he had adopted all the means he thought necessary, having failed, abandoned the enterprize, declaring that the reported danger was all a dream. An officer on board formed a different judgment, and sometime afterwards he went out by himself on an expedition into the same latitude and longitude, and there discovered a reef of rocks, which he reported at the Admiralty, in London, and it was inserted in the charts, the discoverer being rewarded with a high appointment.

The intelligence came to the ears of the captain of the first expedition ; he would not believe in the discovery : he was a shrewd, clever, practical man, but unscientific, incredulous, and obstinate. "The whole thing is a falsehood," he exclaimed, adding, "if ever I have the keel of the Thetis under me in those waters again, if I don't carry her clean over where the chart marks a rock, call me a liar, and no seaman." Two years after, he was conveying in the same vessel, the British ambassador to Naples. One windy night he and the mate were examining the chart on deck by the light of the lanthorn, when the latter pointed out the sunken rock on the map. "What !" exclaimed the old seaman, "is this invention to meet me in the teeth again ? I swore I would sail over that spot the first chance I had, and I'll do it." He went down into the cabin, merrily related the story to the company, and said, "within five minutes we shall have crossed the spot." There was a pause. Then taking out his watch he said, "Oh ! the time is past ; we have gone over the wonderful reef." But presently a grating touch was felt on the ship's keel—then a sudden shock—then a tremendous crash—the *ship had foundered !* Through great exertions most of the crew were saved ; but the captain would not survive his temerity ; and the last seen of him was his white figure, bare-headed, and in his shirt, from the dark hull of the vessel, as the foam burst round her bows and stern. He perished a victim of unbelief.

And so, alas, perish multitudes, God has marked a number of sunken rocks upon the map of his word. But men will not believe that there is any danger. On they go determined to brave the worst ; and then too late they have to find out that they disbelieved the truth, and have been ruined by error.

We close our present article with, to the Christian, a gratifying fact. It is a very prevalent opinion, that the increase of evangelical Christians during the last half century has not kept pace with the ratio of growth in our rapidly-multiplying population. Statistics, however, prove the incorrectness of this opinion ; for, "During the past fifty years," says a writer on religious statistics, in the *Morning Star* of May 3, 1854, "the number of *members* of the evangelical churches in the United States has increased from *four hundred thousand, to three millions and a half*, being *eight-fold*, while our population has increased *only four-fold !*"

## RELIGIOUS CONDITION OF THE INDIANS.



THE history contained in this volume has shown that Christian emigrants, of more than one denomination, have first come to this country, having in view as one grand object of their lives the conversion of its aboriginal inhabitants. Nor have there been wanting some most delightful instances of success. Still, on the whole, the poor Indians have, with the march of civilization been dwindling away, and while a few have become Christians, the mass have remained in superstition, and have died without any well founded hope of a blissful immortality.

We propose in this place to put on record two letters descriptive of the religious practices and feelings of Indians, in this year 1854. The first was written by the Rev. S. Gorman, a highly respectable Baptist clergyman of New Mexico, and relates to the

### *Annual Religious Dances of the Pueblo Indians.*

This people, says Mr. Gorman, have many dances during the year; but about Christmas, they dance for several days in succession. All their dances are professedly religious; and they show an astonishing respect, solemnity, and decorum through all their exercises. Indeed, their deportment would be a reproof of the conduct of many of the religious congregations in the States. Let me describe some of those I have witnessed.

About the 22d of December, they dance in the observance of their ancient religion, established, as they say, by *Montezuma*.

Americans are sometimes allowed to see *these* dances; but Mexicans *never*. And as there were several Mexicans engaged in business near my house, we were all prohibited from seeing them. Guards were placed as usual, at different places in the village, to prevent any one from entering. Their villages are built with reference to the privacy

of these dances. A "Placeta," or small square, of about one hundred and fifty feet on every side is surrounded by two and three story houses; and can only be entered by three alleys about eight feet wide. These alleys on the south and west are winding, as we suppose, to prevent the wind from blowing through.

On the 25th, they commenced their dances, as they say, "A Dios," that is to God. These are *public*. They lasted five days. On the 25th, two companies, of eight persons in each, danced from about eleven o'clock till sunset, except two short intervals, for eating. There were eight young men, and the same number of girls, from twelve to fifteen years old.

The men were naked, except a short piece of skin or cotton cloth, bound about the waist, and extending down to the middle of the thigh. From the waist upward, they were painted a variety of colors, drawn in comical style; preserving wonderful exactness of mechanical proportions. This is true of their painting, ornamental fixtures, and especially of their needle-work on the women's sashes and blankets. The men had their legs painted black to their knees; from these upward, white. Each man had a well-wrought broad belt or scarf, tied around the waist with a deep border and fringe, hanging at their right side, nearly to the ground. Each one had a red fox skin, with the head tucked under the belt, on the back, and hanging with its tail almost on the ground. Each man had two skeins of woolen yarn, one of a bright yellow, and the other a deep blue, tied around the leg in the place of the garter, and two or three small sleigh bells hung in them. About half way from the elbow to the shoulder, a broad bright blue paper band, some three inches wide, was tied around the arm, and under it, a bunch of cedar sprigs or of corn husks, was nicely adjusted, and arose towards the head. On the top of the head was a bunch of painted feathers. They all had their faces painted with a variety of colors, and in a variety of forms. In the right hand every man carried a painted gourd shell, with stones in it, or something that made a loud noise. In the left hand they carried a bunch of corn husk. They wore moccasins on their feet. The girls wore a piece of black coarse flannel (which is their only dress except the blanket) neatly wrought around the edge with red and green yarn, made of red and green flannel. All of their dresses were worked beautifully, with a variety of patterns. They pin this piece of cloth over the right shoulder, wrapping it around the body, under the left arm, leaving it entirely bare. They tack it together on the right side, with colored yarn, or pin it with wooden pins. They bind their waist with beautiful flowered belts. This leaves their left shoulder and both arms bare.



The men and women both had their long hair dishevelled about their shoulders, their front hair cut; the men to cover their foreheads, the women to cover their faces while dancing. The women wore on their heads a wooden frame, like the frame of a mirror, about one foot square, with rudely covered cross-pieces, painted green, blue, yellow, and black; at each corner feathers in bunches stood erect.

Some of them had a wreath of white down beautifully wrought and fastened, on the outer edge of their wooden head-piece. Each one had four pieces of ribbon, red or green, about one yard or a little more long, and one and a quarter inches wide, hanging down the back, from the top of the head.

Around each wrist they had a bunch of blue yarn, with the ends hanging down eight or ten inches. They had their hands painted white, with figures crossing them, so as to give them the appearance of "Pic-nic" gloves. Their feet were bare, except a heel-piece tied on, of bright colors, and painted white like their hands. In their hands they held a piece of corn husk.

Their *music* was the pounding of an old Indian drum, somewhat resembling an American drum. The drummer held it with one end upon a stick; standing half bent, he struck it with one stick, nearly as hard, and as fast, as he could. Their *movement* was as comical as their dress. The men did little else than jump up and down, first with one foot, and then the other. But they kept the most accurate time, both with their feet, and the gourd shells in their hands. The girls scarcely raised their feet from the ground. They held their arms in a horizontal position, raising first one and then the other a few inches so as to keep the time. They bent their knees with their arms, holding their head so steadily erect, that they could carry their water vessels on them, (for they carry all their water on their head.) Their figures in their dances are various; but one very common is to move forward in two lines, two men abreast, and then two girls, a few paces, then turn and dance back again. This they will perform for half an hour, and then change to some other figure.

Though interesting to look at these dancers because they take so deep an interest in them, yet they are deeply painful. O, that they did but *know the gospel* of Christ. These dances "*a Dios*," commenced on the 25th, and continued five days; the number of dancers increased to thirty-two persons. They afterwards had some ten days of dancing, three or four to Montezuma. We were permitted by a special invitation from the chief, to witness their last and great day's exercises. It was to Montezuma.

Over thirty men, no women, engaged in it. It exceeded every-

thing I ever saw. All the dancers were masked; these masks were made, some of wood, and some of leather, so as to entirely cover the head. These were painted and ornamented beyond description.

The dancers were furnished with boiled corn on the cob, and in the husk, corn prepared for this feast when gathered; pinon nuts, boiled beans, and presents for children. The dancers would beckon to some little child to come and get it. This was kept up from about one o'clock till dark. There were perhaps six hundred or seven hundred persons present, and appeared to be well supplied with corn, nuts, etc.

At last, they brought in about fifty loads, and after having given the chief and other old men a portion, they commenced to throw the balance into the crowd. Then, after a valedictory, and affectionate embracing of each other, they dispersed.

We greatly fear that these dances will be the most formidable obstacles in evangelizing this people.

1st. Because they are *ancient* in their origin and observance. The ignorant and superstitious especially, and sometimes the intelligent, venerate ancient customs. What the fathers loved and observed, the children are slow to abandon. Old age makes custom venerable.

2. Because they have much show, parade, and excitement for the animal feelings. To these dances, the mind is directed all the year. They are the Pueblo's banquet.

They have a social tie also, that strongly attracts. Here old friends renew and deepen their friendship, and new friendships are created.

3d. But beside these reasons, there is another, and a stronger one. They have the power of a most rigid education. The hum of the dancing song lulls the infant upon its mother's knee. The nurse, that carries the child till it is three or four years old, stills its cries with the song and the dance. The grinding women may be heard singing this song from four o'clock in the morning till nine at night. It is the vibration of their daily breath.

But again, when we think that they daily practise, in private and in public, for their special dances, we see additional evidence of educational strength. We have seen little children, of six and seven years old, dancing with all the skill of adults. Some of these were scholars in our school, and are the buds of our brightest hopes among this people. But, O, how shall they be turned from these enchanting follies to the intelligent and spiritual worship of the true living God? God can do it. HE knows how. In *Him* we hope. In *Him* we trust for success. Christian brethren, *will* you pray for *us*? and for the poor benighted Pueblos?

We now turn to take a very different view of the Indians, which will show the influence of Christianity in a very happy degree.

The Rev. James Tanner, a half-breed Indian, is a very zealous and useful Christian missionary among his own people at Pembina, in Minnesota. He some time since spent several months in the East, and returned to resume and extend his labors. Feb. 24, 1854, he thus wrote to the Rev. Dr. Hill, of New York, one of the Secretaries of the Baptist Home Mission, under whose patronage he labors :—

I received a message lately from Turtle Mountain, sent to me by the Indians of that place, wishing to know what was to be done about forming a settlement. The messenger is the first war chief of the plains. I laid before him the amount of labor resting on me, and my need of more help; and then laying the fast perishing condition of our poor countrymen before him, I reminded him of his having ever stood on the battle-field in defending and trying to save the lives of his countrymen; that his name was spread far and near, and was mentioned in their songs; and I then told him that, as a *man*, and a *father* to his country, it was his duty to look after the still greater good of his countrymen; and then asked if he would enlist in the same army that I belong to, enter into the same service, handle the same *weapons*, that is, to seek the spiritual good of our people, and walk in the same road, until we reach our Father's home. I begged him, before answering, to consider that he must, in such a course, meet many enemies, and must be willing to let his name be cast out as an offscouring of earth; that he would no more hear his name sung in songs of praise in the dances or in the family circles of the *bands*. I laid before him fully the *trials* of a Christian—that he could no more seek his own glory, but the glory of the Great Spirit, and then requested his answer.

He slowly raised his manly form, and looking me full in the face, seemed to recall the bustle of the battle-field, and all his victories, and the applause he had gained from the people, all of which he must count as nothing if he became a servant of God, while a deep struggle seemed to be going on in his breast. At last he said, you are not the first that has put this question to me. Conscience has done it before. Mine is not a hasty conclusion. The first time I saw you in our country I began to think of this. My answer is made up. It is this. *Yes*; your work is my work; your weapons are my weapons; your enemies, my enemies. By your side I will stand, and fight, and die. I now throw myself under your teachings and your orders. Begin at once to teach me my duty out of the Big Book (the Bible.)

This is now the sixth day he has been with us, ever calling only

to be taught. I have often thought how pleased you all would be to have heard and seen this terror of the surrounding nations calling for teachings from the *great word*, and humbly bowing before the Great Spirit. He leaves here to-morrow for his far-off home; he lives about 180 miles from here, and will return as soon as the snow is off the ground, in company with his whole band, and the civil chief, then, in the presence of all, to be buried with Jesus in the watery grave. O, what a happy time that will be, if I shall have my heart's desire granted me! This war-chief is my own brother Pecheto, that cruel and savage warrior. Is not the Lord good unto us, and is he not all-powerful? The Lord is moving among the people.

The following letter from the war chief alluded to came inclosed in the above:

"My friends, accept of my thanks, and the thanks of my people to the people of America, and all Christian friends, for your kindness to our younger Brother, Esh-kue-go-ne-bi, when a stranger in your big towns, and your kindness in sending him back to us, to show us the way to the pleasant lands, where the great Spirit lives. We hope your help will not be thrown away.

"I am your friend.

"EDWARD TANNER, OR PECHETO." His mark.

But the interest of our narrative does not end here. This man—this Indian—has addressed a beautiful touching letter to the Society which sent out his brother to instruct his people, which, in various ways, presents powerful arguments why their high spiritual claims should be regarded. Let us read it:—

From Pecheto, the first war-chief of the Chippewa nation of Pembina, to the white man of America.

When in the days of my boyhood, skipping along the shores of the Lake of the Woods, I used to look across the water of our western lakes, and across our mighty rivers, prairies and wilderness, and on *one sun-shine day*, I was arrested from my play to look at an object that was beginning to appear at the rising sun. It was a dark cloud with the marks of *fire* and *blood* on it; it seemed to hang over one great town.

While standing and looking with wonder, as to what that could mean, I was called to look at a mighty spirit dashing through and across the great waters (ocean), as it approached to our shore. I heard on it weeping and great lamentation; and as it stopped, I saw an old Indian go down to the shore. It was my grandfather, followed by my grandmother. And what should I see? Ah, it was not a spirit; it was a big canoe, and soon I saw coming from it a handsome white

child. It got into a small canoe, and came ashore; and as it touched our shore it again began to cry very hard, it looked very poor; while standing and crying, my grandfather took him by the hand, pulled him to him, and kissed him. He then handed him to the old mother; she took him in her arms and put him to her breast, and they brought him to our wigwam.

I then went to see who it was. O, it was *my young brother*. He was covered with *blood*. The marks of an axe and of the sword were on him, and he was badly *burnt*.

He pointed to that *dark cloud*, and said that he got it there; it was an enemy that lived there that burnt and butchered all that did not please him, and that he was obliged to run away to save his life. We told him "Cry no more, live with us." We had to take a great deal of care with him, to keep him from dying.

I then began to kill little birds to feed him on, and as he grew older, I began to kill deer to feed him on. He began to get fat, and soon began to run about; then we would give him plenty of corn; and he soon got big and tall, he told us he wanted half of the wigwam to himself, and so we gave him one half. He kept growing so big, that at last he said to us, we must give him *all* the wigwam; and so we did. One time, when our corn was ripe, he told us he wanted it, and the ground it grew on; we let him have it; we went towards the setting sun, and made another garden. One time he came to see that one also; he saw that it looked fine, and he said, "Give me that one also." We told him we could not, and he got mad, and said, "Go away or I will make you."

He then took a stick and drove us away. We tried to face him; but, ah! we found he got a big giant. He made us afraid, and we had to run. We at last stopped, to cook some meat and rest ourselves, when he caught up with us, and began to drive us again. He would let us have no time to rest. At last the *sun went down*, the darkness of the night came over us; it grew darker and darker, and looking up to see when the moon would rise, I saw my giant brother reaching over to take a piece of that *black cloud* mingled with blood, and bring it over our heads. Then he came to us, and with *fire and sword*, he began to dash upon us. I saw him shoot down my parents! O, how I felt when I heard my mother scream, and tell him how she had given him suck! All he said to her was, "*You nasty Indian*," and killed her! I turned round to defend my children, my brothers, and sisters; but he killed them before my eyes. I then fought him; he was too strong for me; he drove me off and wounded me.

I longed for the rising sun, but it rose not. I began to weep as I



turned once more to look at our beautiful corn fields. I saw the bodies of my father and my mother and children, eaten up by wolves, and on their bones my giant brother had built many large wigwams; and in the midst of these wigwams I saw a very big one (the capitol at Washington). And I saw him standing on the top of it, with his bow bent and his arrow fixed, ready to shoot me. He then took a long arrow, hit me on the shoulder, and turned me round, saying: "Go away to the setting sun." I then turned round, bade farewell to my dear home, and in deep lamentation, hungry, naked, tired, wounded, turned my face towards the setting sun. "O, Great Spirit! pity the poor Indian," was my cry!

While walking on those wide plains I thought of that sun-shine day when I played on the shore of the Great Lake; but now the sun had gone down, and a dark cloud, mixed with blood, hung over me, and crying with great lamentations, I heard some one speak to me, saying: "My brother, cry no more!" I stopped to look; I saw *my nephew*, the son of my giant brother, stand by me, and also the son of my mother; he was very small. "I come to wipe away your tears. My father says he loves you." "O, no, he don't love me," I said; "he has wounded me, he has driven me away from my home; he has nearly killed me. "No," said he, "he loves you. As a proof of it, look and see the *sun is rising*." I looked, and saw towards the rising sun a light like the dawn of day. But when I remembered how he had driven and treated me, I could not believe. My little nephew turned from me weeping, and said: "I will go and tell our great brother you cannot believe," He left me, and with his wife and child went to you; and when he got to *you, our big brother*, he got to you weeping. He told you of my misery. You listened to him; you took him by the hand; you kissed him; you wept for him, until he prevailed. You then wiped his tears, and said to him, "*My brother, weep no more.*" You gave him in one hand *food*, and in the other *a candle*, for me to see to eat by; for it was yet dark; the sun had not risen. You then said to him, "Go back, take this to my brother; tell him this is a proof that I love him;" and after clothing him, you sent him away

At the end of *one time*, once, while I was sitting on a snow-bank crying, a bird came flying towards me, and singing, "Cry no more; your nephew is come; arise, go and see him!" "Yes," I said, "I will arise and go to him." And so I did. After walking many, many miles, in deep snows, I came to his door. On seeing him, I wept aloud. He called me in, and, after being seated, he wiped my eyes, and bade me weep no more; then placing some meat in one of my hands, and a candle in the other, he said to me: "This our giant

brother sends you as a proof he loves you." My heart was glad; I said "*Amen!*" I kissed the light, and handed the meat to my children. While gazing on the candle, behold I saw from it the *sun* arose: the sky over my head was clear; that dark cloud mixed with blood had disappeared; and I then was happy!

O my brothers and sisters, in behalf of my nation, I thank you. You have not let your big knife devour for ever. A remnant of Benjamin is left, and you send good words to me. Then let us forget the past, and once more live in the same wigwam, and the Great Spirit will love *us*, if we love *one another*.

But I have run so much from before you, I am got very weak, and cannot lift heavy burdens. I then ask you, brother, O still have pity on me, and if you can, help me to build my wigwam! O let me not offend you, and the Great Spirit will bless you; for he will say to you, "As you did it to the *least* of these poor Indians, you did it unto me."

We need another candlestick and a candle also; and so the sun will shine brighter and brighter.

From your friend PECHETO, his  $\times$  mark.

PEMBINA, March 11th, 1854

We are pleased to add to this admirable letter a few lines from the missionary brother of its writer:

As your readers may not understand Indian parables, I will give a few explanations. A *wigwam* means a dwelling. A *giant* means power. The *little white child* refers to the Pilgrims on Plymouth Rock. The *big canoe* a ship. The *dark cloud*, persecution. The *singing bird* is a messenger. The *night* or *darkness* is misery or poverty. The *meat* means farming-tools. The *candle* is the Bible. The *candlestick* a missionary. The *rising sun* signifies the Gospel and conversion. The *nephew*, a half-breed Indian. *One time*, a year. The *sunshine day*, abundance of food and peace. The *setting sun* means that plenty and peace had left them. *By the long arrow* is meant that, although afar off from Washington, a message is sent to them to depart; and as the arrow pricks the skin, so that message cut into the heart, which brought forth lamentation. The foregoing is translated into English as well as the language will allow, but loses many of its original qualities by the translation. There are no words in the English language that convey the depth of expression which the Indians use in conversation with one another; and often an Indian word that conveys whole sentences of meaning, when translated becomes very simple, and even foolish. For instance, the expression

which the war-chief uses, "I took the meat and gave to my children," at first seems very simple and unmeaning. By this he means implements for cultivating the soil, which furnish him with food. He presents these utensils to his children (nation,) that they may no longer lead the roaming life of the Indian, but settle down and turn their attention to agricultural pursuits.

JAMES TANNER.

These are but specimens of documents which might fill a volume relating to this interesting and truly important subject; happy shall we be to witness increasing efforts to increase the highest happiness of these true *Natives* of our soil, who make claims on our highest sympathies equally well-founded and irresistible.

## CHURCH EDIFICES.



WORSHIP, it is quite true, real Christians can meet for in any place, and find the realization of the Divine presence equally delightful in the magnificent Cathedral and the barn open in its roof to the clear sky. Church edifices however present a subject of no small importance, for it would be rather difficult to prove that the house of God ought to be an inferior building to our own dwellings. The appeal of Jehovah to his ancient people seems to imply a very different truth,—“Is it time for you, O ye, to dwell in ceiled houses, and my house lie waste, saith the *Lord*?” When we build a house for the God of heaven, and dedicate it to his service, it surely ought to be as good an one as we can afford. It becomes us, at all events, to make it both attractive and comfortable. This can usually be done as cheaply as we can erect houses unsightly in appearance and prejudicial to the health of their attendants. Let us then, kind reader, be listened to while we say a few words on this topic.

A recent number of *The Boston Transcript*, which has just fallen into our hands, give us a correct view of New England meeting-houses a century and half ago. We will quote a few lines, and even venture to give a somewhat longer extract than our present purpose immediately calls for, because we hope that our readers, like ourselves, love to look on the past:

“About the year 1700, the meeting-houses in New England were plain wooden structures, in most cases without steeples. The windows were glazed with diamond-shaped glass, the walls unplastered, and the interior without any means of heating. Through the storms of winter the congregation shivered in the cold during public worship. About a hundred and fifty years ago, in the interior of one of these rough edifices could be seen the families of New England. The men were

dressed in the fashion of the age. They wore broad-brimmed hats, turned up into three corners, with loops at the side; long coats, with large pocket folds and cuffs, and without collars, the buttons either plated or pure silver, and of the size of half a dollar; shirts with bosoms and wrist ruffles, and with gold and silver buckles at the wrist united by a link; the neck-cloths of fine linen, or figured stuff, embroidered with the ends hanging loosely. Small clothes were in fashion, and only reached to the knee, where they were ornamented with silver buckles of large size; the legs were covered with long gray stockings; the boots had broad white tops, with tassels; shoes were sometimes worn, ornamented with straps and silver buckles. The women had black silk or satin bonnets, gowns extremely long waisted, with tight sleeves, or else very short sleeves, with an immense frill at the elbow. The ministers wore large gowns and powdered wigs."

It may greatly instruct the reader at present, as well as furnish an important item for the future historian, if we now place on record a view of our present houses of worship in the United States in 1850; to this duty we therefore proceed :



TABLE A.

STATES.	Houses of Worship.	Ratio to Population.	Aggregate Accommodations.	Aver. accom'da'ns.	Total Value.	Aver. Value.
Maine - - - -	851	685	304,407	358	\$1,711,152	\$2012
New Hampshire - - -	602	528	233,892	389	1,401,586	2327
Vermont - - - -	564	556	226,444	49	1,132,126	2151
Massachusetts - - -	1430	695	688,908	478	10,205,284	7137
Rhode Island - - -	221	667	98,736	47	1,253,900	5759
Connecticut - - - -	719	515	305,219	425	3,551,894	4944
New York - - - -	4081	758	1,886,229	464	21,132,707	5174
New Jersey - - - -	807	606	344,933	427	3,540,436	4387
Pennsylvania - - -	3509	658	1,566,413	446	11,551,885	3297
Delaware - - - -	180	508	55,741	310	340,345	1891
Maryland - - - -	909	641	380,265	429	3,947,884	4343
Virginia - - - -	2336	608	834,691	357	2,849,176	1210
North Carolina - - -	1678	517	538,204	333	889,393	530
South Carolina - - -	1163	574	453,930	391	2,140,346	1962
Georgia - - - -	1723	528	612,892	356	1,269,159	727
Florida - - - -	152	507	41,170	271	165,401	1088
Alabama - - - -	1235	624	388,605	315	1,132,076	836
Mississippi - - - -	910	666	275,970	303	754,542	829
Louisiana - - - -	278	1862	104,080	374	1,782,470	6412
Texas - - - -	164	1286	54,495	332	200,530	1223
Arkansas - - - -	185	1033	39,930	216	89,315	483
Tennessee - - - -	1818	517	607,695	313	1,208,976	623
Kentucky - - - -	1818	540	672,033	270	2,260,098	1243
Ohio - - - -	3899	519	1,447,632	372	5,765,149	1225
Michigan - - - -	360	1098	118,832	328	723,200	1998
Indiana - - - -	1917	507	689,330	333	1,512,485	777
Illinois - - - -	1167	729	479,078	411	1,416,335	1265
Missouri - - - -	773	882	211,139	311	1,558,590	2016
Iowa - - - -	158	1098	37,759	255	177,400	1199
Wisconsin - - - -	244	1250	78,455	322	350,600	1437
California - - - -	23	7174	9,000	417	258,200	1123
Total - - - -	36,011	15,646	13,849,896	384	\$86,416,630	\$2400

TABLE B.

DENOMINATIONS.	Houses of Worship.	Aggregate Accommodations.	Aver. accom'o-dations.	Total Value.	Aver. Value.
Anglican - - - -	1422	625,213	440	\$11,261,970	\$7919
Moravian - - - -	331	112,184	336	443,347	1339
Romanist - - - -	1112	620,950	558	8,973,838	8069
Presbyterian - - - -	4584	2,040,034	445	14,369,889	3135
Methodist - - - -	12467	4,209,333	337	14,626,674	1174
Reformed Dutch - - -	324	131,986	561	4,095,730	12614
Congregational - - -	1674	795,177	475	7,973,662	4763
Baptist - - - -	8791	3,130,878	360	10,931,382	1224
German Reformed - - -	327	156,682	479	965,880	2953
Lutheran - - - -	1208	531,100	441	2,867,886	2383
Friends - - - -	714	282,823	397	1,709,867	2396
Unitarian - - - -	243	136,367	565	268,522	3445
Universalist - - - -	494	205,462	415	1,867,015	3576
Swedenborgian - - -	15	5,070	338	108,100	7206
Free - - - -	361	108,605	300	252,255	698
Tunker - - - -	52	35,075	674	46,025	885
Union - - - -	519	213,551	340	690,065	1114
Christian - - - -	812	296,050	365	345,810	1041
Jewish - - - -	31	16,579	534	871,600	11987
Mennonite - - - -	110	29,900	272	94,245	856
Minor Sects - - - -	326	115,347	354	741,980	2286
Total - - - -	36,011	13,849,896	384	\$86,416,630	\$2400

TABLE C.  
STATISTICS OF CHURCH EDIFICES AND CHURCH ACCOMMODATIONS.

STATES.	METHODIST.		BAPTIST.		PRESBYTERIAN.		CONGREGATIONALIST.		PROT. EVANGELICAL.		ROMAN CATHOLIC.		LUTHERAN.	
	Churches.	Accommod.	Churches.	Accommod.	Churches.	Accommod.	Churches.	Accommod.	Churches.	Accommod.	Churches.	Accommod.	Churches.	Accommod.
Maine	171	66,111	283	98,079	7	4,086	166	67,163	8	3,397	11	6,660	...	...
New Hampshire	190	32,340	188	63,692	13	4,500	172	79,666	11	4,426	2	1,460	...	...
Vermont	122	48,010	198	81,967	10	6,500	168	76,122	25	10,526	8	4,460	...	...
Massachusetts	253	9,010	268	114,140	16	7,783	489	227,257	63	22,565	36	30,215	1	450
Rhode Island	173	6,810	102	44,984	17	7,500	21	11,708	26	11,606	12	7,300	...	...
Connecticut	173	6,625	113	44,984	17	7,500	252	127,230	100	44,380	17	9,015	...	...
New York	1,215	478,145	773	384,274	682	369,314	262	102,430	276	138,945	12	122,688	80	37,870
New Jersey	412	116,345	107	43,224	146	81,400	9	3,500	61	19,447	21	9,335	7	2,900
Pennsylvania	878	338,026	317	127,378	785	387,481	8	3,100	135	67,324	139	89,257	495	259,502
Delaware	106	28,380	72	2,075	26	10,100	...	...	21	7,650	3	1,630	...	...
Maryland	370	181,715	48	3,489	6	22,235	...	...	133	60,105	66	31,100	...	...
District Columbia	16	10,440	6	3,489	6	6,000	...	...	8	6,400	6	7,100	42	26,800
Virginia	1,002	315,753	636	241,739	236	101,032	...	...	167	73,384	6	7,100	...	...
North Carolina	727	213,987	673	196,727	143	63,730	...	...	47	14,970	17	7,930	60	1,000
South Carolina	467	159,890	413	165,861	143	64,465	...	...	71	28,450	14	6,030	47	18,750
Georgia	735	232,143	821	310,631	92	39,996	1	250	10	8,975	8	4,230	41	14,750
Florida	75	18,010	43	10,400	14	6,706	...	...	19	3,810	6	1,650	8	2,825
Alabama	531	150,675	565	158,880	130	68,706	...	...	16	6,225	6	3,200	1	200
Mississippi	406	112,983	356	108,850	135	47,166	...	...	13	4,560	6	1,800	...	...
Louisiana	106	30,238	52	13,928	17	9,510	...	...	12	4,110	13	3,240	...	...
Texas	88	28,685	70	6,073	15	6,104	...	...	6	1,025	13	6,760	...	...
Arkansas	73	14,230	23	4,730	25	7,200	...	...	2	360	6	1,400	...	...
Tennessee	837	240,263	611	188,316	357	132,717	...	...	17	7,810	3	1,400	...	...
Kentucky	622	147,860	739	230,460	222	99,000	...	...	17	7,050	48	26,240	...	...
Ohio	1,523	539,840	558	184,038	659	271,494	100	41,920	79	31,975	130	75,215	5	2,850
Michigan	743	234,100	68	17,016	67	22,538	29	10,500	24	8,425	42	25,115	12	3,400
Indiana	1,088	266,372	412	136,335	267	103,432	2	1,400	26	7,300	63	26,102	60	18,000
Illinois	389	176,474	265	119,024	198	81,259	46	16,576	14,000	4,200	64	26,102	40	16,440
Missouri	200	67,350	273	71,857	108	41,760	...	...	10	6,140	17	23,717	21	7,290
Wisconsin	64	16,008	28	9,505	21	6,000	33	4,725	19	6,700	67	3,990	18	6,000
Minnesota	64	12,197	16	3,497	24	6,665	14	4,725	4	670	17	3,990	4	1,000
California	1	1,400	1	100	1	200	1	600	...	...	7	7,300	...	...
Oregon Territory	...	...	...	...	...	...	...	...	...	...	...	...	...	...
New Mexico Territory	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	12,484	4,220,213	8,798	3,134,478	4,591	2,046,516	1,676	796,677	1,430	631,013	1,209	708,983	1,205	532,100

For the following analytical remarks on these Tables, we are indebted to *the American Presbyterian Almanac* for 1854.

The United States Census, taken in 1850, furnishes us, for the first time, with the statistics of church-edifices, their capacity, and their estimated value. The Tables, in which these aggregates appear, are of great interest and importance. They show, that in all the States and Territories of the United States, there were, in June, 1850, 36,221 churches, chapels, and halls statedly used as places of worship, not including the school-houses and similar structures used in the newer parts of the country; that these churches and chapels have accommodations for 13,967,449 adult persons; and that their aggregate value is \$87,049,459. Nearly the half of this amount of church property is owned in three of the older States—Massachusetts, New York, and Pennsylvania; New York, owning nearly one-fourth of the whole sum, and nearly twice as much as any other State.

The supply is equal to one church for every 646 of the whole population. The States that are best supplied as to the number of churches are Florida and Indiana, each of them having one church to every 507 of the population; Delaware has 508 and Ohio, 509. California has but one for every 7,173; and Louisiana, one for every 1,862.

The ratio of supply, however, is to be estimated by the capacity rather than by the number of the churches. The largest average is found in Massachusetts, 478 to each church; the smallest in Arkansas, 216 only to each. The churches in Massachusetts also are of greater average value, \$7,137; and those of Arkansas the smallest, \$483.

Table A, exhibits these particulars for each of the States. In table B, it will be seen how these churches are distributed among the principal denominations; and hence the aggregate strength of each may be determined more accurately than by the number of church members alone. It appears that the Methodists, for example, have, in all the States, 12,467 churches, and the Presbyterians only 4,584, but the estimate aggregate value of the latter is almost equal to that of the former.

In table C, may be seen the relative strength, in each of the States and Territories, of the Methodist, Baptist, Presbyterian, Congregational, Protestant Episcopal or Anglican, Roman Catholic, and Lutheran denominations; from which it appears that the Methodists are most numerous in Ohio, the Baptists in Georgia, the Presbyterians in Pennsylvania, the Congregationalists in Massachusetts, the Anglicans in New York, the Roman Catholics in New York, and the Lutherans in Pennsylvania. The table also shows which of them is the largest denomination in each particular State; in Maine and Rhode Island, the Bap-

tists; in the other New England States, the Congregationalists; in Pennsylvania, the Presbyterians; in South Carolina, Georgia, Alabama, Arkansas, Kentucky, and Missouri, the Baptists; in Louisiana, Wisconsin, California, Oregon, and New Mexico, the Roman Catholics; and in all other states, the Methodists. In these lists, the Reformed Dutch and the German Reformed may properly be classed with the Presbyterians.

To attempt to give information on the subject of church building to the wealthy who may honor our pages with a perusal, would be entirely unnecessary. They have money, and can command both skill and materials; let them build as they please; society has only a right to ask that good taste be regarded. But to strangers alike to wealth, and to artistical talent we may render a service by a few instructive remarks showing that even *cheap* houses may be built in good taste. We will, therefore, first give a specimen of Presbyterian taste.



This engraving furnishes a *model* for an economical church building, suitable for congregations whose resources are limited. It is constructed entirely of wood, in simple Gothic style. The height of the church is 12 feet from the floor, and from the floor to the peak of the roof 28 feet. The dimensions of the whole are—principal building, 60 by 30 feet; portico, 7 by 11 feet; semicircular recess for the pulpit, 8 feet 6 inches radius, making the extreme length 75 feet 6 inches. The lecture-room is 18 by 25 feet, communicating with the main building, and capable, if necessary, of being thrown into one apartment with it. The body of the church will hold eighty pews, the lecture-room fifteen more—nearly one hundred in all—furnishing accommodations for four hundred and fifty or five hundred people. The ceiling is of ordinary lath and plaster; it is set directly against the shingle-lath between the rafters, which are entirely exposed. There are five principal rafters, made each of eight pieces of heavy timber, to brace the roof, which



are grained so as to imitate oak. The whole cost of the structure, where neither material nor labor are unusually cheap, was only \$2600. All the material is of the best quality, the foundations heavy, and the walls and roofing substantial.

We will now place before our friends a view of



THE FRANKLIN BAPTIST CHURCH.

This neat little house was opened a few months since, some four miles north of the city of Philadelphia, by the efforts of some half dozen poor but zealous followers of Christ, who were intent on doing good among their neighbors. Admitting that the model is not faultless, the building is both neat and cheap. It is so located on the lot that it may ultimately form lecture and Sabbath school rooms in the rear of a more commodious edifice. The building is of rough stone, such as is commonly used in walling cellars, covered with stucco. Where stone is plentiful this method of building is cheaper, and on some accounts better than brick. It makes a more substantial edifice, and the joints retain the plastering more tenaciously. The edifice is thirty-two feet by forty, and was neatly finished for about \$1,200. It will seat about three hundred people.

As this article is designed to be as much as possible of a practical



character, we ask permission to place before our readers a valuable paper from the *American Baptist Memorial* for June, 1854, from the pen of Dr. J. H. Hannaford. It will afford very important aid to many, and good hints to all who are engaged in church-building.

We need no better evidence of the real progress of the present age, than that the principles of science are now more extensively applied to the ordinary concerns of life than formerly, that *material* influences are beginning to be understood, and that the *whole* of man's nature constitutes a subject of profound investigation. A *change*, if not real progress, is being effected, and at a rate that surprises us, especially if inclined to venerate the past. Men are now, more than formerly, looking upon each other as the subjects of fixed laws, and as controlled within certain limitations, by arrangements fixed by the benevolent author of our existence.

Amid all of these tendencies toward improvement, why is it that the Christian has not still more extensively recognized his Father's hand in the physical world and in the relations of social life? Why is it that church edifices have not been oftener the subjects of improvement? Of all others, the Christian may well see God in all around him, and recognize him in all the events of mortal life. And if our dwellings, our workshops, and even buildings of far less importance, have been recently constructed in reference to scientific principles, as developed by modern discoveries, church edifices most certainly, should receive a corresponding attention.

In respect to *form*, it is apparent that important and radical changes might be effected. The present form, that which has been in vogue for many centuries, involves many inconveniences, and is far more expensive than the form adopted by the bee—under the guidance of instinct—for the disposal of its sustenance. Science has long since demonstrated the fact, that the octagonal form secures more space in proportion to the material used in construction, than any other, which is by no means the least important consideration connected with this form for churches. Every public speaker understands the difference between a *compact* and a *scattered* audience, and how much more *impressible* hearers ordinarily are, when brought within the “*circle of influence*,” or in other words, so that none shall be comparatively isolated, as they often are, when seated in a remote corner of the houses of ancient times. The more nearly the individuals composing any audience, are brought into any *social* contact, the more they will sympathize, and the more easily will they be affected by the eloquence of the speaker. This the octagonal form secures in an eminent degree. The speaker's eye easily rests on every member of the congregation,

at least, without turning entirely away from those located in a different part of the room, as in many houses of the present construction. This *may* seem a matter of trifling importance, yet those who have addressed an audience so scattered as to almost suggest the idea of *several* audiences, must have felt that in addressing *one* portion, another must be deprived of the speaker's attention. It is in vain to expect the most favorable results, while circumstances around are tending to divert the attention. The starving man will not seek the "Bread of life" until his *physical* wants are supplied. Influences more immediately connected with present circumstances, those promotive of present enjoyments, ordinarily control human action in a greater extent than those relating to the future. It matters not whether this is in accordance with the dictates of reason or otherwise. The fact remains the same, and should suggest the proper remedy. Such a form must be more convenient in every respect, while no valid objection to a radical change can be made.

In regard to economy, the octagonal form would be preferable, even if the same materials should be used. But this is by no means necessary. An economical method of constructing buildings, particularly adapted to those occupied principally during the day, has been recently adopted in several places, by which much of the cost of materials is saved. The largest and most magnificent of these modern buildings is at Fishkill, N. Y., the residence of O. L. Fowler, Esq. This "Palace" is 256 feet in circumference, and was erected at a mere fraction of the ordinary expense, and is found in no respect inferior to those of ordinary construction. Without entering into the details of this splendid edifice, suffice it to say, that the walls (external and partition,) did not cost *three dollars* per hundred square feet. These walls were made of lime and gravel, which now have become as firm and solid as stone, and of course will be as durable as any stone or brick building.

If these are facts, and several buildings have been occupied a sufficient time to test the feasibility of this method, a similar method for our church edifices would afford substantial and convenient houses at a very moderate expenditure. Most of the debts, which harass so many societies and abridge their usefulness, might be avoided.

This would be a very important consideration in those sections of the country where these materials abound, and especially where small or poor societies really cannot afford houses of the ordinary construction. At the West, where the demand for new houses is so great, and where these and similar materials are abundant, a little effort would secure a comfortable house of worship. None need be long destitute

of church accommodations, when they can be constructed so easily. Indeed, in many sections, *ordinary* labor would constitute by far the most important item of expense. In almost any society, the leisure or the squandered time of its members, might be sufficient, in one year, to erect a suitable house of worship.

To these sensible remarks the able editor of the "*Memorial*" adds. The suggestions contained in the foregoing article, relative to the octagonal form and the gravel wall in building churches, appear to us worthy the attention of architects and builders. We subjoin a few paragraphs, showing more definitely and practically the method of constructing such walls, taken from O. S. Fowler's work of "*Homes for All.*"

In building on this principle, the first object is to select the right *material*. And, fortunately, this abounds in some form on nearly every square mile of the earth's surface.

All that is wanted is stone and lime. The stone requires to be of various sizes, from tolerably fine sand, all the way along up to stones as large as you can well deposit in your wall. A wall made simply of lime and sand will answer, yet stones add considerably to its solidity, especially while the wall is yet soft, and serve the purpose of holding a wall up while it becomes hard; but once hard, sand and lime make just as solid a wall without stone as with. In fact, it makes little difference how coarse or how fine the material, after it is once up. There must, however, be enough of the fine to connect the coarser stones together.

Oyster shells, brick bats, furnace cinders, or any thing hard, will answer just as good a purpose as stones. All that is required, is something *solid* for the lime to adhere to. The more fine sand you have, the more lime will be required, the more coarse stones, the less, and the more solidity the materials are compacted together, the thinner will that wall need be. Probably the very best materials will be found in those gravel knolls which abound throughout our country, which are composed of all sizes, from middling fine gravel, all the way along up to stones the size of the fist or head; and wherever such a bank can be had, all required is to mix the lime with it, and throw it right into the wall.

All the Western prairies abound in just the required material, either in occasional banks there found, or two or three feet below the surface. All the wells I ever saw dug on the prairies threw up just the right kind of gravel, nor do I remember seeing a bank dug, through, which did not develop them.

These materials require to be mixed with lime, and any easy mode

of perfectly commingling these stones, gravel and sand with the lime will serve the purpose. The lime I used was the coarsest, commonest quality, such as farmers put upon their lands, was slacked at the kiln, and cost  $4\frac{1}{2}$  cents per bushel. It was strong, but coarse—in fact, too coarse to be used for ordinary plastering, unless well screened, and this took out something like a quarter of its bulk. I first made a mortar bed, some twelve by sixteen feet, with a wide board, perhaps eighteen inches, all around the sides.

I then poured in water, not merely enough to wet the lime, but so that the whole mass would be as thin as milk, and stirred it up completely, so as to amalgamate the lime and water together; I then wheeled in sand, and had one hand at the bed to stir the sand into this lime water, as it was wheeled into the bed. To eight barrels of lime, I usually wheeled in from sixteen to eighteen barrows of sand.

I then wheeled in from sixty to eighty barrows of coarse rubble stones, making something like a hundred or more barrows of coarse slate stones and sand to eight barrows of lime, and these eight barrows of slacked lime were equal to about two, or two and a half, of good stone lime, making from thirty to forty parts of gravel and stone to one of stone lime.

This foundation may be the same as for any other house. Of coarse it requires to be solid, and should be sent so deeply into the ground, that frost will never heave it, and be so guarded and solid at the base, as never to settle, for wherever the foundation gives, of course the building must crack, whether brick, stone, or wood.

The mode of placing the boards for boxes involves the most important point connected with this mode of building. Mr. Goodrich's mode was to use one tier of boards, and to nail them on to scantling or standards, and keep them from spreading by braces, deposit his material between these boards, wait for it to harden, which usually took some twenty-four hours, and then raise the boards a tier higher.

I took scantling two by three, or two by four, sawed them off so that their length would correspond with the proposed height of the wall, and set one row of the scantling on *each side* of the wall, but *within* it, and placing them usually some ten, twelve, or fourteen feet apart, bracing these scantling firmly, and nailing the boards to them, so that they would remain in *the wall*. Window and door frames, of course, serve the same purpose with these scantling. I usually place one of these scantling at each outside corner, so that when the wall was complete it would form that corner, and plastering the finishing coat right over them, first driving lath nails in, to hold the plaster.

The mode of procedure, then, is simply this: after you have prepared your foundation, laid your floor timbers, placed your standards,



and are ready for your walls, procure common pine box boards, an inch in thickness, or more if you like, and as near a given width as may be, and cut them off to the length required for your wall. Of these boards it is well to have at least two tiers, and perhaps three are better yet. Then one tier should be nailed to these standards, yet the nails should not be driven completely in, but a half inch or so should be left out, so that the claw of your hammer will easily draw them, when required to be raised. But these boards will be likely to spread in the middle, which is easily obviated, by taking any small, thin, waste boards, nail them across the top of the boards, every four or six feet apart, and driving a nail down through these cross-pieces, into each box-board. These nails should be set slanting outwardly, so that the *bottom* of the next board to be put on shall just strike this nail. Thus, the bottom of each tier of boards will be kept from spreading by these nails, driven into these cross pieces. This mode of putting up these boxes is simple, and can be done by any common man who has an accurate eye and tolerably good ingenuity. These boards thus placed, the material for the wall before described may be wheeled and shoveled in between them, or into the boxes thus formed. Still, it should be shoveled in so carefully as not to displace the boards, or break these cross pieces. After one tier of boards have been filled, nail on your second, and fill them, then take off your first tier, and nail on for your third, then the second, and nail on for the fourth, and so on.

The only time this kind of wall can fall, is before it gets fairly set. Once hardened, it becomes more and still more solid from age to age, this being the nature of all lime and sand composts.

The reader may rest assured, that this kind of wall, of a given thickness, is much more solid than a brick wall of the same thickness. And for these three reasons: first, bricks are smooth, so that the mortar rarely fastens directly upon them, but merely serves as a bed for the brick to lie in, and, in taking down brick houses, the mortar often cleaves from the brick very easily. Not so with the stones which compose our gravel wall. Lime and mortar stick to stones a great deal better than to brick, partly because these stones are so irregular, full of edges, rough on the surface, and every way better for mortar to fasten upon than bricks. Secondly, mortar is usually worked too *dry* to form an adhesion to brick, for, when it is thin enough to stick to brick, it is too thin to be worked well, whereas, our method allows the compost to be just as thin as can be handled with the shovel, so that when deposited between boards, it beds all down together in one solid mass, each part sticking to each, and any surplus water there may be, settles along down into the wall below, thus rebinding all the



parts together. Each tier of this material also fastens to the tier below, just as firmly as if they all had been put up at once. Thirdly, bricks are usually laid in rows, so that when a crack has occasion to occur it passes along between them, whereas, our stone and gravel, being thrown in *promiscuously*, and turned and twisted in every possible direction, offer much more obstruction to cracking, than a regularly laid brick or stone wall. In fact, the very pell-mell mode of depositing these materials contributes to its strength.

These walls are completed when the outside and inside *finish* is put on. My own consists simply of a coat of common mortar, such as is used for plastering inside walls, and put on in every respect just as you would put on the scratch-coat of an inside wall, spread right on to the rough wall, made as already described. The second coat, to make it resemble granite, is colored with indigo, lampblack, and some other articles, according to the fancy of the finisher, adding some iron filings and salt, for the purpose of bringing out ■ rust on the surface, to make it resemble granite. My present opinion is, that the very best mode of finishing is simply to put on one coat of mortar, such as is used for the inside plastering, but take pains and lay it on smoothly and evenly, letting it dry, and then hard finish it.

My candid opinion is, that one hundred dollars will put up and *finish off* the outside walls of a house thirty feet square, give it a good coat of plaster and hard finish; that is, would do all which belongs to the wall itself, and leave that wall every way better than a brick wall which would cost six hundred dollars. Of course, this estimate does not reckon windows and doors, which would have to be added to a brick house as much as to this, and cost just the same in that as this. Goodrich estimated his walls as four times cheaper than wood, and six times cheaper than brick, and his estimates and mine come to about the same results."

We know not that we can better close this article than by an extract from ■ recent sermon delivered by one of our own clergymen a short time since, at the dedication of a noble house of worship, erected by a few enterprising Christian merchants. It may be regarded, now that we have omitted one or two local references, as an animated appeal in favor of increasing the number of houses for the worship of the living God.

The Sanctuary is a house erected and set apart expressly for the public worship of Almighty God. As the perfection of this worship constitutes the glory of heaven, so its purity and spirituality are the chief ornaments of this sin-defiled earth. The eye and heart of the holy God dwell upon no scene in this rebellious world with such de-

light as upon the spiritual worship of his creatures, in their *congregated* capacity in his house of prayer.

“ His mercy visits every house  
That pay their night and morning vows ;  
But makes a more delightful stay  
Where churches MEET to praise and pray.”

Earth never so nearly resembles heaven as at such an hour as the present, when the omniscient eye beholds so many millions of his people gathered in their respective houses of prayer, to adore and worship, to kneel before him their Maker. With all that immaculate purity may see selfish and abhorrent in such worship, it is, nevertheless, to the eye of God and all glorified intelligences, the most attractive scene which this world ever presents.

We ask you to consider here, *the intimate connection of the house of God with the spread of all evangelical truth, and the ultimate triumphs of the kingdom of Christ.*

What was true of Jewish places for divine worship, is no less true of Christian sanctuaries, in their influence and necessity in the maintenance and spread of a vital Christianity over the world. They are the only means which have been devised, by which the stated preaching of the word has ever been long and successfully sustained ; the ordained means by which to draw together the elect people of God from the four corners of the earth ; by which a Christian congregation is first gathered, and the institutions of the Gospel regularly maintained. Blot out the Christian sanctuaries from our city and land, allow the public worship of God, supported through them, to cease, and the divine character and claims would become more and more dimly comprehended, the institutions of our holy religion be speedily disregarded as a forgotten superstition, moral chaos brood over our land, and the hopes of the heathen, looking to us for a supply of the bread of life, suddenly go out in eternal night.

Nor is this appeal for Christian sanctuaries, made to men in the possession of worldly resources, a demand for a mere gift for which no benefit is to be returned, that under the smiles of a gracious patronage, they may still hold their place in the world. They come, on the other hand, to every class in a community, high and low, rich and poor, as the divinely-appointed almoners of the richest blessings, temporal and spiritual, which heaven holds in store for lost humanity. They come to scatter these, their innumerable blessings, broadcast over our own and every land where their walls are reared and their spires point heavenward. However enlarged the contributions for their erection, and the regular maintenance of gospel ordinances within them, they are,

nevertheless, in no sense, let it be remembered, *receivers*, but liberal, generous, public *benefactors*. The lightning-rod, by which they are protected, is a fitting emblem of their moral influence as *conductors* of the thunder-bolts of divine vengeance, which, otherwise, would fall with startling and destructive power upon a guilty people.

By as much, therefore, as they are essential to a nation's prosperity, by so much do they appeal to every patriot's sympathy and liberal benefactions, as affording the most successful means by which he may do good, and bless his nation. By as much as they are the most efficient agents in elevating and ennobling man in his social, intellectual and moral being, by so much does their erection, at every destitute point, claim the generous regard of every philanthropist, as the most reliable and unfailing source of mere human happiness. And inasmuch as their influence so directly contributes to man's spiritual interests, to the salvation of the soul, the honor and glory of the Saviour, and to the support and progress of "The glorious Gospel of the blessed God," for a still stronger reason is the Christian disciple called upon to lend his holiest energies to the multiplication of these divinely appointed agencies, that his brother man may be saved, and his Master, Christ, be more widely known and served.

It may tend somewhat to enliven this article, as well to suggest some useful lessons to a certain class of readers, if we add from a New England paper the following lines, called :

#### A CHURCH IN THE AIR.

ONCE wandering through the land of dreams,  
 In search of something new,  
 A church—'twas on a Sabbath morn—  
 My curious notice drew ;  
 And thinking I should see the mode  
 Of Christian worship there,  
 I entered just in time to hear  
 The closing hymn and prayer.

The church was rich, without display ;  
 From gorgeous colors free ;  
 Through unstained glass the light of heaven  
 Was shining cheerfully.  
 And rich and poor sat side by side ;  
 I saw no cushioned pews,  
 Whose doors the meanest of the flock  
 An entrance might refuse.

And when the hymn was given out,  
With what astonished face  
I watched a lady clad in silk  
Bend forward from her place,  
To share her book with one whose robes  
So scanty were and mean,  
No maiden formed of earthly mould  
To greet her would be seen.

And yet I saw not that the deed  
Lessened a single grace,  
But rather that a sweeter look  
Beamed on the maiden's face.  
And while I pondered in my mind  
How such a thing could be,  
The whole assembly joined to sing  
Some time-worn melody.

Vainly I strove with modern air  
To catch the organ's tone :  
These simple Christians swell the praise  
Of God by voice alone.  
And here no fashionable airs,  
The tedium to beguile,  
And set to solemn hymns of praise,  
*And sung in opera style.*

And yet the music of that choir  
Right pleasant was to hear,  
Though nothing in the strain I found  
To please the critic's ear ;  
But childhood joined its ringing tones  
With those of faltering age,  
And rich and poor and old and young,  
In the blest work engage.

I listened and my thoughts recurred  
To many a boasted choir  
In city church, who weekly meet  
To praise the Lord for *hire* ;  
And well, thought I, the church of God  
This mockery might spare ;  
I ceased for every head was bowed  
In reverential prayer.

And all in spirit seemed to join,  
Nor could I well forbear,  
For *Christ*, and not the minister,  
Was most apparent there,

Its words of charity and love  
 Did the whole world embrace,  
 Unfettered by the *love of sect*,  
 That *modern* Christian grace.

And little did I care to know  
 If Old the School or New  
 From whence the soul of such a **man**  
 Its rich instruction drew.  
 His *Teacher* none could well mistake;  
 One only can impart  
 Lessons of wisdom that can guide  
 A sinful human heart.

Too soon that fervent prayer was o'er,  
 The benediction asked,  
 And slowly down the spacious aisles  
 The congregation passed—  
 Slowly, as one might turn his back  
 Upon the gates of heaven,  
 After a taste of angel's food  
 Unto his soul was given.

And now kind greetings were exchanged  
 With many a friendly word,  
 And Christians met as Christians should,  
 Who serve one common Lord.  
 One heart, one mind, one earnest will  
 Seemed to inspire the whole,  
 As friend to friend with freedom told  
 The welfare of his soul.

Strange though it seemed, no single word  
 These curious folks did say  
 Of "Politics," of "Rise in stocks,"  
 Or gossip of the day:  
 Nor only did they "Shut up shop,"  
 And lock the office door,"  
 They turned the key on *worldly thoughts*  
 Till holy time was o'er

The sermon, while a group discussed,  
 I listened in amaze,  
 And marvelled at the words they used  
 When speaking in its praise:  
 They did not call it "great" or "deep,"  
 "Ingenious," "witty," "smart,"  
 Or "Thank their stars they had a man  
 After the people's heart;"



But whispered low with moistened eye,  
    " How precious was the word !  
How full of hope the promises  
    Their strengthened souls had heard !"  
And murmured blessings on his head,  
    Who laboring by their side,  
In all simplicity of truth,  
    Preached Christ the Crucified.

I heard, and could not silence keep ;  
    " Thrice happy souls !" I cried,  
" Am I in heaven ?" With sudden start  
    My eyes I opened wide—  
Look'd round a moment in amaze—  
    Saw my mistake with pain,  
And never since have dared to take  
    A nap in church again.

## MINISTERIAL SALARIES.



**EXAMINATION** into the state of religious denominations in this country, and the character and labors of their ministers, will very forcibly show the very low rate of remuneration given by the different churches to their pastors or ministers. It is quite true that there are very many individual societies who act worthy of themselves, and comfortably sustain

those who dedicate their lives to the service of Religion ; but the average support of their ministry is exceedingly small—certainly not reaching \$400 per annum, and in the opinion of many wise men not \$300. Of course, in striking this average ; we include the whole country, and reckon the rural districts as well as the cities.

On a subject like this it may be important to descend to details. If any one part of the United States may be considered more liberal in the payment of their clergy than another, it is New England ; and we will venture the well-advised assertion that clerical salaries there are very far beyond any other of the States. What are the facts even there ? Here they are, derived from the letters of fifteen hundred gentlemen of different denominations :—

A writer from New Hampshire says : “ We know ten young men of rare promise who have not entered the ministry for fear of starvation, and we know eight who have left it for want of adequate support.” A writer from Vermont estimates the average salaries of ministers in the whole State at from \$450 to \$500. In a particular county it is \$350. In New Hampshire the average is placed at \$500 ; and in Maine salaries range from \$300 to \$800 generally. Salaries in Rhode Island are much as in New Hampshire ; and Connecticut may be ranked with Maine.

The average given by eighteen Congregational Churches of Berkshire, in Massachusetts, is \$560. Twenty Baptist ministers in the same get but \$372 each. In Franklin County, Massachusetts, seven pastors receive from \$600 to \$700 ; seven receive over \$400 and less than \$600 ; and over twenty \$400 and less. In Norfolk County, Massachusetts, it is thought the average salary is not \$600.

Here is another statement :

A committee of the "Society for the Relief of Aged and Destitute Clergymen" issued in March last a circular to every Protestant minister in Massachusetts, and to bishops of the Episcopal and Methodist churches, to theological professors, ministerial associations, etc., in the other New England States, making inquiries respecting the incomes of pastors. The questions elicited also expressions of opinion as to the tone of public sentiment, and the effect which the insufficient support of ministers has on the ministry itself, on the increase or decrease of candidates for the sacred office, and on the state of religion. The committee consisted of three laymen, and they have submitted the result of their investigation to the public in a pamphlet, entitled "A Statement of Facts respecting Ministers' Salaries." We could wish that this little compendium of facts were circulated in every town, parish and religious society in the country. It contains information that ought to be weighed carefully by all who have at heart the interest of religion among us.

The salaries paid to Baptist pastors in Massachusetts, is said to average \$372 among twenty pastors in Berkshire, about \$300 in Hampden, \$650 in Essex, and in Plymouth \$500. In other counties no average is stated; individual cases cited show incomes ranging from \$1500 to \$300. The average is of little consequence, as the effect of striking it is to hide rather than reveal the truth. A minister with \$1500 a year may be averaged with another having \$600 and five others having but \$300 each; the average salary of the seven would be over \$500, but five out of the seven fall far below. The revelations made by this committee are painful, and the conclusions at which they arrive are forced on the mind by the simplest statement of the facts. They affirm that the comfort, the mental independence, and the usefulness of ministers, the supply of candidates, the interests of sound scholarship and the general influence of religion, are unfavorably affected by the present state of things. The facts confirm the assertion, and deserve early and serious consideration.

The subject of ministerial support is likely to be pretty thoroughly canvassed. At the last annual meeting of the Unitarian "Society for the Relief of Aged and Destitute Clergymen," a committee was appointed to investigate this subject, and their report has recently appeared in pamphlet form. A statement of facts has been obtained from all the parishes of the denomination in New England, and carefully arranged by the chairman of the committee, Rev. Mr. Brooks; and from these facts the following logical conclusions are drawn:—

1. The present low salaries paid to the clergy of all denominations in New England, not only subject ministers to social suffering and

lessen their respectability in the eyes of the world, but, moreover, rob them of due mental independence, and greatly abridge their professional usefulness.

2. Precarious and incompetent support prevents many young men of talent and character from entering the sacred profession.

3. The high Christian scholarship, so imperiously demanded by the new wants of the nineteenth century, will not be likely to appear under existing discouragements.

4. The inevitable consequence of the above facts is, that the Christian Church, in all its branches, must greatly suffer, and its conflict with sin and infidelity be more and more feeble.

5. The effectual remedies for this state of things are these: a thorough reform of public opinion on the subject of supporting preachers of the Gospel, and a new rally of all the friends of the cross.

Yet are there those among us who talk a great deal about ministers, and the cost of keeping them, paying their house-rent, table expenses, and other items of salary. Did such persons ever think that it costs thirty-five millions of dollars to pay the salaries of American lawyers? that twelve millions of dollars are paid out annually to keep our criminals, and ten millions of dollars to keep the dogs in the midst of us alive, while only six millions of dollars are spent annually to keep six thousand preachers in the United States? In 1850 the income of the lawyers in this country was twenty-three million dollars; that of the physicians, twenty million dollars; and that of the clergy but three millions of dollars.

If these statements are correct, or at all approaching correctness, infidelity itself must admit that if the ministers of religion would devote their talents and acquirements to any other employment than to that which they have chosen, they would realize a better pecuniary support; and Christians themselves, as a body, must be impressed with the fact, that in the persons of their own ministers they constantly see a fine display of the apostolic declaration, "We seek not your's, but you." No men on earth have ever manifested more disinterestedness than the body of the clergy of the United States of America.

There is a moral beauty in this last fact which may furnish a plea for a few words about it. And we prefer to borrow a statement on the subject to any thing that we could ourselves write. Thus did the venerable Dr. Thompson, speak to his charge at Barre, Mass., at the end of a fifty years ministry, on January 11, 1854:—

"Often in the course of my life I have been asked how I could live, and support a family of eight children, upon a salary of five hundred dollars. It has long been a subject of general inquiry how the

ministers of the gospel in New England could so reputably live, and rear and educate their children, upon their small annual stipend. However strange, the fact is unquestionable. Ministers generally have lived, brought up large families, and been prosperous, upon very inadequate salaries. It has been truly said that figures in this case can afford no solution. Arithmetic puts the balance on the wrong side. I know it to be so. Still, the fact above stated remains. The explanation is not as yet developed. I would meekly ascribe it to that beneficent Providence which David acknowledged and adored when he said, 'I have been young, but now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.' In my connection with this parish, I have received many gratuities, valuable both from the feeling which prompted the bestowment, and from their intrinsic worth. Living among a generous people, these frequent though small tokens of their remembrance and attachment, in an aggregate amounting to a great assistance, have kept the heart whole; and I have lived to the present day, having always had straw and provender for the wayfarer, and a frugal table for hospitality—though never, till recently, without a sense of obligation to the forbearance of creditors; yet, through a kind Providence, having had food and raiment, and every real necessary means of comfortable living, I have been content. And here truth and duty demand a tribute to the memory of her whom God graciously gave to be my companion and helpmeet—the mother of my children. If there was any thing in the manse of well-devised yet generous economy, of open-hearted hospitality, of orderly domestic arrangement, of pleasing attractions to friends and strangers, young and old, it is mainly due to her untiring devotedness to the welfare of her family, and her unceasing endeavor to deserve the love of the people, and secure their attachment to their minister. Of her success all who knew her are witnesses. And oh may her virtues, as appreciated and inscribed by her female friends on yonder marble, be ever alive and active in the bosoms of her daughters and her daughters' daughters, to the remotest posterity, till the marble shall crumble back to dust! Peace and benedictions on her dear and precious memory, till that memory shall change to sight in that world where all tears are wiped from every eye, and heaven is found in the renewal and perfection of the purest joys of this present life!"

A forcible, and we may add, a delightfully interesting fact, may tend further to illustrate this subject. The narrative relates to this year of grace, 1854:—

We learn from the *Norwich (Conn.) Examiner*, that the Rev. William Clift, pastor of the church at Stonington, finding, like not a



few other ministers, his salary insufficient to meet his expenses, gave himself to editorial and other pen-labor, to make good the deficiency in his income. After working thus assiduously for the benefit of the church for some years, he received a call to a city church which made a more just allowance for ministerial support, and he felt it his duty to change his field of labor. To the surprise and sorrow of his people, he preached a plain, out-spoken sermon to them, from 1 Cor. ix. 4:—*“Even so hath God ordained that they who preach the gospel should live of the gospel,”* and concluded by requesting them to unite with him in calling a council to dissolve their connection. The church committee, appointed to ascertain the facts, reported that Mr. Clift had incurred a debt of \$1500, and had been obliged to devote time and strength to other means of securing a support. Thereupon the church, contrary to general usage, with great unanimity voted to present the pastor with \$1500 to meet past arrearages, to raise his salary from \$800 to \$1500 per annum, and to appropriate \$100 a year towards a Pastor’s Library! It is seldom that a discourse secures so speedy and desirable a response from the hearers. This equally honors the congregation and compliments their pastor.

We are aware that many persons tell us that not a few of the old ministers preached successfully without salaries, obtaining their living and that of their families by the labor of their hands. True; but were their congregations so unreasonable as to demand the high education which they require now, or did they insist on the whole of their time during the week being devoted to the study and the various duties of the pastorate. Present demands are unreasonable, and unjust, and what is the result? The last published reports of the Theological Schools in the United States, give the number of students connected with them at about one thousand four hundred, only some three hundred more than it was in 1838. It is estimated that there are needed annually in this country to supply vacancies made by death and otherwise, from one to two thousand ministers, exclusive of the large number made necessary by the increase of population.

## AGENCIES FOR RELIGIOUS SOCIETIES



PERHAPS there is scarcely a subject which among the different denominations of christians, has excited more discussion than that of *Agen- cies*. Some great object has, we will premise, to be accomplished, either for our own country or in foreign lands ; it is necessary to interest all the churches in one or more denominations in the matter, that so sympathy and help in various ways may be obtained. It will frequently, however, happen that many of these churches have no settled pastor, or if they have, he is wholly absorbed in his own special labors ; or has comparatively a small acquaintance with the particular object to be promoted ; or possibly he thinks that a stranger from a distance will more readily gain access to the pockets of his flock, and so cordially welcomes the agent to his house and his pulpit.

But there is a difference of opinion on this matter. The agent is a stranger, and if not a very wise and prudent man he may injure the church and the pastor during the visit he comes to make ; moreover, his own salary and expenses will take from the object a portion, perhaps a *considerable portion* of what he collects ; and it is judged by many of the people that their own pastor could get more money at less expense, and therefore, all agencies must be discouraged. Facts, however, long repeated, have shown that unless agents are employed, and that extensively, comparatively little will be done for christianizing our own land, or for the moral cultivation of the great field of the world.

Perhaps no subject we have yet referred to is so forcibly illustrated by facts as this of Christian agency. Our only difficulty is to know what narratives to select and what to omit. We will take an account given by an agent of the American Sunday Union, who is now laboring in the West. We transcribe it from the thirtieth Report of that Institution, and we are assured that multitudes will be ready to attest its accuracy ;--

Saturday night finds us some seven miles from the missionary's house, in a Methodist neighborhood, where a Sunday-School is kept up every summer. There is preaching on the Sabbath, so that a good opportunity is allowed of forming an acquaintance with the Methodist

clergyman, and also getting an audience to address. A night meeting is held for the special purpose of hearing about Sunday-schools, when our missionary tries to stir them up to love and good works. They use the Methodist books altogether in their Sunday-school, and he has nothing more to do than to bid them God-speed, and go on his way. It would contravene our principles, and the positive instructions of our missionary, to disturb a denominational school for the sake of organizing one on Union principles. Would not the result work advantageously both ways?

On Monday morning, our Sunday School missionary's first call is at a neighborhood famous for miles round as particularly immoral. He is referred to a Mr.—— as the best man in the whole neighborhood. Mr.—— is ploughing in his field, and the missionary rides out to him and opens the case. He sits on his horse, and the farmer sits on his plough, and for a full hour they discuss Sunday Schools. "The best man in the neighborhood," has conscientious scruples about engaging in such a work. This business of teaching children how to read on Sunday is in his eyes a desecration of the day, and he will have nothing to do with it. There is no good school-house in the place—only an old, dilapidated building—and no room can be secured for holding a meeting. The missionary tells him he shall visit them again when warm weather comes, and shall try to organize a country school among them. The "best man in the whole neighborhood" takes a Sunday School placard, and promises to post it up in the still-house, where he is sure it will be seen by the whole community.

After leaving the place, the missionary is told that, in the summer, the favorite way of spending Sunday, is to meet at the still-house early in the morning, form two companies, with a leader to each, and then ransack the woods for snakes, lizards, etc. Both parties return in the evening, bringing their trophies with them, and those who have been least successful pay for the whiskey! They are generally disposed to attend on preaching where there is any; and the missionary forms the design to lay hands on some good Methodist, Baptist, or Presbyterian brother, and hold a two days' meeting there by-and-by; and when they are thus prepared, the Sunday-school will be presented, and he trusts they will be induced to engage in it.

We have not a doubt that a Sunday-School will be welcomed there for the sake of those who are not big enough to roam through the woods in search of reptiles, nor corrupt enough to enjoy the orgies of the still-house; and it would not be a new thing under the sun, if in time, that same Sunday-School should prove the means of turning the

still-house into a house of prayer, and of drawing the lizard-hunters from the woods into the sanctuary.

The neighborhood next south is made up of all sorts of people. In visiting the families—to interest them in the project of opening a school, he invites them to the preliminary meeting—he finds one in which were the parents and eight children, grown up to be men and women. The father will have nothing to do with Sunday-Schools. No; he would n't go, and his children should n't—not they."

"Why not?"

"Because such schools are the occasion of a great deal of mischief. Do you mean to keep it yourself?" he asks. "How long do you keep it? Three months? Five months? Ten months? You teach grammar, don't you? and arithmetic, and geography, and such things?"

He seems to be a very respectable man—well to do in the world, and much esteemed by his neighbors.

"Have you got a Testament by you?", says the missionary.

"Oh yes; we've got Testaments. Yes; we've got half a dozen of them somewhere about the house. Girls, bring a Testament to the gentleman, some of you."

A Testament is produced, and the missionary opens a chapter in the Gospel by Matthew, and asks a few simple questions, such as a Sunday School teacher would be likely to ask of his class. They all sit about him—quiet, attentive, and gradually become more and more interested. Four or five verses are gone over in this way, and the old man has no more objections to make to Sunday Schools!

"You'll come to our meeting to-night?"

"Yes, I'll be there!"

And he was there, walking two miles to attend!

The particular point to which the missionary is next directed, is called — Mill. He first calls upon the widow of the former owner of the mill. On making known his errand, she says:

"You need n't stop here. It's time thrown away. There's children enough—plenty of them—but nobody to keep up a Sunday School. There's only one man that prays in public, and he's not of much account."

Not disheartened by such a report of the nakedness of the land, the missionary proceeds to a blacksmith's shop near by, and gives out word that he will have a meeting about Sunday-Schools, in the meeting-house, that evening, and would be glad to have the good people come together. It is likely to be a cold, rainy night, and bad walking and riding. Several people are at the blacksmith's shop, getting work done, and they promise to pass the word as they go home. The

missionary calls on as many families as he can. They have a large meeting at night—old and young—but especially young men. They listen very attentively to what he has to say, and then organize a Sunday School. He happens to find one other praying man than the miller's widow had mentioned; and him they elect to be superintendent.

During the business proceedings, the old woman from the mill rises very unceremoniously, and calls out at the top of her voice: " 'T will do no good. You might as well stop. People in this settlement drink too much whiskey to keep up a Sunday School. They're a drinking set—the whole of 'em." And out of the house she went.

It is agreed that this was a very good argument in favour of the school, and the people are more decided than before to go on. It is not doubted that they will have a school of at least one hundred members.

We may as well pay a short visit to another land, and see how missionaries and agents are every where treated.

In a volume published a short time since in England, we find a very striking example of the extraordinary methods which God sometimes adopts in order to bring the wandering souls of men to himself. The subject of the incident was an Australian settler, with whom Mr. Leigh, a missionary, was brought into contact in the course of his evangelical excursions, and who had reduced himself to a state of physical necessity and moral degradation by the habit of intoxication. The singular cause which led, under Providence, to the abandonment of his ruinous excesses is worthy of remark, as affording a striking illustration of that well-known passage of Scripture in which the drunkard is warned to beware of the deceitful and insidious cup, which, however sparkling to the eye and exciting to the taste, "At the last biteth like a serpent, and stingeth like an adder."

"The Lord having raised up two or three lay helpers," says his biographer, "Mr. Leigh purchased a horse and began to make excursions into the country. A gentleman in Sydney expressed a wish that he would visit a friend of his at the settlement of Castlereagh, and gave him a letter of introduction. Mr. Leigh mounted his horse, and reached Castlereagh late in the evening. On riding up to the fence enclosing the premises, he observed a gentleman standing at the door. 'Sir,' said Mr. Leigh, 'I have a letter from your friend, Mr. M., of Sydney; he wishes you to allow me to preach to your people.' The haughty settler replied peremptorily, 'I shall do nothing of the kind.' 'Perhaps,' said Mr. Leigh, 'you will be so kind as to allow my horse to remain in your yard all night, and permit me to sleep in your barn. I shall pay you whatever you may demand for our accommodation.' The gentleman repeated, in a tone and with a vehemence that settled



the question, 'I will do nothing of the kind.' 'Do you think, inquired Mr. Leigh, 'that any one in the settlement will take me in for the night?' 'I think John Lees will,' said the farmer; 'he lives about two miles off.'

"Mr. Leigh turned his horse, and rode, as fast as the entangling nature of the underwood would admit, in search of the homestead of John Lees. On arriving at his wood-hut, he knocked with the end of his whip at the door, and called out, 'Will you receive a missionary?' The door opened, and out came a little stiff, ruddy lad, who laid hold of the bridle with one hand, and the stirrup with the other, and said, 'Get off, sir! my father will be glad to see you.' Mr. Leigh dismounted, and entered the hut. His astonishment may well be conceived, when he observed a number of persons sitting round a three-legged table in the most orderly manner. Directing the attention of the stranger to some books that lay on the table, old Lees said, 'We were just going to have family worship. Perhaps you will have no objection to take that duty off my hands?' 'Not at all,' said Mr. Leigh, and, taking up the Bible, opened it on Isaiah xxxv.: 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.' Here he was obliged to pause, and allow the tears to flow, until he could again command the power of utterance. He then proceeded with the second verse: 'It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God:' but he could proceed no further. Five minutes before, he had felt himself to be a stranger in a strange land, enclosed in the woods of Australia at a late hour, and without a home: now he was in Bethel; while the verses which he had read opened to his view the moral renovation of the world. He was quite overcome; and his manly spirit, that could unbutton his waistcoat to receive the spear of the man-eater, was unable to breast the tide of its own feelings. The gurgling of restrained emotion interrupted the harmonious flow of their evening song, while their prayers, offered in broken sentences, were the simple expression of humble and adoring gratitude. When they rose from their knees, the farmer crossed the floor, and seizing Mr. Leigh's hand, squeezed it until he felt as if the blood were dropping from the points of his fingers. 'We have been praying for three years,' said Lees, 'that God would send us a missionary; now that you are come, we are right glad to see you. We had not even heard of your arrival in the colony.' After supper they retired to rest, exclaiming, 'We have seen strange things to-day.'

"Next day Lees gave the missionary an account of the circumstances under which he became serious. He was formerly a soldier, belonging to the New South Wales corps. After the corps was disbanded, the Government granted him a small allotment of land, with some other aid, to commence the 'settler's life.' He married, and soon had a rising family. After hard work, several acres of tall trees were felled by his own axe, and the timber burnt off. His live-stock increased, and he began to thrive. But his former propensity for strong drink, checked for a while by industry, again developed itself, and grew on him, till he bore all the marks of a reckless, confirmed drunkard. It happened in his case, as in a thousand others, one useful article after another went, till part of his land and all his live-stock were gone, *except one pig*, now fat, and ready for the knife. The unhappy man was contemplating the sale of this *last pig*, to pay off a debt which he had contracted for spirituous liquors, when a circumstance occurred which changed the whole course of his future life, and, we believe, his final destiny. While in bed one night, in a sound sleep, his mind wandered to the usual place of conviviality: he was in the act of grasping the spirit-bottle to fill another glass, when, to his terror, he observed a snake rising out of the bottle with expanded jaws, and striking its fangs in all directions. Its deadly eye, flashing fire, was fixed upon him, and occasioned a convulsive horror, which awoke him; he thanked God it was but a dream; yet the impression then made upon his mind could never be obliterated. He regarded the whole scene as indicating the inseparable connection between intemperance, suffering, and death. The more he reflected upon it, the more deeply was he convinced of his guilt and danger. His distress of mind so increased, that he resolved to go over to Windsor, a distance of twelve miles, to consult the assistant colonial chaplain. That gentleman spoke earnestly and kindly to him, recommending the reading of the Scriptures, much prayer, and a believing appropriation of the promised mercy of God in Christ Jesus. 'Having obtained help of God,' he continued in the diligent use of these means up to the time of Mr. Leigh's arrival."

Probably no American clergyman is so well known throughout Europe as the Rev. Robert Baird, D. D., whose portrait we here place before the reader. For extent of travel, knowledge of ecclesiastical statistics, and a love for Christians of every class he stands without a rival. He is the son of a sturdy Pennsylvania farmer near Brownsville, where he was born in 1798. In his early life he combined hard labor with hard study, and at eighteen entered at Washington college, after which he successfully studied Theology at Princeton. As a pastor, an



REV. ROBERT BAIRD, D. D.



agent of numerous societies, an editor, and an advocate of Temperance, his labors have produced vast benefits to mankind. Ten times has he crossed the Atlantic to advance temperance, Christian union, and other important objects. His manners are bland and kind, his address attractive and winning; and, in a word, he seems to have been raised up for the special labors in which he has long been engaged as a most zealous and devoted agent.

In reference to one matter we believe the worthy Doctor has somewhat lessened his popularity in England. Finding in his last visit to that land, that some of its clergy were desirous to do what they could to degrade our country, the worthy doctor, in his own good natured style, pointed out to them a few things among themselves which they ought to correct before they sought our reformation. They were surprised to hear an American talk to John Bull's children as he did; and as they have not denied his statements, we hope they are working out their own reformation.

We propose to insert here an article which will partially illustrate the benefits of the agency system in another way, for every one will perceive that many of the following sums would have been much smaller but for the labors of travelling agents. We have by no means included all the societies of this kind, nor can we state the amounts of 1854, as very few of the societies have yet published their Reports for this year. Here, however, are *the receipts of several of the principal Benevolent Societies for the year 1851, '52 and '53, as reported at the Anniversaries in each year:*

	1851.	1852.	1853.
American Bible Society,	\$276,882	308,744	345,542
American Tract Society,	310,617	342,858	375,285
American Sunday School Union,	182,840	193,846	217,014
Am. Board of Foreign Missions,	185,500	211,062	209,353
Am. Home Missionary Society,	150,940	160,062	171,734
Am. and Foreign Christian Union,	56,265	56,649	67,507
American Education Society,		20,063	22,447
Presb. Board of For. Missions,	140,221	145,059	153,855
Presb. Board of Home Missions,	82,813	81,748	85,655
Presb. Board of Publication,	80,087	97,063	99,531
Presbyterian Board of Education,	37,376	39,735	42,623
Seamen's Friend Society,	20,309	28,660	25,283
Female Guardian Society,	16,030,	14,490	18,195
Soc. for Amel. Con. of the Jews,	10,968	12,726	13,269
Meth. Mis. Soc. (Foreign & Home,)			165,000
Total, . . .	\$1,551,753	1,712,765	2,013,293



We think that these facts will tend to show that the money collected by agencies is not a small sum, though we should rather choose to rely on the argument for employing them drawn from the good they effect in attracting the public attention to religion, and in a thousand different ways advancing the prosperity of the various churches they visit. Let us close with a single additional illustration of this character, which it may be confidently asserted, is but a specimen of facts which might be enumerated by hundreds.

While the late Rev. Dr. Coke, an eminently devoted clergyman connected with the early days of Methodism in this country, was once attempting to cross a river, he missed the ford, and got into deep water, he and his horse were carried down the stream, and were in considerable danger; he caught hold of a bough, and with some difficulty got upon dry land, but his horse was carried down the stream and was supposed to be lost. After drying his clothes in the sun, he set out on foot, and at length met a man, who directed him to the nearest village, telling him to inquire for a lady, whose name he mentioned, from whom he had no doubt he would receive kind treatment. Dr. Coke at length found the good lady's house, and received all the kindness and attention she could show him; messengers were sent after his horse, which was finally recovered and brought back. The next morning he took leave of his kind hostess and proceeded on his journey.

Five years elapsed, and Dr. Coke was again executing his great agency of extending the cause of Religion in that same neighborhood. As he was on his way to one of the provincial conferences of his brethren, in company with about thirty persons, a young man requested the favor of being allowed to converse with him, to which the worthy doctor, with his usual politeness assented. The young man asked him if he recollected being in such a particular place at such a time five years before; to which he replied in the affirmative.

"And do you recollect, sir, in attempting to cross the river being nearly drowned, and being directed for shelter to a lady's house?" mentioning her name.

"I remember it quite well, and never shall I forget the kindness which she showed me."

"And do you remember when you left, leaving a tract at that lady's house?"

"I do not recollect that, but it is very possible I might do so."

"Yes sir," said the young man, "you did leave a tract there, which that lady read, and the Lord blessed the reading of it to the conversion of her soul; it was also the means of the conversion of several of her children, and neighbors, and there is now a flourishing

- Christian society in that village.” The warm tears which flowed down the cheeks of the doctor showed something of the feelings of his heart, which were not suppressed when the young man resumed, “I have not, sir, quite told you all. I am one of that lady’s children, and owe my conversion to God, to the gracious influence with which He accompanied the reading of that tract to my soul, and I am now, Dr. Coke, on my way to Conference, to be proposed as a preacher.’



CHESTNUT STREET, PHILADELPHIA.

## SUNDAY SCHOOLS AND THE SUNDAY SCHOOL UNION.



ROBERT RAIKES walked through the streets of his native city,—Gloucester, England,—in the year 1781, and noticed, with a sad heart, the hundreds of children, neglected, mischievous, vicious, wandering wildly through the streets, and roaming into the neighboring suburbs and fields, on the Sabbath-day. With the inquisitiveness of a benevolent mind, he asked himself, “What can be done to instruct and benefit these children?” He hired a room, employed teachers, at twenty-four cents a day, to instruct the children that might be gathered, and thus laid the foundation of our present noble Sabbath School system. What mighty results flow from little beginnings!

The following lines appeared in an English Magazine a few years after the establishment of Sabbath Schools in England.

By arts unknown, or unessayed before,  
 To shed instruction o'er a sinking land,  
 Of ignorance the labyrinth to explore,  
 And lead to knowledge with a liberal hand—

Where dawned the thought? From heaven itself it came,  
 And future ages shall its power confess;  
 Crowds yet unborn its virtues shall proclaim,  
 And tongues yet silent its kind influence bless.

Spirit of purest love! with ardent eyes  
 We mark where first that sacred influence springs;  
 Armed with celestial power, o'er earth it flies,  
 Benignly flies—with “Healing on its wings.”

This is our moral system—this appears  
 Another planet; and in time shall shine,  
 The world's chief wonder, when progressive years  
 With growing zeal, shall perfect the design.

Him no enthusiast's hasty zeal shall praise;  
 But steady judgment and reflection cool  
 To him shall vote the never-fading bays,  
 Who urged, who planned, who formed the *Sunday-school*.

A parliamentary paper recently published contains a return of the number of scholars in day and Sunday Schools in England and Wales, in the years 1818, 1833, and 1851. It appears from this return that in 1818, when the population of the kingdom amounted to 11,642,683 there were in England 19,230 day-schools, with 674,883 scholars, and 5,463 Sunday-schools, with 477,225 scholars. In 1833 the population was estimated at 14,386,415; number of day-schools 38,971, with 1,176,947 scholars, and 16,828 Sunday Schools, with 1,548,890 scholars. In 1851 the population was 17,927,609; there were 46,114 day-schools, 2,144,372 scholars, and 23,498 Sunday-schools, with 2,407,409 scholars. The proportion of day-scholars to the population in the years mentioned was as follows:—In 1818, one in 17·25; in 1833, one in 11·27; and in 1851, one in 8·36. The proportion of Sunday-scholars to the population was, in 1818, one in 24·46; in 1833, one in 9·20; and in 1851, one in 7·45.

With a Sonnet addressed to RAIKES we will close our reference to Sunday Schools in England:—

Not the loud brazen trump of worldly fame,  
 Shall thunder down to distant times thy name;  
 Nor shall it figure on that lengthened scroll,  
 Where warriors blazon on the war-stained roll:

No pompous pillar pointing to the skies,  
 O'er thy much honored bones shall proudly rise ;  
 Nor shall thy statue, finely chiseled stand,  
 To prompt the applauses of a wondering land :  
 No—thine are triumphs of a higher sort,  
 By gratitude and strong affection taught ;  
 Poor thoughtless sinners, turned to wisdom's ways,  
 In ages yet unborn, shall speak thy praise,  
 For such a name, how many a mighty one  
 Would gladly drop his own, forgotten down !

The first permanent Sunday-school organization in the United States, of which we have any authentic record, was *The First-day or Sunday-School Society*. It was established in Philadelphia, January 11, 1791. Those who united in the enterprise were of different denominations of Christians. Among them were several members of the Society of Friends, and the late Right Rev. Bishop White of the Protestant Episcopal Church of the United States was its first president, and held the office till his decease.

The first article of the constitution of this society required that the instruction given in the schools established under its auspices, or receiving its beneficence, should be "Confined to reading and writing from the Bible, and such other moral and religious books as the society may from time to time direct." The teachers were paid for their services. This society still remains in existence, though it has had no school under its care since December, 1819. Its chief office, at present, is to take care of a small fund which has accumulated from legacies and subscriptions, and to distribute the income, about three hundred dollars per annum, in appropriate donations of books to needy Sunday-schools in Philadelphia and its environs. Such aid has been the means of strengthening and encouraging many feeble schools.

The *New York Sunday-School Union* was instituted February 26, 1816, and its design was to "Encourage and assist those engaged in the superintendence and instruction of Sunday Schools, to promote the establishment of new schools, to improve the method of teaching and to unite the Christian feelings, the counsels and labors of persons of different denominations in these benovolent undertakings." There is probably no local Sunday School organization in the United States better conducted or more active than this. Their annual reports are regularly issued, and afford very valuable information respecting the details of Sunday School labor and success.

The *Philadelphia Sunday and Adult School Union* was formed May 26, 1817, and its leading design, as expressed in the constitution, was to "Cultivate unity and charity among those of different names,—



to ascertain the extent of gratuitous instruction in Sunday and Adult Schools,—to promote their establishment in the city and in the villages in the country; to give more effect to Christian exertion in general, and to encourage and strengthen each other in the cause of the Redeemer.” The association embraced the members of the several Sunday and Adult School Societies of the city of Philadelphia and other parts of the State of Pennsylvania.

These three associations were quite local in their operations and influence. All of them, however, recognised the *Union* principle as the basis of their organization, and sought to inculcate, chiefly on the minds of children and youth, the great truths of the gospel which were received by all the evangelical denominations.

After a useful career of seven years, the Philadelphia Sunday and Adult School Union, in obedience to a loud call for a new and more general organization, was merged in the American Sunday School Union. The suggestion of forming such an association first came from New York, and on the 25th of May, 1824, the society was formed in Philadelphia.

The grand principle on which the Union was organized and has ever been conducted, resolves itself into these elements:

1. That the essential truths of Protestant Christianity are held in common by all evangelical denominations—such as Presbyterians, Congregationalists, Baptists, Episcopalians, Reformed Dutch, etc., etc.

2. That to promulgate these, especially among ignorant and neglected children and youth, is an object of such general interest that religious people, whatever their creed or sect, may well unite to advance it.

3. That in the multiplicity and variety of religious persuasions, prevailing in those communities where Sunday Schools are especially needed, it would be nearly and often quite impracticable for any one denomination to sustain a school which the children of other denominations would be disposed to attend; and hence,

4. It was necessary that persons of various denominations should combine as a *UNION*, and to secure the confidence of all that the agencies they countenance and the books they receive are such as would be generally approved.

The Union thus organized has always pursued five distinct objects:—

- I. To concentrate the efforts of Sabbath School societies in different sections of our country.

- II. To strengthen the hands of the friends of religious instruction on the Lord's day.

III. To disseminate useful information.

IV. To circulate moral and religious publications in every part of the land. And lastly, though chiefly,

V. To endeavor to plant a Sunday School wherever there is a population.

The *Missionary* labors of the Society are entirely distinct from the publishing department. Indeed, the latter is quite subordinate to the former. As a missionary institution, the Society has two chief objects: 1. To open new Sunday Schools in neighborhoods and settlements where they would not otherwise be established; and, 2. To supply them with means of carrying on the schools successfully, when thus begun.

In the prosecution of these objects, the first obstacle to be overcome is the existence of various creeds and conflicting religious opinions and usages—especially in those districts of the country where the influence of Sunday Schools is most needed.

With this view the Union principle is preserved in all departments of the Society's business,—principal and subordinate. In their local and itinerant agencies for the distributions of books, or the opening of schools, persons of all evangelical denominations are employed. The Committee of Publication, consisting of fourteen persons, without whose sanction nothing can receive the imprint of the Society, must have upon it persons from at least four different denominations, and not more than three from any one denomination.

The funds out of which the American Sunday School Union are enabled to supply missionary labor and to furnish poor Sunday Schools with books, with which to commence operations, are collected from the various evangelical churches.

The agents who are charged with this service are almost exclusively clergymen, and are remunerated for their labors. The number of persons employed in the organizing of schools and supplying the destitute with means of instruction, is about one hundred, but most of these are in service only for those parts of the year that are favorable to such work.

The American Sunday School Union now publish upwards of seven hundred bound volumes—the largest part of which have been written for the Society by American men and women—clergymen and laymen—and, with a few exceptions, are all appropriate to further the great end of Sunday School instruction. The whole number of the Society's publications is nearly two thousand.

One of the important features of the Society's operations is the

issuing of *very cheap libraries* for popular as well as Sunday School and juvenile reading.

The usefulness of Sunday-Schools wherever they have been organized and have existed but a few years, is beyond all calculation. Here are a few facts selected from many hundreds :—

It has been found that an interest in religious subjects has been awakened to a considerable extent in new schools, where the advantages of instruction were as yet very limited. It would seem as if God sent down upon them an early and abundant blessing, lest indolence or unbelief should gain an advantage over them. Feeble bands of teachers in remote and obscure places have been made glad in God their King, and songs of joy and deliverance have broken forth from the children under their care.

There have been striking instances of the action and reaction of the spirit of revivals on schools, and on the community. Sometimes a school has been established with great difficulty, and languished, through the coldness and apathy of teachers. A revival of religion in the region round about has thrown life and energy into the school, and the teachers have gone on their way with new zeal. In other cases, a school has been surrounded by formal and worldly professors. A revival has commenced among the teachers and children, spread through the church and town, and brought to life a body of active and devoted friends to the Sunday-School. So that it should be known, to the praise and glory of God's grace, that few, if any, instances have yet occurred in which a revival of religion has not either commenced in the Sunday School, or embraced the Sunday School in its progress.

The first Sunday School in Virginia, was organized and opened in Lynchburg in 1816. The *Virginian* of that place in 1849, related the following interesting facts in connection therewith :

“In a very short time two hundred scholars of both sexes, were collected, many of whom had no other opportunity of acquiring the slightest education. It is not possible to say what amount of good may have been done by even a single year's operation of the School. We confine ourselves to an allusion to two cases, which have been brought to our notice. Among the first scholars who attended was a slim, spare youth, who manifested a capacity and desire of improvement. That youth grew up—removed to the West—studied law, and has long been known to the nation, as the Hon. William Allen, late Senator of the United States from the State of Ohio. In the second year of the school, there was entered as a scholar a younger boy of prepossessing appearance and deportment. He was the son of one of the persons named as the founders of the School, and is now the Hon.

Isaac P. Walker, Senator in Congress from the State of Wisconsin. Two members of the Senate of the United States, therefore, during the last session, were among the first pupils of the first Sunday School established in our town, and as we believe, in the State."

From a late report of the *Lowell Mass. Union*, which embraces ten out of the fourteen religious societies of the place, it appears that the number of teachers and scholars connected with the ten schools, at the time of making the report, was 5,369. About three-fourths of the scholars are females. A large proportion of the latter are over fifteen years of age, and consist of girls employed in the mills. *More than five hundred* of these scholars have, *during the past year*, become personally interested in religion, and *more than six hundred* have joined the several churches.

From an historical sketch of the Sunday School attached to the Brick Church in Rochester, N. Y., we learn that in a period of sixteen years, more than four hundred teachers were engaged, and over three thousand different children taught. Four hundred and thirty persons from the school have united with that church, 126 teachers and 304 scholars, besides many that have gone to other places, carrying with them an influence that will long be felt.

All this mighty influence has not cost the church more than thirty dollars a year, which would be less than ten cents a year to each scholar. There are scholars in the school that have been taught sixteen years at ten cents a year, which would amount to but one dollar and sixty cents, for more than two whole years of Sabbaths, or about seventy-five cents for the same amount of time that in any of the cheapest kind of select schools would cost not less than twelve dollars.

Further to illustrate the usefulness of Sunday Schools, we extract a few passages from various reports of the society's missionaries in our western States:—

The Sunday Schools go before, and in a hundred places where the minister cannot yet be sent, or supported if sent, they plant the seed which germinates and not unfrequently matures into a church of Jesus Christ. Several young churches in Illinois, of good promise, are known to have had their origin in such schools, organized within the last three years. A young lady moved from St. Louis last winter into one of the interior counties of Missouri where there had been no preaching and no Sunday School. In June last, she wrote to me that she had established a Sunday School. "The first Sunday," she says, "I had eleven scholars. Each succeeding Sabbath has increased the number, until I can say with delight that to-day I have had twenty-six boys and twelve girls. All denominations manifest an interest in

its success. We number from six to eight teachers. I cannot find a praying superintendent, so you will oblige me by sending me a book of Sunday School prayers. I have no claims upon you for a library; but the people here are unable to purchase one, and there is no section of the country, I presume, where there is more need of religious instruction than here. You will see the great importance of our having a library, and if you can lend me a helping hand I am sure you will."

A few weeks after, her brother, who resides in St. Louis, called on me to inquire if I knew of a minister who could be got to go down and settle among them. His sister had written to make the inquiry. She stated that the people thought that they could give his board, and they would do what else they could. From the frequency of such inquiries where schools have been established, it is obvious that Sunday Schools awaken and foster a desire for the regular institutions and ordinances of the gospel, a desire which God will not suffer to die out till it is satisfied. I verily believe, that if a Sunday School could be established in every neighborhood of this great valley, that this vast population would not be long without churches and pastors and teachers.

A good many of our schools have largely shared in the divine blessing. I have been present at a communion season during the past season, where fifty-five were added to the church, seventeen of whom were children and youth from the Sunday School, and another where twenty-six were added, thirteen of whom were children and youth from the Sunday School. One of our missionaries who has been laboring in the western counties of Mississippi, writes as follows:—"The Sunday Schools organized are doing great good. A large number of the scholars have embraced religion this fall. We have never had such a glorious work of grace in this region before. Several hundred have found the Lord—perhaps five hundred within the bounds of my operations," etc.

Any man who will take the pains to inquire, will satisfy himself that a very large proportion of the active, intelligent piety of the West was first conceived and matured in the Sunday Schools that were established by the American Sunday School Union in 1831, 1832, and 1833, and many churches can be traced to the same origin.

The revivals with which the West has been blessed for the last ten years, have frequently, if not always, commenced in the Sunday Schools, and have always gathered more or less from this fold of the lambs. Thus has God given his approving smiles.

The agency of the library in interesting and improving the scholars can never be over-estimated. By reading our books they imbibe a



taste for religious works, and for the sake of getting a book, their regular attendance upon the school is secured. The revelations of eternity will show the good influence and moral power of these libraries on the intellect and heart of our western youth. Then, amid the brightness of eternal day, will be seen multitudes who commenced the way to heaven with a little Sunday School book in their hands. This blessed stream of the water of life is deepening and widening; its healthful flood is flowing onward. Our log-cabin Sunday Schools are so many reservoirs scattered over our valleys. Every Sunday School is a distributing reservoir; there twenty to fifty families, from one hundred to three hundred immortal souls, are supplied with the living waters, of which, if a man drink, he shall never die.

I have long felt a lively interest in the various plans of benevolent effort for the valley of the Mississippi; nor has a residence of eleven years by any means lessened my early interest. Though doing business in the city of St. Louis, I have often been called to travel through Missouri, Illinois, Iowa, and South-Western Wisconsin, and I have thus enjoyed an opportunity to see the state of society, and watch the effects of various efforts made for the salvation of the West.

I spent the summer of 1842 in the country, in a county where there were no houses of worship out of the county seat, except one small Methodist church, and that supplied with a minister only occasionally. Very little effort had been made in the cause of Sunday Schools out of town. A society was formed of all "Who were willing to aid in sustaining schools in the country." This done, eleven Sunday Schools were formed and sustained by laymen from several Orthodox churches at the county seat, although there were six ministers living there.

The Sunday Schools were established from two and a half to fifteen miles from the county seat, and all but three or four are sustained, and doing much good. At one of the stations a church has since been formed, and three others have become so strong as to begin to attract attention, with occasional preaching. There are in that section, and many other sections of the country, Sunday Schools that have been sustained by laymen alone, with perhaps an occasional sermon in the rude house fitted up for the Sunday School. Probably one half, if not three-fourths of the Sunday Schools in the West and South-West were formed and are still held where there are no houses of worship—a place very desirable but not indispensable in securing the proper training of the young. Like efforts have produced like results in very many, yes, in hundreds of places that could be named, giving promise of as great permanency as the truth they have studied and learned,

never to forget. Time will never develop the *value* of these Sunday Schools, but eternity will, and richly reward the reapers of this field.

We have comparatively few Sunday Schools but such as are or have been "Union Schools." This applies, as a general rule, in reference to all our country schools. In many places that I have often visited, "Union Schools" have been sustained for several years, until the increase of scholars and religious influence has made it advisable to separate, that denominations might exert their full influence. Most of the schools referred to in the county where I spent the summer of 1842, were "Union Schools"—a union of teachers as well as scholars, from five denominations—and I feel fully satisfied this is the most desirable plan in the country, and especially in our sparse settlements. Where there is a church organized sufficient to sustain a Sunday School by themselves, it is well to do so, unless, as it frequently happens, other denominations are too weak, and desire "Union." But great care must be used in "Union Schools" among us, to make no allusions to denominations, as the people of the West and South-West also are very decided in their preference for "our church." In most, if not all of these "Union Schools," the books of the American Sunday School Union have been used, and that with universal satisfaction.

From my extensive intercourse with the people of Missouri, Illinois and Iowa, for the last twelve years, and my knowledge of their condition, I am of opinion, that so far as regards a vast majority of the million and a half who are scattered over these States, a thousand dollars expended at the present time in establishing Sunday Schools will do more to diffuse the knowledge of the gospel among the masses than twice that amount in any other way of which I have any knowledge.

Closely connected with this subject is another, which it would be unpardonable to omit a reference to; we mean

#### INFANT SABBATH SCHOOLS.

"And infant voices shall proclaim  
Their early blessings on his name."

No organization of benevolent effort can be more deeply interesting than this; and sincerely should we pity those who can enter the room and look on the scores, or perhaps hundreds of children, *very young children*, with open cheerful countenances smiling delight on all around, showing intense interest in the acquirement of knowledge, and truly joyful in imparting it. But most of all are we charmed as we hear them chant the praises of God and the Saviour of sinners. Their

*speaking looks* tell us that they are far more sincere in all this than very many much older personages. We could never hear the well known "O that 'll be joyful" from their infant lips without a tear, nor without a fervent prayer that the anticipated joyful meeting may indeed be realized.

We have once or twice lately heard the question asked, "Where did the infant school originate?" We believe the answer must be—"In St. Andrew's Episcopal Church, in the city of Philadelphia." At all events the life of the late excellent Dr. G. T. Bedell, the founder and first rector of St. Andrews, by the Rev. Dr. Tyng, contains the following passage from the pen of Dr. Bedell:—

"One circumstance comes into the history of the year 1827, which will always be considered as not only forming an era in the history of our own schools, but an era in the general history of Sunday Schools. We allude to the establishment of the Infant School, the first meeting of which was on the 20th of September of that year. We think that the members of the Berean Society, will enjoy the high satisfaction of having established the first Infant Sunday School known in the United States, and, as far as we are apprized, in the world. Its organization was of course at first imperfect, as it was composed of those boys from the Sunday Schools who were unable to read, without any very special reference to their age. The number composing this school at the outset was forty, under the care of Mr. Asheton Claxton, under whose charge the School remained for some years. This School grew rapidly in public favor, and on the closing Sunday in the year, the number of scholars amounted to eighty-four in attendance."

Every Sabbath School should have, as a sort of elementary department, the INFANT SCHOOL, to receive and train, by appropriate means, the very little children who are not sufficiently advanced in age or knowledge to profit by the exercises of the general school. This, too, serves the double purpose of relieving the main school of a very troublesome class of pupils, not easily provided for in common with older ones; and to prepare them to enter the principal school with greater advantage to themselves and to all concerned.

The Infant School-room may be fitted up at a small expense, only requiring a gallery, or series of seats, rising one above the other, so that all the pupils can see and be seen very distinctly at one glance. Care is to be taken that the benches may be low enough, and so constructed as to be quite easy to children of tender age. A few words of instruction, and simple lessons of religion and morality, illustrated by pictures and varied by singing some lively tunes adapted to infant

ideas and expressions, supply the principal wants of such a school or class. Impressions made by such means at that period are ineffaceable.

At the commencement of this article we present our readers with a cut of the stately edifice recently completed on the South side of Chestnut street, between Eleventh and Twelfth streets, Philadelphia, for the American Sunday School Union. The Union has taken possession of its new and splendid quarters, after having occupied the old location, below Seventh street, for nearly a quarter of a century.

The new buildings occupy a lot thirty feet wide, by two hundred and twenty-nine feet in depth, extending back to George street.

The main building on the Chestnut street front extends to a depth of eighty feet, and on the George street front is a warehouse, one hundred feet deep, both occupying the entire width of the lot, leaving an interval between the principal buildings of forty-nine feet, appropriated to the counting-room and other apartments, which are lighted by a sky-light.

The front on Chestnut street, of which an accurate view is presented in our engraving, is appropriate and imposing. The design presents an entire facade, from the pavement to the top of the main cornice, of Quincy granite, cut in the Lombard style.

The Thirtieth Anniversary of this institution was held in Philadelphia, on May 16, 1854. It has employed during the year 322 missionaries, for various periods of time, in thirty States and Territories. These men have established, 2012 new schools, and have visited and revived 2961 others, containing in all 39,112 teachers and 235,975 scholars. They have sold or given away religious books to the value of \$47,707.

As a missionary institution, the Society has two great objects: 1. To open new Sunday Schools in the neighborhoods and settlements where they would not otherwise be established; visiting and reviving Sunday Schools already commenced; and 2. To supply them with books for carrying on the schools successfully, when begun.

The amount expended for missionary and agency labors, and for the gratuitous distributions of books and tracts during the year is \$68,822.

From the exhibit made on the occasion it appears, that the receipts for the year were as follows:

Total \$296,624 66—of which \$55,848 40 were donations, and \$10,617 12 legacies; \$179,315 99 for sales and in payment of debts, etc.; from tenants renting rooms of the society, \$2,167 83; loans received, \$100 00; donations for the new building, \$9,048 30; from sale



of the building, 146 Chesnut street, \$57,000 less \$20,913 46 mortgage and interest paid: balances from last year, \$3,440 66.

We will close with a paragraph on the claims of these institutions on the special regard of christian pastors of all denominations.

The minister of the gospel who does not find a valuable auxiliary in his Sunday School, has occasion to ask whether the fault does not lie with himself. Does he frequently visit the schools? Does he exercise that pastoral supervision over them which is his admitted prerogative? Does he counsel with superintendents and teachers, and aid them by his superior knowledge and experience? And does he urge upon parents the duties incumbent on them in regard to this institution?

It is possible to conceive of a case in which, from some perverse-ness of temper, a superintendent should array himself against the minister of the parish. But as this is an unnatural and unwarrantable posture, so we believe it to be very rare; and no such case has ever come to the knowledge of the writer. There are various ways in which a faithful clergyman may find great help from flourishing Sunday Schools. Not to dwell on the obvious truth, that whatever increases the knowledge and morality of the young, conduces in the same degree to the successful labors of the ministry, I may hint at several particulars in respect to which the pastor may find efficient relief.

1. *The Sunday School offers an easy method of becoming acquainted with an important class of persons, engaged as teachers.* These are, in almost all cases, the very persons whom a wise pastor should desire to embrace within his acquaintance, and employ in the service of the church. They are generally young, active, intelligent, and pious. They are precisely those who can be most advantageously employed in works of benevolence. The minister has it in his power to confer with these persons every Lord's day, and if this opportunity is improved, it will doubtless result in a pleasant and profitable connection.

2. *The Sunday School affords an opportunity of learning the state of the whole congregation, or of the district represented by it.* The pastor meets his church every week, it is true; but there is neither time nor facility for conversation. In the school he may talk with any pupil whom he selects. He may learn who are sick, who are in want, who are inquiring, and, in a word, everything necessary to direct the labors of the coming week.

3. *The Sunday School gives the pastor access to many houses which he would not otherwise reach.* Parents are best reached through their children. Many children go to Sunday School, whose parents never go to church. The Bible, the religious book or journal, and



the tract, may here be thrown on a current which will bear it to the most hopeless characters.

4. *The Sunday School opens a door for preaching the gospel directly to children.* This is an important consideration. Every one who is in the habit of making inquiries in his family, after their return from public worship, knows that most of our sermons are lost upon little children. From many whole discourses they derive not one idea. The greater the sermon, as the phrase is generally understood, the less profitable to the ignorant. Yet children have souls. Children may be converted, and have been converted. The gospel ought, therefore, to be preached to them. And as few of our churches have adopted the delightful Moravian practice of "children's meetings," there is no place where a pastor can reach the lambs of his flock so readily as the Sunday School.

5. *In the Sunday School the clergyman may learn important lessons in preaching.* It is not my wish to offend the dignity of the honored clergy. Yet it is not denied, that they sometimes shoot over the heads of their people. There is sometimes observable in them a tendency to difficult words, and involved sentences, if not to philosophical refinements. That which is unintelligible to a clever child, will be unintelligible to a goodly number of adults. The doctrine may be sound, the argument irrefragable, the exhortation appropriate, but it is in a strange language: the child and the servant get no idea. The best regimen for a preacher who tends to soar, is a course of preaching to little children. He need not speak in *monosyllables*: however fit this might be in a spelling-lesson, every man who has had much nursery practice, knows that words may be long and yet easy. Most boys understand *gingerbread* as easily as *elf*, or *fay*, or *curt*. But he *must* speak intelligibly, or he will find his hearers asleep or intractable. Let him sometimes dispense the pure milk of the word to babes, and he will find it redound to the efficacy of his more elaborate ministrations.

There can be no question that ministers and officers of churches, and the whole body of the elder members of our churches, both male and female, are much less generally engaged in the prosecution of Sunday School labor than could be desired and expected.

Every truly pious and intelligent Sabbath School teacher will desire to act under the inspection, as well as with the entire and cordial approbation not only of the parents, whose children he instructs, but of the minister in whose congregation he labors, and whose auxiliary he desires to be in gathering and feeding the lambs of the flock of Christ.

The work of training up the rising generation for the service and

glory of God, without interfering with parental and individual obligation, or in any way diminishing the mighty sum of it, is the duty of the church, the whole church of Christ! nor can she transfer her solemn responsibility to other hands. To neglect her duty and to leave her work to others, will be to betray her trust, thin her ranks, cloud her glories, dry up the stream of her richest mercies, and call down the displeasure of her insulted Lord.

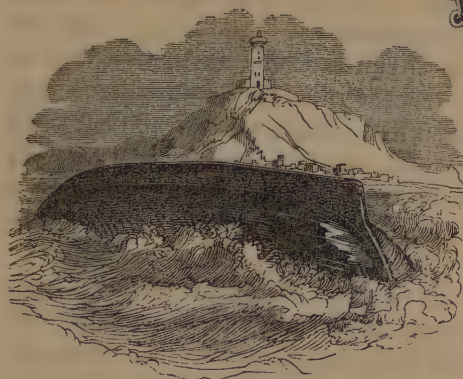
We regard it as one of the most interesting and peculiar features of the Sunday School system, that it provides a place in which the services of laymen may be most efficiently employed for the building up of the Redeemer's kingdom without encroaching in any manner upon the rights or province of his appointed ministers. And it is another feature, perhaps not less interesting and peculiar, that the influence of the church and her ministry can be brought to bear fully and happily upon the Sunday School, without any undue interference. If, on the one hand, ministers and other officers of churches would interest themselves in the plans and proceedings of the Sunday School, giving to them a prominent place among the objects of inquiry and interest, and regarding them, in works as well as in words, as one of the hopes and stays of the church; and if, on the other hand, the Sunday School would look to the church and her ministry for counsel and co-operation, and cherish towards them a spirit of unvarying kindness and confidence, there is reason to believe that the relations of both would be greatly improved.

It is through the teachers chiefly that the influence of a faithful, discreet, intelligent ministry is felt upon the school, and it is the ministry chiefly who give the tone to the Sunday School feeling of the church. It is a matter of the first importance, therefore, that all these parties should understand and advance the common interest. All of us are but subordinate agents in the prosecution of the work, and we should rejoice that the institution we cherish is so manifestly sustained and prospered by the unchangeable Being on whose promises the church itself rests her hope of final triumph and glory.



LAUREL HILL CEMETERY, PHILADELPHIA.

## CHRISTIAN CEMETERIES.



**T**HE evils resulting from crowded cemeteries in the midst of populous cities, not only in a physical, but even in a moral point of view, must be too obvious to require any specification here. Their natural tendency to generate and diffuse infection, has often been alarmingly and fatally felt; while the practice of burying in churches, and places appropriated

for religious worship, seems to be peculiarly reprehensible—not merely on account of the superstitious feelings in which the custom originated, but from the glaring violation of propriety, and often of decency, involved in making the same place a receptacle for both the living and the dead, as well as the injurious consequences to the health of society necessarily arising out of such a strange combination. It is recorded, that on preparing a grave for a person of rank in one of the churches of Nantes, the body of a near relation, who had died nine months before was displaced, and the coffin accidentally shattered, from which an infectious principle instantly diffused itself with such viru-

lence, that no less than fifteen persons who attended the funeral died within eight days.

Nor is the *moral* effect of such a state of things a matter of trivial consideration—for if the idea of death is calculated to exert a powerful and salutary influence on the conduct of life, it must not be rendered too familiar, by being indecorously blended with the scenes and objects of our common intercourse, nor disgusting, by an indecent exposure of its loathsomeness. Every thing connected with it, should be solemn and impressive ;—“*Still, and silent as the grave,*” are proverbial expressions with us—and in such stillness the heart is both at leisure and disposed to hold serious communion with itself; but where is the stillness or solemnity of death, where the funeral obsequies are performed amid the noise and tumult of business, and the grave is perpetually trodden by the rude and hasty feet of an idle rabble, or the thoughtless passenger?

In the city of Paris, the evils resulting from the burial of the dead in the midst of the crowded city became at length so apparent, that the government found it necessary to interfere. The offensive practice of heaping corpse upon corpse, in deep trenches dug for the purpose, was strictly prohibited, and two large burial grounds, beyond the walls, were opened for the reception of the dead, one for the southern and one for the northern division of the city. The well known Cemetery of *Pere le Chaise* is the theme of every tourist's admiration, while the catacombs—whose subterraneous quarries, whence the city was built, and where the bones of millions of human beings are deposited, all carefully cleaned and decently arranged—deliver a most impressive lesson to the curious visitor, and furnish an example worthy of universal imitation.

In our own country, we are happy to say, that matters relating to the burial of the dead have engaged public attention for the last few years to a greater extent than for many years before. Our places for sepulture were formerly unsightly, barren wastes, chosen apparently because the land was good for nothing else. No fence, often, protected the grave from the incursions of cattle, and the careless herd trampled upon the mounds beneath which rested the remains of those whose memories were cherished in many a loving heart.

Mount Auburn, in the neighborhood of Boston, was, we believe, the first decided effort in this country in the improvement of burial. This exquisitely beautiful spot, retired from the noise and dust of the city, presents in its quiet walks and lovely scenery, many incentives to meditation and devotional feeling. It has become a favorite place for interments. During the year 1853, no less than sixty beautiful monu-



ments were erected within its boundaries. The number of interments for the year reached to five hundred and seventy-eight. Since the opening of the cemetery, six thousand one hundred and fifty-eight interments have been made. One hundred and twenty lots were inclosed with iron fences and hedges last year. The sum received for the sale of lots in 1853 was \$25,569 63.

In every part of our land cemeteries of equal beauty, though of less fame have begun to gratify the eye, yes, and somewhat to comfort the hearts of the bereaved. The engraving at the head of this article presents to the reader the entrance of Laurel Hill Cemetery, Philadelphia, distinguished alike for the beauty of its scenery, the eminence of many who repose beneath its surface, and the elegance of not a few of its monuments.

Here may the heart, half desolate and broken  
Far from the city's pomp its vigils keep,  
And wreath with fairest flowers, affection's token,  
The pale, cold marble, where its loved ones sleep.

In placing an engraving of the beautiful Greenwood Cemetery, in the neighborhood of New York city, before the reader, we may say that, after long feeling the inconvenience of burying their friends in the city, and then, in very many instances, afterwards having to remove their remains, many of the most respectable persons of the city united in the purchase and preparation of this beautiful spot as a place of sepulture for their deceased friends. The company of proprietors form a corporation, a growing solicitude for the improvement of the grounds is manifested by all who feel an interest in the subject, and many thousands during pleasant weather visit the sacred spot where lie all that was mortal of their deceased relatives and friends. This Cemetery bids fair in a few years to be one of the most beautiful spots of the kind in the world. It occupies some hundreds of acres of an elevated tract of land, south of South Brooklyn, and distant three miles from New York.

Poetry has celebrated the abodes of the dead as it has done the mansions of the living. Thus did the late Judge Bouvier speak of Laurel Hill Cemetery, to which we have already referred, and where his own remains now await the resurrection:

"There is a spot beside fair Schuylkill's side,  
Formed by nature and adorned by art,  
Where pensive woe and plaintive grief abide,  
And to the soul their solemn mood impart:  
Where towering trees,  
Fanned by the breeze,



With murmuring music soothe the mournful heart,  
 The rich and poor, the humble and the proud,  
 The old and young, each in his lowly bed,  
 The plain and gay, are all brought there to crowd  
 The city of the dead."

We will close our remarks on this topic by transcribing some beautiful lines from the pen of a lady of New York, in reply to the question which she thought most desirable as a place of interment—a city grave-yard or a rural cemetery :

O make not my grave where life's busy wave  
 Would ever above me swell,  
 Or the noisy shout of the crowd ring out,  
 Where silence and sleep should dwell.

For true hearts will yearn o'er my funeral urn,  
 And scalding drops be wrung ;  
 But they could not brook that the stranger's look  
 On their sacred grief be flung.

I'd lay me down where the spring may crown  
 My grave with its earliest flowers ;  
 Where the zephyrs stray, and the sunbeams play,  
 'Mid the peaceful cypress bowers ;

Where mourners may sigh—nor the stranger's eye  
 Rudely gaze on the heart-chord riven ;  
 Where *alone* they may pray, o'er my couch of clay  
 For glory and union in heaven.

GREENWOOD CEMETERY, NEW-YORK





## THE RELIGIOUS PRESS.



**W**HAT a mighty power has within the two or three past centuries been created and displayed by the printing press! What could be now done only to supply the world with Bibles without this vast machine? The British and Foreign Bible Society, which is but one society out of many, has in the first half century of its existence furnished 27,938,631 copies in various tongues, of the sacred volume, a larger number than the whole world had ever before contained.

Few persons, however, have any adequate idea of this rapidly increasing power as to what it is doing in connexion with religion. Public sentiment has become in a measure changed of late, in regard to the legitimate province of the newspaper, as well as its mighty efficacy, as an instrument for inculcating moral truth and spreading religious intelligence. The religious enterprises of the day, with their benign results, and the condition and prospects of the moral world, are becoming known and read of all men, who have any claim to intelligence or philanthropy. Probably a five times greater amount of general religious information has been diffused through the secular press of this country within the last year or two, than in any previous year. And perhaps there is no county town, where the newspaper column would not now be cheerfully granted for condensed views of passing religious events, if judiciously furnished, by those most conversant with such interests.

We may here be permitted to quote from a deceased writer a few sentences on this subject. Thus wrote, in his own peculiar style, the eloquent though somewhat eccentric Rev. Edward Irving, of London:

"It seemeth to me, that from the press there should at all times issue forth, amid its teeming company, some forms of religious truth to guide the course of those who are ever influenced by its novelties. On which account, though we should say nothing that has not been better said before, we will, out of regard to the constant appetite of the age for novelty, and out of pure love to the good old cause, set forth our opinion.

"I fancy that if the Spirit of God were to choose out twelve men

from the house of God, with whom to finish the great work of God converting men, especially the men of this country, and for that purpose were, as on a second Pentecost, to bestow upon them special gifts, the gift of writing powerfully would be a chief one: and the ability to write powerfully seems to me a greater accomplishment of a soldier of Christ, than the ability to preach powerful discourses. The one sends a dart, which though well-directed, may fly wide of the mark, and having once spent its strength is useless forever; the other is the ancient catapulta, which will discharge you a thousand darts at once in a thousand different directions; and it hath an apparatus for making more darts, so that it can continue to discharge them for ever. To use this most powerful of intellectual and moral instruments in the service of Christ is a noble ambition which should possess the soul of every Christian. He doth, in a manner, multiply his soul thereby, and give to his ideal thoughts a habitation and a name."

Without any disparagement of the pulpit, that acknowledged throne of moral influence, let the spirit of these suggestions be carried out through the papers of the land; let all whining, cant, or despondency, be avoided; let true Catholicism and enlightened hope prevail; and a new era of general improvement and real patriotism may be confidently anticipated. Nay, it has already begun, and begun in such a way that all the tyranny of the world, whatever forms it may assume, can never arrest its mighty and ever increasing power.

Religious Newspapers are an invention of the nineteenth century. There are about one hundred and forty of these periodicals in this country, distributing at least six hundred thousand sheets every week: while magazines, journals, and reviews, of all grades of excellence and utility, have so multiplied, that a catalogue of their titles would fill a respectable volume. It is estimated that the reading matter annually published in the United States, is equal to an octavo volume of six hundred pages for every man, woman, and child of the population. We write this in the year of grace 1854; within seven years we may expect these numbers to be at least doubled.

There is another way in which the press must be brought more fully into contact with the ministers of religion. These gentlemen must have larger and better libraries. We rejoice to see that this is felt, and that important measures to effect the object are in progress. As we write, a newspaper says of one denomination: "At the recent meeting in Brooklyn of the American Congregational Union, one matter of general interest was discussed. This was a proposal to raise a fund of not less than \$12,000, to be invested permanently, and the interest, with other subscriptions to be obtained yearly, devoted to the



establishment of pastor's libraries. These are designed, not as gifts to individual ministers, but for the use of the pastor of the church by whom they are established; and will, therefore, be under the charge of the church officers. The plan provides for granting not more than fifty dollars in one year to a congregation, upon condition that they raise an equal amount themselves, the books to be approved by the Union Committee, and the whole collection to revert to them in the event of the church becoming extinct. The design is, to purchase those standard works in theology, Biblical literature, church history, etc., which are of constant use as works of reference, but are often too rare and costly for the minister's slender purse.

Let this subject be fully thought on, and let the conviction extend itself that God has given his church very few blessings greater than a free and sanctified Press.

## CHRISTIAN FOREIGN MISSIONS.



**C**HRISTIANITY in its very nature is diffusive. It is put into the hands of a man that he may place it in the hands of others. As Dr. Wayland remarks, "Our Lord declares that every one who believeth in him shall be the means of imparting salvation to others. 'In the last day, that great day of the feast, Jesus

stood and cried, if any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.'" This he spake of the Spirit which, not the *apostles*, but *they that believe on him* should receive. Thus, as our Lord is the living fountain from which every believer drinks; so every one who has drunk of this fountain becomes in this secondary sense, a fountain to all who are about him.

So, in the message to the churches, delivered by the ascended Saviour to the Apostle John, we find these remarkable words: 'I am the root and offspring of David, and the bright and morning star. And the Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely.'

We see then, the nature and duty of the church of Christ. It consists of the whole company of penitent sinners, united to Christ by faith, animated by the indwelling of his Holy Spirit, every one partaking with Christ in that love of souls which moved him to offer up himself, and every one laboring after his example for the salvation of the world. This is the object for which the believer lives, as it was the object for which Christ lived. This consecration of himself to Christ for this purpose, is a matter of personal obligation. It cannot be done by deputy. It must be done by the man himself. He can no more delegate it to another, than he can delegate faith, or repentance, or prayer, or holy living. Every disciple must be a discipler. Every individual is leaven, and he must assimilate to himself all that comes into contact with him. As he himself drinks of the fountain, he must become a fountain to his fellow men; otherwise, he has not drunk of

the fountain himself. If he bear not fruit, he is cut off as a branch, and is withered.

This is the first and primary duty of a disciple, and to it his whole life must be conformed. He may enter upon no calling, he may occupy no station, he may indulge in no amusement inconsistent with this elementary duty of discipleship. A revival of religion represents a church in its normal condition, the condition which Christ always intended it to maintain. Then every believer makes it his great concern to call men to repentance, not as a matter of form, but with earnest and moving persuasion. Every convert is inviting his former companions to turn unto the Lord. But, if this manner of life is appropriate to a revival, it is appropriate to all times; for men are everywhere and at all times sinners hastening to the judgment seat, and they must all perish unless they be redeemed by the blood of Christ.

It would be easy to show that it is by involving this obligation in the very elementary idea of discipleship, that Christ has provided for the universal triumph of his church. On this depends the vitality of personal religion. We can never in earnest call men to repentance, unless we are living holy and penitent lives ourselves. Hence, also arises the separation of the church from the world, and hence the antagonism which Christ declares must always exist between them. 'Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' It is under these circumstances that the church has always gained its most signal victories, and when these principles of duty exercise an abiding influence over the life of every disciple, the kingdoms of this world will soon become the kingdoms of our Lord and of his Christ."

The reader who sympathises with these views must have been highly gratified as he has gone through this volume to see the zeal shown by the different sections of Christians in this cause, and must feel grateful to God that there are now supported by the Protestant Missionary Societies, in Great Britain and the United States, of North America, 147 missionaries; exclusive of those in the domestic field, in South America and the West Indies, 367; in Africa, 229; Western Asia, 41; Burmah and Siam, 40; India and Ceylon, 409; China, 69; South Sea Islands, 120; among the Jews, 44. Total 1,482. Besides these, there are employed, 191 assistants, and 2,028 native assistants. Of the missionaries, 375 are from the United States, and 679 from Great Britain.

Such is, or rather *was* the state of the missionary field, for while these statistics have been collecting the number of laborers have been increasing, and every year,—yes every month is rapidly increasing the number of preachers, and teachers, and converts.

There is a considerable degree of interest connected with the *families* of the missionaries, and the communication of a few facts may not only gratify curiosity, but excite higher and holier feelings. Here are facts relating to one interesting portion of the world:—There have been in all 282 children born of Protestant missionaries to the Sandwich Islands, 47 of whom have died at the Islands, 8 in the United States, and at sea; 164 of the 235 now living, are at the islands, and 71 in the United States. Eight of the sons of the mission have received a liberal education, three others are pursuing a collegiate course, and a large number are preparing for the same. Four of the daughters have completed a regular course of study in the United States, and have returned. Eleven have been married, 8 of whom are in the United States and three at the islands. Of the 235 now living 91 are hopefully pious, most of whom have made a public profession of religion. Of the 86 living at the islands, who are twelve years of age, 64 are hopefully pious.

The intimations of Scripture seems to sustain the idea, that the conversion of the world in general will be preceded by the Jews turning to Messiah; and that they will probably be the chief agents in directing the Gentiles to him. Half a century ago, a more than ordinary interest began to be felt on this subject, both in this country and in Europe; and though perhaps less immediate success has followed efforts of this kind than some other departments of christian labor, more than enough has been given to encourage further effort. The New Testament has long ago been translated into Hebrew, very considerable attention has been excited among the Jews of Continental Europe, and not a little that is encouraging has accompanied the zealous exertions of christians in the United States. The American Society for Meliorating the Condition of the Jews recently held a meeting in New York, when it was stated that their receipts last year amounted to \$17,437. There were employed eight missionaries and eight colporteurs. They visited and preached to the Jews in forty large cities and towns, labored in hundreds of families, distributed among them about 260 Bibles, many New Testaments, books, and thousands of tracts. The results of missionary labor are cheering. Besides convictions of the truth of Christ, removal of prejudices, turning the attention of thousands to the subject of Christianity, twenty-nine Israelites have been reported from various fields, as having professed their faith in Christ.

THE END

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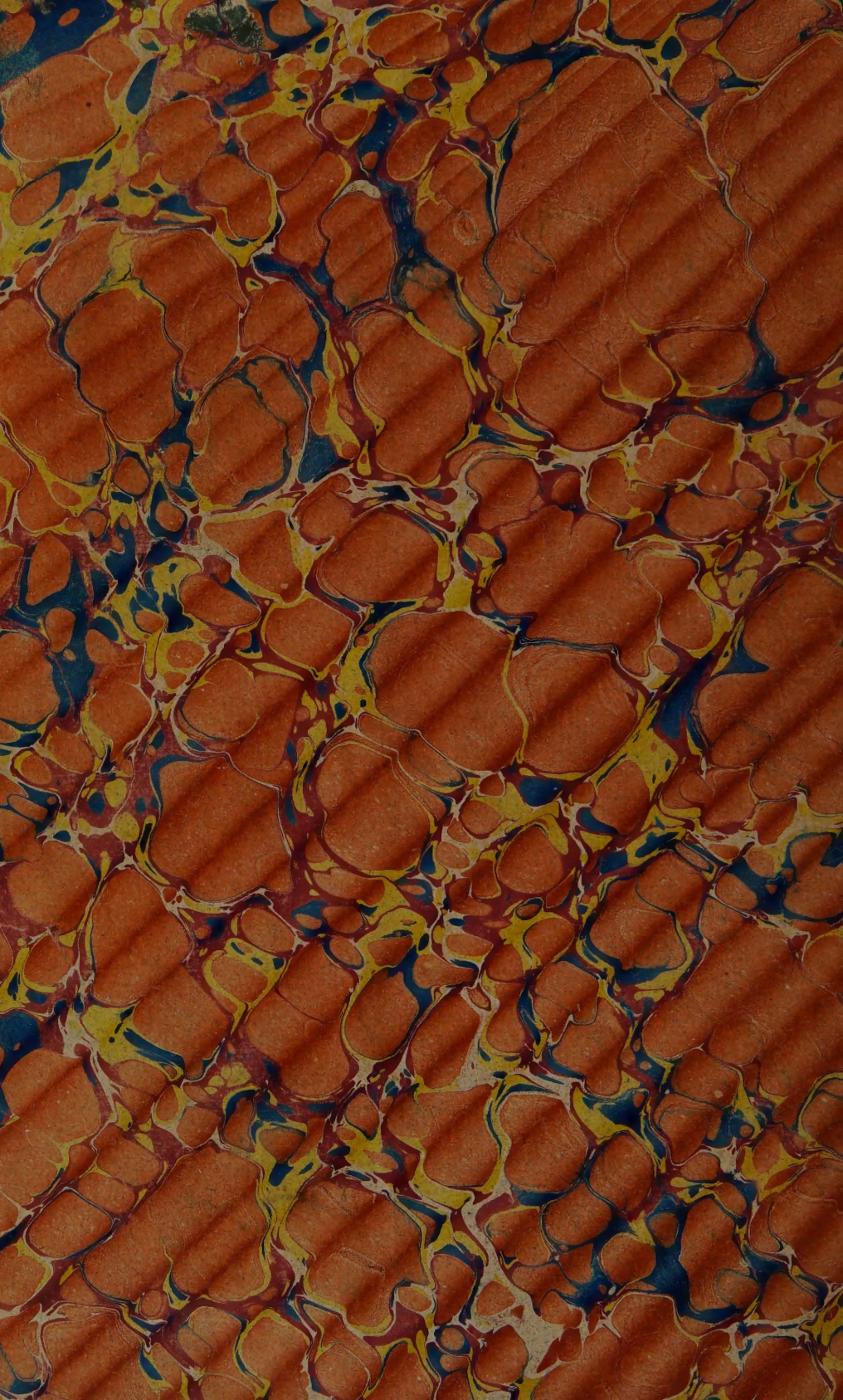














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Belcher, Joseph, 1794-1859.

The religious denominations in the United States : their history, doctrine, government and statistics, with a preliminary sketch of Judaism, paganism and Mohammedanism / by Joseph Belcher. -- Philadelphia : J.E. Potter, 1859, 1854.

1024 p. : ill., ports ; 26 cm.

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